

GOSPEL

BANNER

VOL. VI.

Martin J. Arslanov

364 Dickens

Chicago

Fourteenth Semi-Annual Conference.

On Lord's day morning, December 27th, 1863, at half-past 10 o'clock, a Conference of the brethren of the One Faith will be held at Geneva, Kane County, Illinois, in the Disciples' Meeting House, to continue two days.

The following subjects are selected for investigation:—

1st. Is not every individual member of the church obligated to attend on the ordinances of the Lord's house, and to contribute to the edification of the body on the first day of the week? If not, on what plea may brethren exempt themselves from so doing?

2nd. Are we as Christians subjects of the Providence of God, temporally?


It is hoped that the brethren will not be backward in eliciting the truth on the above subjects, and that they will not leave the brethren who were selected to open the subjects, namely, Bro. R. Appleyard and Thos. Wilson, to do all the talking in the matter.

Geneva, Ill., Dec. 1st, 1863.

H. B. PEIRCE, *Sec'y.*

Letters.—W. Nichols, H. McLintock, S. R. Brainin, I. R. Hall, E. Tyler, (pays to next July,) A. O. Green, N. S. Wyman, H. Sharp, S. E. Trott, Mrs Jane Hulec, H. C. Miller, Isaac Wood, M. Fuller, R. A. Boardman, T. G. Newman, James Lawrence, R. McLaughlan.

Receipts.—H. McLintock, I. R. Hall, E. Tyler, R. A. Boardman, R. McLaughlan, 1864, W. G. Kolmyer, 1864.

 English and Scotch Subscribers will please renew their subscriptions through our Agent, Bro. John Wilson, Halifax, Eng.

A few complete copies for the present year, can be supplied to those wanting.

“THE LAWS OF LIFE,”

Published at Dansville, N. Y.

Those who wish to subscribe for this excellent health Journal in connection with the *Banner* for the ensuing year, are requested to forward their subscriptions as soon as possible, if they wish to obtain the same at club prices, as we intend to send on before the close of the year. Club Price 50 cents.

B. WILSON.

“Disciples' Choral Service of Bible Themes,”

No. 3 of this publication has been received, and contains—“Thine, O Lord, is the greatness;” “O praise the Lord, all ye nations;” “Thou wilt perform;” “Blessed be God.” Subscribers who have had Nos. 1 & 2 can have No. 3 by sending 8 cents and postage. It will be well to remember that under the new law the postage is the same (2 cents) on a single copy as on a package of 4 oz.

No. 4 contains the following pieces:—“How beautiful upon the mountains;” “Now unto him;” “O praise the Lord.” No. 5 contains:—“God be merciful unto us;” “Praise the Lord;” “Holy, holy, holy,” (Sanctus, No. I.) “Be patient, brethren;” “Holy, holy, holy,” (Sanctus, No. II.) Nos. 3 & 5 we can supply to subscribers, but cannot send No. 4 at present, as by some means or other only one package has reached us.

The Christian Publication Company

Have now on hand and for sale the following Publications:—

- "Summary of the Christianity Revealed in the Bible." By John Thomas, M. D. 64 pages, 32 mo. Single copy, 5 cents, 12 copies, 50 cents, 25 copies, \$1.00.
- "Light Sowing: or Conversations on Important Biblical Topics, embracing Repentance as Sorrow, Immortality, Hope of Salvation, Love of God, etc. By John Wilson, England. 123 pages, 32 mo. Single copy, 10 cts., 6 copies, 50 cts., 13 copies, \$1.
- "The Glad Tidings of the Kingdom of God, as developed in the Bible." 32 pages, 32 mo. Single copy, 3 cents, 18 copies, 50 cents, 40 copies, \$1.00.
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- "An Exposition of Matt. x. 23." By H. V. Reed. An 8 page Tract, \$1.00 per hundred.
- "Report of a Debate on the Sabbath Question," between J. M. Stephenson and J. H. Waggoner, at Crane's Grove, Ill. 124 pages, small 8vo. 25 cents per copy.
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- "The Re-Settlement of the Seed of Abraham in Syria and Arabia. Some Curious and Original Discoveries. With Mathematical and Geographical Scripture Proofs. By Major J. Scott Phillips, 32 pages, 32 mo. Single copy, 3 cts.; 18 copies, 50 cts.; 40 copies, \$1.00.
- "Can You Believe?" or 20 objections against the Immortality of the Soul, and Conscious State of the Dead. By H. V. Reed. A four page Tract. Price 50 cts. per 100; \$2.00 per 500; \$3.50 per 1,000.
- "The Kingdom of God; or the reign of Christ on earth as revealed in the Holy Scriptures." By H. V. Reed. 96 pages 18mo. Price 15 cts.
- "The Harpers of Zion." By H. V. Reed. 2 cts.
- "The Christian's Only Hope," By Z. Campbell 6 cents each.
- "The Rainbow of Hope," or the Seventy Weeks of Daniel. By Z. Campbell. 2 cents each.
- "What is the Spirit?" By Miles Grant. 5 cents.
- "What is the Soul?" By Miles Grant. 5 cents.
- "What is Man?" By Miles Grant. 5 cents.

Postage charged in addition to the above rates when sent by mail, or deducted when not specified, as the law requires that all transient publications shall be prepaid.

RAYS OF LIGHT; OR, ONE-LEAF TRACTS.

1. Destiny of the Wicked.
2. What is Religion?
3. The Gospel.
4. Immateriality.
5. Germs of the Philosophy of Man, and Thoughts for Thinkers.
6. The Kingdom of God.
7. The Coming and Kingdom of Christ. By 20,000 Baptists in 1600.
8. The Kingdom and The Name.
9. Baptism.

The above Rays of Light, are designed for general distribution; they are put up in packages of 100 for 25 cents, either according as they are numbered above, or equally assorted.

All orders addressed to the Sec'y, or to the Editor of the Banner, will receive prompt attention. Geneva, Ill. THOMAS WILSON, Sec'y.

R. V. Lyon's Tracts.

Eld. R. V. Lyon has forwarded to us a lot of his Tracts for sale, which may be had at his published prices, which are affixed to each, as follows:—

Scattering and Restoration of Israel, 8 cents; Destiny of the Wicked, 8 cents; Man in Death, 5 cents; The Thief—Paradise, 6 cents; True Source of Immortality, 5 cents; An Exposition of John v. 28, 29, 3 cents; Paul's Hope—exposition of Acts xxiv. 14, 15; The Father's Gift, 2 cents; "The Science of Grafting," 5 cents; "The Sanctuary," 5 cents; "Looking for Jesus," 5 cents. Postage 2 cents each, or 4 oz. and under 2 cents.

Miscellaneous Works and Tracts.

A few copies on hand of H. L. Hasting's "Thessalonica, or the Model Church;" and "Retribution; or the Doom of the Ungodly;" which I offer at 25 cents each; also, "Pauline Theology, or the Doctrine of Future Punishment," at 15 cents each. Also "Spiritualism, a Satanic Delusion," by Dr. Ramsey, 25 cents; and 1 copy of "Voice of the Church on the Coming and Kingdom of the Redeemer," by D. F. Taylor. Cloth 12 mo., 420 pp., \$1.00. "Signs of the Times," by H. L. Hastings, paper 75c., Cloth, \$1.00.

Also, several hundred copies of the *Sacred Melodist*, which the brethren ought to have, and which I want to dispose of. It was compiled and printed at the request of our brethren, and is believed to be more Scriptural as an Hymn Book than any other now published. See price on the last page of cover.

B. WILSON

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NOTICES OF THE PRESS.

"This is a work of which we spoke some time since, and recommended to our readers. We have seen no other translation with which we are so well pleased as with this. It should be in the hands of every Bible student; especially those who are not familiar with the original, so as to read the Greek with perfect readiness; and even to the latter it will be a valuable accession to their library. The translators seem to have hit upon the simplest and best plan of placing the original Greek Testament within the reach of the common people. With a few hours' study of the Greek alphabet and rules of pronunciation accompanying this work, the common English scholar can make himself quite familiar with the original; and, with the aid of a Greek lexicon and grammar, feel quite at home in criticisms. As soon as this work is possessed, we are satisfied that every one who has it will feel that he cannot be without it. Like his concordance and dictionary, it will be indispensable. Whoever subscribes for this work will get the worth of his money."—*World's Crisis*.

"The third number of this useful publication has been issued. Every one interested in the truth should, at least, learn to read Greek, and purchase a copy of this work. No. 3 extends to Matt. xxvi. 56. Twelve successive numbers for the inconsiderable sum of \$2.00. Send your orders to B. Wilson, Geneva, Kane Co., Ills., including the price, and he will do the rest."—*Herald of the Kingdom and Age to Come*.

"We have received the first number of this gigantic undertaking. So far as opportunity has offered for its examination, we feel bound to say that all promised in the Prospectus has been fulfilled. The rendering is clear, forcible, simple, and we think we may safely say, honest. It is to be desired that this important work receive due encouragement and a wide circulation for the truth's sake." * * * * "Not among the great cities of the world, nor the great centres of political and ecclesiastical wealth and learning! No, no!—for the wisdom of the wise is foolishness with God—but away in the Far West, in the little village of Geneva, Ill., in a new and to many, almost unknown section of the Great Republic, are to be found a few humble men engaged in a work which ought to put Ecclesiasts and Universities to shame. All honor to those who are giving to the world a pure, literal, word-for-word translation of the New Testament of our Lord and Savior Jesus Christ."—*Prophetic Expositor*.

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GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also; for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, ED.] GENEVA, KANE CO., ILL., JANUARY, 1860. [VOL. VI., No. 1.

A New Year and another Volume.

"A happy New Year" to each of our readers; and may the blessing of the God of Abraham, Isaac, and Jacob attend you! And may the *Banner* for the present year, not only be of use to you, but also be the means of light and joy to many now in darkness.

The year eighteen hundred and fifty-nine is past—it is now added to "the years beyond the flood." It will be known no more, except as it appears on the record of the world's history. And yet may be a year which will long be remembered by many of our readers. The time of trial, affliction, or bereavement to some; and the period of joy and gladness to others. To this year many will look as their new birthday, when they were begotten by the word and born out of water by baptism for immortality. And though as Christians we may have much to regret, in time run to waste, and golden opportunities for usefulness lost forever, yet let us hope that God's book of remembrance will also have much placed to our credit against the day of reckoning.

The year 1859 has been made memorable by the initiation of the "Italian crisis." The declaration of war by Austria against Sardinia, the rapid victories of Napoleon, and the consequent humbling of Austria, have furnished much matter for speculation to the politician and statesman; but to those enlightened by the word of prophecy, it has been a sign-event—an index pointing the believer to the speedy and glorious apocalypse of our Lord Jesus Christ from heaven. "The dragon" and "the beast," (Turkey and Austria, operated upon by France, the frog-power,) have spoken; it now only remains for the false-prophet (the Pope) to speak, before the kings of the earth and of the whole habitable, are brought together for the war of that great day of God the Almighty," and the coming of Jesus. This accomplished, then, he says, "Behold, I come as a thief. Blessed is he that watches." Rev. xvi. 15. May we be amongst those who are waiting and watching

for their Lord, that when he comes we may be approved.

In view, then, of the near approach of our Lord, let the year 1860 testify to our increased knowledge, faith, love, zeal, patience, and good works.

"Soldiers of Christ, arise!
And gird your armor on."

There is much to be done, and on whom does the work devolve—the responsibility rest. On *you*, brother; on *you*, sister. You are called upon to witness for Jesus. If you neglect, the world will suffer, and you too will suffer loss. *Work* while the day lingers. Speak a word in season to your friends, your associates, your relatives. Direct their attention to the living Word. Guide them to the proper understanding of the same, either by personal instruction, as Philip did the Eunuoh, or by some book, pamphlet, or periodical placed in their hands or within their reach. You can do all this without being what you may call preachers of the word. But if you do this you will be in reality preachers in your own circle of friends. The disciples of the Jerusalem church when scattered abroad by persecution, "went everywhere preaching the word." Let disciples now imitate their example in preaching the word,—and not depend on public speakers *doing it for them*. They cannot fulfil *your* obligations. They have their *own* duties and responsibilities.

We trust that the present year will see the *Banner* firmly established. It commences with fair prospects. If all the present subscribers would help to sustain it by promptly paying for their own number, and if possible take an extra copy for their neighbors or friends, the thing would be accomplished, and the next year might see it doubled in size.

As we generally give place to find room for our correspondents' articles, we trust, as heretofore, that all writers for our pages, will aim only at developing the truth in a plain and forcible manner, so as to adapt it to the

understandings of the people in general. "Soft words and hard arguments." Adieu, for the present.

EDITOR.

For the Gospel Banner.
Greeting.

To the Called Saints, meeting in Geneva, and to all throughout America, their brethren in Halifax, England, wish grace, mercy, and peace, from God our Father, and the Lord Jesus Christ.

Dear Brethren, we offered you our greeting at the opening of the last year. The favor with which that was received embolden us to repeat the salutation in the spirit of true brotherhood. It is written: "Then those who feared Jehovah spake often one to another; and Jehovah hearkened and heard, and a book of remembrance was written before Him." For the prospect of being enrolled therein would we labor; hoping also that we may be written in your hearts and remembered in your prayers.

Dear beloved, we wrote to you exhorting to zeal because of the speedy appearing of our Lord. We knew not that that very New Year's day would witness the Prophetic Word made more sure. But as the meteor-flash has come, and passed the second stage of the in-bringing of the great day of God Almighty; the mutterings of the last storm are now distinct. The warning voice is ringing, "Behold, I come as a thief;" shall we not then watch and keep clean our garments?

Desiring that we may all unitedly "hasten the coming of the day of the Lord, we reiterate the exhortation to earnest effort in setting forth the Truth. We know that without the warmth of love which seeketh not its own,—without that ardent desire to spend and to be spent for Christ, there is small prospect of fruitful Christian graces. Brotherly love is a propaganda element reacting upon its source in increased love to God, and consequently inciting to a more careful endeavor to keep His commandments. "This we desire—your *perfection*," and therefore we are always pleased to see any display of that zealous engrossing love which energized Jesus and his Apostles. He who *dwelleth* in love dwelleth in God, and God in him."

The experience of our own and other churches during the year, has added to the proof, that the cold and indifferent to the service of God are ready to fall into the snare of the devil; and that a warm loving faith, and zealous attention to the feeding of the flame of love by prayer, Scripture study, diligent attendance at the Lord's table, and the society of the brotherhood, are needful to ensure moral purity and perseverance. Can we lay too much stress upon this matter? We think not. We know the painful result

of "taking cold" in its entailment of diseases; let us all then be careful of our spiritual health, and take for our mental diet that which will give us the best nourishment—even the Word of God.

An examination of our Calling will show us that we are beset with duties, and have labors to perform which can only be accomplished with strength from God. We are commanded to be strong in the Lord and the power of his might: this strength can only be obtained in its appointed way. Let us then be diligent in taking God's tonic. Especially let us examine our engagements, so that we may do our utmost to fulfil them, and not be condemned as unprofitable servants.

Being as we are CANDIDATES FOR IMMORTALITY, shall we not do our endeavor to walk worthy of our high calling? Hoping to reap eternal life by the Spirit of God, shall we not diligently sow to the Spirit in holiness of life and conversation? Alas! that so many who have enrolled themselves on the lists should be careless of their covenant. Oh, dearly beloved, let us, remembering that we have entered into a *life for life* Covenant with God,—the service of this life for the riches of Life eternal,—do our duty strenuously; for can we expect Jehovah to reward us for unfaithfulness? One duty there is which is too much neglected, yet it is a most important one, being the test of our desire for the society of God and His Christ, the thermometer of the love we have. Paul's connection of wilful sin with forsaking the assembling of ourselves together," is no chance grouping but a logical sequence of dangers. Then, brethren, let us be more punctual in our observance of the Christian passover.

We are now serving our APPRENTICESHIP to the KINGDOM: or in the words of Paul, are "Co-workers to the kingdom of God." Whether an easy, quiet, careless service, now is a fitting preparation for holding the iron scepter of the heavenly dominion, judge ye. Christ's co-rulers will have to second him in the suppression of iniquity and in teaching the nations righteousness: what great need there is therefore for our constant vigilance against evil in and amongst ourselves, and for glorifying God by pure and exemplary lives. With the Apostle we "pray that your (and our) love may abound yet more and more in knowledge and all judgment; that ye may approve things which are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness . . . to the praise and glory of God." If we have tasted one power of the Age to come let us be as we ought—"guides to the blind, lights to those in darkness, instructors of the

unwise... having the form of knowledge and the truth in the law."

Already adopted Sons of God, and expecting incorporation into the DIVINE NATURE and the Elohic rank, how ought we to be holy—how much ought we to display the sanctification of the Faith we have. Oh, brothers and sisters, because of this "add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness love." God is Love; and if we would have the *divine nature* we must partake of that self-denying sanctifying love which Jesus displayed as the embodiment of the Divine basis. Let us love one another to provoke to love and good-works. Let us *hate* also, but let it be sin, which we must resist even to death. Let us show our love to our fellow-men by teaching them the words of eternal life. He is coming who bringeth salvation; let us strive earnestly to have ready "crowns of rejoicing for the day of Christ."

Kinsmen in Christ, we know not how soon he may come and proclaim the end of all things. Oh then let us be watchful. By reason of our high vocation, by our Savior's love, by our hopes of immortality, by the incalculable value of the exceedingness of glory which may be ours in the life to come, we exhort to vigilance. May we not be overtaken by that day unawares, but be found ready: sentinel soldiers in full marching order. Let the summons find us working and waiting; and we shall then enter with joy into the joy of our Lord.

Till then may our Father keep you all in His tenderest care, and grant to you every good thing which He sees will purify and strengthen. And may we, unknown to each in bodily presence, have a joyful meeting before the face of our coming Brother, the king, the Lord of hosts.

Signed on behalf of the Church.

JOHN WILSON.

Jan. 1st, 1860.

Reply.

To the brethren who hold the "One Faith and Hope," assembling together at Halifax, England, the brethren of the "like precious faith," from Aurora, St Charles, West Northfield, South Northfield, Melugin's Grove, and Geneva, Illinois, assembled in Conference, at Geneva, the 25th & 26th ult., send fraternal Greeting:

We are much pleased to acknowledge the reception of your second excellent address, containing many profitable exhortations and timely warnings; and trust we may be profited thereby. We hereby signify our remembrance of you in our affections and our prayers. Dear brethren, it is proper that,

on the threshold of the new year that is opening upon us, we pause and take a retrospect of the past, ere we turn our faces to the expectant future. And what does the retrospect bring to light? Ah! much, too much remissness, too much dereliction in duty, too many golden opportunities for good passed unheeded, unimproved! Here a duty neglected, there an opportunity for the sowing of the "good seed" unimproved; here a strife with our brethren, embittering for the time our thoughts and feelings, leaving a stain on the fair page of the record of our lives.

Now comes the reflection can we not better the future? We must try. It *can* be done, it *must* be done, or we shall make shipwreck of our faith, and be cast off as "unprofitable servants." Then let us in the future strive earnestly and zealously for the cause of Christ. Let us keep in remembrance the past, and relying on our heavenly Father for strength and support, steer clear of the quicksands and shoals that beset us during our past course, and rally around the standard of Jesus, and with vigorous and well-timed strokes, fight manfully the "good fight of faith," having in view the "reward" offered by the Lord of Hosts, when he shall come to reign on "Mount Zion, and before his ancients gloriously." The time of our sojourning in the present state of existence is short; the signs in the political heavens betoken the speedy approach of the Christ; and it behoves us, therefore, to "work while it is to-day, for the night cometh, wherein no man can work." Let us improve every moment in study, in prayer, in spreading the truth; and let our lives be blameless, and our characters examples that will show the world that we are indeed the "chosen of God." Let us live in peace and unity with one another, and put away effectually the "old man and his deeds," and become more and more assimilated to the lovely character of the once despised Nazarene! And in view of our hope and expectation to rule with Christ over the nations, ought we not to endeavor diligently and earnestly to overcome ourselves, and thereby be better prepared to fill that important station? Is it not absolutely necessary that we bring forth fruits worthy of so great a blessing, ere we can hope to attain it?

There is a great field to labor in. A vast amount of good can be accomplished by united effort, before the day which is speedily closing is shut out by the impenetrable darkness; and we as faithful followers of Christ, are bound to do what we can to show forth the truth of the Gospel of the Kingdom; and we shall be held accountable for the non-performance of our duty if we do not bestir ourselves vigorously in this matter. There is much in the past year to encourage us to

renewed "zeal and good works" for the future. There have been honest hearts searching after the "hidden riches," in different parts of the country, who have been successful in the search, have found the "pearl of great price," the "truth as it is in Jesus," and are now bidding us be joyful with them in their overflowing happiness. The good seed has been sown, and has taken root, and promised well. May God in his infinite mercy grant that it may mature, and bring forth fruit abundantly.

Then, brethren, let us renew the "fight of faith," under the leadership of Messiah, and clothed with the "whole armor of God," "having our loins girt about with truth, and having on the breastplate of righteousness, our feet shod with the preparation of the gospel of peace," "the shield of faith over all," "the helmet of salvation, and the sword of the Spirit, which is the word of God," let us see to it that we do good service for the year to come in the cause of the truth.

"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will; working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."

Signed in behalf of the Conference,

H. B. PEIRCE,

TUOMAS WILSON,

Geneva, Jan. 1st, 1860.

Committee.

Report of the Conference,

Held at Geneva, Illinois, Dec. 25th & 26th, 1859.

According to previous appointment, the brethren assembled at the Disciples' Meeting-house, on the morning of the 25th, at half-past 10 o'clock A. M., and attended to the ordinance of the Lord's supper, together with the other duties of singing, prayer, etc., Bro. B. Wilson presiding.

There was not as great a number present on this occasion as there was at our last gathering, some being deterred by sickness, others by the hard times, and no doubt the precarious state of the weather kept some at home, who would otherwise have been present. About fifty, however, attended to the varied duties of the morning services. Adjourned to 2 P. M.

2 o'clock P. M.—Met pursuant to adjournment. The afternoon was occupied by discourses on the Faith from Bros. Joseph Wilson, A. W. Button and B. Wilson. An interesting epistle was also read from our brethren, meeting in Halifax, England. Adjourned to half-past 6 P. M.

Half-past 6 o'clock P. M.—Met as before and proceeded to the choice of a chairman and Secretary for the present assembly,

which resulted in Bro. A. W. Button of West Northfield being chosen as chairman, and Thos. Wilson of Geneva as Secretary.

It was suggested that the business of the Conference be waived till morning, and the subject for consideration be taken up at once, which suggestion was adopted. The subject for examination is as follows;—"The importance of Christian activity, and what means can we adopt and employ, individually and collectively, for the dissemination of the Truth?"

The first part of the subject was freely canvassed, viz. Christian activity. Many interesting and profitable remarks were made on this all-important theme. Adjourned to 10 o'clock A. M.

Dec. 26th, 10 o'clock A. M.—The Conference assembled at the appointed hour, and was opened by prayer. The minutes of the preceding Conference were then read and approved.

The Corresponding Committee reported the State of the Finances, and also what they had done during the past six months, with regard to supplying the demands made on them for proclaimers of the truth, etc., which report was accepted.

The brethren then reported the past and present condition, and future prospects of the various churches and localities they represented, which was both interesting and encouraging. One thing was evident, as also from the Reports at our last Conference, that there are more who are ready to hear, than there are proclaimers to make known to them the Glad Tidings. It is of the greatest moment then, that all the members of the body of Christ exert themselves to the utmost to supply the demand by supporting every Christian means which is, or may be presented, for accomplishing the end in view.

After these various reports were ended, a motion was made and seconded that Bros. H. B. Peirce, Thomas Wilson, and James Wilson, all of Geneva, be the corresponding committee for the ensuing six months. Carried.

A report concerning the Hymn Book being called for, Bro. Benjamin Wilson introduced 160 printed pages of the work as the best report he could offer concerning its progress, which report was accepted as quite satisfactory. And as considerable expense had already been incurred for paper, printing, &c., and more money would soon be wanted for binding purposes, it was suggested that brethren who had not yet ordered and paid for the book, should do so immediately. Bro. Peirce spoke very highly of the sheets he had seen.

Bros. B. Boyes, George D. Wilson and Johnson Whaley, were then selected as a committee for the purpose of selecting and

recommending a subject or subjects for consideration at our next Conference. Adjourned to 2 o'clock P. M.

2 o'clock P. M.—Met pursuant to adjournment, and opened by singing. The committee which was appointed in the morning then recommended the following subjects for examination at our next meeting in July, viz:

1st. What kind of church order are we scripturally bound to adhere to?

2nd. What will be the civil and religious constitution of the Kingdom of Christ?

The recommendation was adopted, and it was resolved to examine them in the order in which they stand.

The question was then brought up as to responding to the Epistle from Halifax, England, when on motion, Bros. H. B. Peirce and Thomas Wilson, were appointed as a committee for that purpose on behalf of the Conference.

The discussion of the subject for examination, was resumed. It was then announced that the practical remarks made at previous meetings, as well as the necessities of the case, had called into existence since our last meeting, the "Christian Publication Company" of Geneva, whose object was the printing and dissemination of the Truths we believe.

Upon request, the Secretary read the printed circular of the Company. Some little discussion ensued, when on motion it was

Resolved:—That we approve the plan of the "Christian Publication Company" at Geneva, and recommend the brethren of our churches to aid in the objects set forth in their circular.

In view of answering the question examined during our present gathering it was, *Resolved*, that we recommend,

1st. That brethren live according to the principles of the Gospel.

2nd. That each one use their influence in the several circles in which they move to exhibit the truths they believe.

3rd. That the influence of the press be exercised in every possible way to disseminate the glorious truths we believe.

An adjournment was then moved and carried.

6 o'clock P. M.—The brethren and sisters now partook of the hospitalities provided for them at the meeting house, in the shape of a bountiful repast, after which, the evening was occupied till 10 o'clock, in a very agreeable and profitable manner by the spontaneous delivery of short and pointed addresses, exhortations, and interspersed with singing.

An adjournment was then made to Sunday, July 1st., A. D. 1860.

THOMAS WILSON, Sec'y.

Correspondence.

MR. WILSON—I as a brother feel constrained to refuse helping to propagate crotchets, as exhibited of late in the Gospel Banner; and feel sorry to be obliged to request you to stop sending it to my address. I am, however, leaving Washington. Wishing you all blessings in truth, I am, your brother, in the one hope.

ALEXANDER CAMPBELL,
of Washington.

We are sorry to part company with Bro. Campbell, and so unceremoniously too. We have not *knowingly* offended him. As to the charge he makes against the *Banner*, we plead *not guilty*, until it be proven. We cannot divine what he alludes to. Would it not have been better to have adhered to the scriptural rule? "If thy brother sin against thee, go, *convict* him," Matt. xviii. 15. But how *convict* him, unless the charge be preferred, and proved?

CHARLESTON, ILL., Oct. 25th, 1859.

DEAR BRO. WILSON—I wish you to give me a solution of the following matter, embraced in the texts referred to.

David in speaking of Christ says, "he saw no corruption." It is hence evident, that Christ must be *raised to life* again with his "*flesh and bones*," as they were before his death. But Paul says, "it is *raised a spiritual body*." Was Christ's body of *flesh and bones a spiritual body*?

Again, Christ says, "a spirit hath not flesh and bones as ye see me have." But Paul says Christ "was made a quickening spirit." Now if this is a *correct translation* of Luke, how can we reconcile Christ, Paul, and David in the above declarations?

Yours in hope of life,

JEWELL DAVIS.

We see no real contradiction here—it is only apparent. We presume the difficulty lies in what is recorded in Luke xxiv. 39; "A *spirit* hath not flesh and bones, as you perceive I have." The record leaves no room for doubt as to the tangibility and materiality of our risen Savior. He said, "Handle me, and see." But though he was really the same Jesus, composed of "flesh and bones," yet he had been raised, according to Paul, "a spiritual body"—or spirit-body. Hence the word *spirit* as used by Jesus in this place cannot have any reference whatever to spiritual beings, because he was then one himself. It is probable, that *πνευμα*, *πνευμα*, and *φαντασμα*, *phantasma*, were used sometimes by the Jews as synonymous. Both Matthew and Mark record, that when Jesus was seen walking on the lake, the disciples were afraid, because they thought they saw a *phantom*. See Matt. xiv. 26, Mark vi. 49. The King's

translators render the word spirit in these two places, thus showing that they understood spirits to be as shadowy and intangible as phantoms. Taking this view of the matter, David, Jesus, and Paul are yet in harmony, and the discordant note is only found in the confused imaginings of those who are in darkness.

MR. EDITOR:—Will you please insert in the *Banner*, a translation of John xvii. 5, and of 1 Pet. iii. 19, and oblige yours,

WM. GUNN.

The translation of these passages does not materially differ from the common version. The literal rendering is here subjoined:—

JOHN XVII. 5.

Και νυν δοξασον με, συ πατερ, παρα σεαυτων
And now glorify me, thou O father, with thyself
τη δοξη, η ειχον, προ του του κοσμου ειναι, με
with the glory, which I had, before of the the world to be,
παρα σοι.
with thee.

1 PET. III. 19.

Εν ω και τοις εν φυλακη πνευμασι πορευθεις
By whom also to those in prison spirits having gone
εκερυσεν.
he preached.

Bro. Coombe kindly forwarded to us the papers containing the following correspondence, for which he will accept our thanks.

What is Thomasism?

"Thomasism is a set of notions revived from among the long exploded errors of the past by a certain John Thomas of Virginia, and taken up by a few ignorant and conceited followers in Canada. Thomasism is gross materialism. It denies the immortality and separate existence of the soul, because it cannot conceive of a soul aside from a body. For the same reason it should deny the existence of God and his angels; and probably it will do so ere long, for it is on the direct logical track to this conclusion. If man has no soul, as the Thomasites teach, he has nothing to lose, and nothing that can be "converted." Thomasism denies salvation through faith in the atonement of Christ alone—teaching that any one who should cling to the text "the blood of Jesus Christ His Son cleanseth us from all sin," and die without any other ground of hope than is here furnished, would be lost. It maintains that all the Christians who have ever lived since Christ was upon earth, and who did not believe the notions of the Thomasites, are lost! Thomasism denies the perfect sinlessness of Christ, and denies that the dead are either happy or miserable till after the judgment. It maintains that the wicked will be annihilated at the judgment; that Christ is coming to reign personally at Jerusalem; and that people must believe and be baptized into this dogma, else be damned! Such is a brief outline of Thomasism. It is in our view baptized infidelity. We make this brief statement because we have been told that one John Williams, a teacher of Thomasism, claims to have converted Dr. Fyfe. If he has ever made any such claim, he has no foundation whatever for doing so, and his avowments on this point are no more to be relied on than his religious teaching.

The Disciples.

Mr. Coombe informs us that the "Christian

Messenger," a "regular Baptist" weekly, slandered the disciples, (who are also baptists,) in a late number under the new name of Thomasites; and refused to allow the following vindication a place. As it seems to explain the views or opinions of a religious body of whom many of our readers may have heard much but known little, we comply with Mr. Coombe's request, and publish it.

It is to us matter of astonishment how so very many religious bodies, each professing to differ in one or more essential points from all the others, should find support in America. Though an improvement upon the conservatism of Rome, it gives small hope of an early millennium.—*Toronto Weekly Message.*

YONGE ST, TORONTO, Dec. 5, 1859.

To the Ed. of the 'Christian Messenger,' Toronto.

SIR:—Perceiving in your paper of the 1st Inst., an Editorial with the interrogative Caption of "What is Thomasism?" calculated to mislead the minds of many of your readers, I beg respectfully to solicit sufficient space in your next issue to correct as may be, certain misstatements in said article—feeling assured that you would not knowingly misrepresent the opinions and religious faith of even an "ignorant and conceited few." It is not uncommon to hear the Methodist Body spoken of as followers of Wesley, the Quakers as disciples of Fox, and so of other religious bodies; and though we claim no other designation for ourselves than that of Disciples, yet in the popular sense of such Cognomen, we submit, if it please you, to be more specifically known by the term "Thomasites," or to speak more scripturally, "the Sect every where spoken against." Thomasism then "does not deny," as you assert, immortality to man. That a certain portion of mankind will be immortal no believer in Revelation would wish for a moment to doubt, but that all men are immortal in the present stage of being, by virtue of the possession of a deathless entity within them capable of independent conscious existence, they in common with the wise and good in all generations do emphatically deny. This may be deemed "gross materialism" by you, nevertheless it is just such materialism as they find taught in the Scriptures of Truth. "God only hath immortality" is the unambiguous language of holy writ—"with Him is the Fountain of Life," and every order of created intelligence throughout his boundless Empire, who may have this as a quality of their being, have derived it from him as a recompense for faithful obedience in a previous state, therefore, they endeavor "by patient continuance in well doing to seek for glory, honor and Immortality." Why such a Faith or practice should lead them to "deny

the existence of God and of Angels," they cannot divine. To them it savors strongly of a "logical" non-sequitur. "The Thomasites do *not* teach that man has no soul"—On the authority of the Mosaic record they regard "the man, as the living soul"—and so far from his "having nothing to lose," they believe with full assurance of faith that the gracious "gift of God is Eternal Life through Jesus Christ our Lord," and thus believing they seek by every Scriptural means to divert "the sinner from the error of his way," in order to "save a soul from death." "Thomasism does *not* deny salvation through faith in the atonement of Christ." They recognize him as "the Way, the Truth, and the Life," "A teacher come from God." And they evidence the reality of their belief in the *Teacher* by receiving the *Teaching* or Message, even "the glad tidings of the Kingdom of God," "to preach which," he himself testifies "he was sent." Luke iv. 46. This with you, Sir, may be a notion, long since exploded, and which we confess to attempting to revive. Believing thus at once in "the Messenger of the Covenant, and the message which he brought from God," they gladly receive all that the Scriptures testify to respecting "the blood of Christ," knowing assuredly on their authority "that there is none other Name given under Heaven among men whereby we must be saved." Therefore Thomasism "maintains that all Christians who have ever lived will be, *not* "lost" but saved. After this avowal, it were well nigh a waste of time to say, "that Thomasism does *not* deny the perfect sinlessness of Christ." It believes the record which God hath given of his Son, "who did no *Sin*, neither was guile found in his mouth."—It does believe the inspired Testimony that the dead know not anything, therefore, that they are neither happy nor miserable "till after the judgment." "It is appointed unto men once to die, and after death the judgment." It does believe that "all the wicked, will God destroy"—He can create and he can destroy, therefore "they shall be as though they had not been." Thomasism also desires to "believe that Christ is coming to reign personally in Jerusalem," and in the face of the mass of Bible evidence for this "dogma," it does further presume to wonder that any calling themselves Christians should ever dare to doubt it; and it still further presumes to wonder and ask why any mortal who professes to desire "Eternal Life" should try to set aside as non-essential the irreversible fiat of Jehovah's King. "He that believeth the Gospel and is baptized shall be saved, and he that believeth not the Gospel shall be condemned." If such a faith constitute us "baptized infidels" we accept the reproach

cast upon us by faithful Christians, sustained as we are by the Divine Assurance "that to those only who look for him, shall *Christ* appear the *second* time without a sin offering unto salvation" or life. It only remains to add that "One John Williams, a teacher of Thomasism," lays no claim "to having converted Dr. Fyfe;" and his averments on this point, have no foundation other than in the fertile imagination of the Dr. himself, or the most idle rumor.

That you, Sir, may yet be brought to believe in "the restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began," is the earnest desire of, Yours respectfully,

JOHN COOBBE.

For the Gospel Banner.

Scripture Reasonings, No. 5.

THE ONE BAPTISM.

"He that believeth and is baptized shall be saved."—Mark xvi. 16.

By the passage above quoted, and its immediate context, we are taught that a hearing of, and faith in the gospel of the kingdom, must precede immersion; hence, notwithstanding a person may be forty times dipped in water, he cannot become a subject of the One Baptism, without first becoming a subject to the One Faith; for the formula prescribed by the Spirit testifying through the "Anointed One," is, "He that believeth and is baptized;" not he that is baptized and afterwards believes. Having in previous numbers shown that a person cannot be a subject of the "One Faith," without a previous acquaintance with the "Covenants of Promise," the foundation of the "One Hope," and a hearing and comprehending of "the word of God," which by the "Gospel of the kingdom" is preached to us. We will now inquire with regard to the "One Baptism," as that by the way of "obedience" to the Faith, comes next in order in that form of doctrine given to us.

The words baptism and baptized, are not English words, and should have no place in an English translation of the New Testament; and were it not for their peculiar signification in English, they would not be found where they are; if they could have been uniformly translated washing, or to wash; or if by any means they could have been rendered sprinkling, or to sprinkle; pouring, or to pour; such terms as baptism and baptize, would have been unknown to our language. But, such not being the case, we have the Greek word βαπτίζω, *Baptizo*, and βαπτισμα, *Baptisma*, anglicized, and adopted into the language by a change of termination, in order that the unlearned may be blinded, and be fooled with regard to their true signi-

fication, by the mystifications of the clerical jugglers of modern times. But as it is not our intention in this brief article to give a learned criticism with regard to the derivation and uses of these terms, or to follow the baby sprinklers and mystifiers of the truth in their circumlocutions; we shall simply give the English definitions of these two words, deeming this to be sufficient for all honest-minded persons.

Βαπτίζω, Baptizo, to dip, immerse, submerge, sink in, or to overwhelm. *Βαπτισμα, Baptisma*, an immersion, a dipping, plunging. Such an idea as the sprinkling or pouring of water upon babies or adults, can not possibly be gathered from these definitions; but whoever, or whatever the subject of baptism is, he or it, must be completely enveloped or overwhelmed in the baptismal element, be it water, fire, or calamity. Having thus briefly noticed the significations of the original terms, we will come immediately to the consideration of the subject before us; the One Baptism, its nature and design.

First, then it is an immersion in water; some have contended that it is a baptism of spirit, (or, as more generally understood, a baptism of the Holy Ghost;) and that baptism in water is of but little importance. But it is evident the apostles did not thus understand it, as we shall see by examining the history of their times.

Jesus having finished his forty days' instruction of the eleven apostles, said to them, "Go ye and teach, or make disciples of all nations, or Gentiles;"*—(why he said of all nations, was because on former occasions he had confined them exclusively to the Jewish people,)—"Baptizing them *into* the names of the Father, and of the Son, and of the Holy Spirit." Now it is objected by some, that this might not have been water baptism. Let us see. This was an act the apostles and those who should believe on their testimony, were commissioned to perform. Are we any where informed that the apostles or the subsequent believers were to have power to baptize with Holy Spirit? I think not; that power was predicted exclusively of Jesus. "He shall immerse you in Holy Spirit, etc.," Matt. iii. 12; Mark i. 8. The apostles were to be *baptized in*, not themselves to baptize in Holy Spirit. Then to settle the question we will appeal to the subsequent acts of the apostles, and those who were set apart by them, as they must have acted in accordance with their understanding of the Lord's teachings. Peter being asked on the day of Pen-

tecost by the Jews, what they should do, instead of inviting them to the anxious bench for prayers, told them to reform, and be immersed in the name of the anointed Jesus, for remission of their sins. Now that this was water baptism is proved by the fact that the gifts of Holy Spirit, were something promised to come after baptism. Hear Peter again, at the house of Cornelius, the first-fruits of the Gentiles. "Can any man forbid water that these should not be baptized, who have received the Holy Spirit, etc.," Acts x. 47. Let us look at the practice of Philip, the evangelist of the seven deacons. In Samaria he preached Christ, by preaching the things concerning the kingdom of God and the name of Jesus Christ, and they that believed him were baptized, both men and women," Acts viii. 12. Here again the gifts of Holy Spirit came after baptism. After this, Philip finding the Ethiopian Eunuch, preached Jesus to him, and as they came to a certain water, the Eunuch asked what did hinder his baptism; we read, that commanding the chariot to stand still, "they went down, both into the water, (*εις το υδωρ, eis to hudoor,*) both Philip and the Eunuch, and he baptized him," Acts viii. 36, 38. Again, we notice the address of Ananias to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." And we might go on multiplying quotations, but will take but one example more, that of Jesus, when he came to John desiring immersion, John at first forbade him; but Jesus said to John, "Suffer it to be so now, for thus it behoves *us*, (or is necessary for *us*) that we may fulfil all righteousness," Matt. iii. 15. Concerning this person it is written that in all things it behoved or *was necessary* for *him* to be made like to his brethren," see Heb. ii. 17. We may therefore depend upon it, that if it was necessary for the pure and holy Jesus to go down into the water and be immersed, in order to fulfil all righteousness, all those who would be brethren of his, must go and do likewise, —obtain the faith, and then obey it.

Having thus shown that the Baptism is an immersion in water, we will endeavor briefly to set forth the design of it. In the commission, the language of the Spirit by Jesus is, "Baptizing them" *εις το ονομα, eis to onoma*, "into the name (not in the name, as the common version reads) of the Father, and of the Son, and of the Holy Spirit," that is, into the name of the Holy Ones, making them a part of the One Family, which is the Royal house. "Into the name of the Father."

* The word *εθνη, ethne*, contract plural of *εθνος, ethnos*, here translated nations, is the same word translated Gentiles in various places in the New Testament, it signifies nations or people, as distinguished from God's people Israel.

What is that? When Moses inquired to know that name, in order that he might inform the children of Israel who had sent him, God said to him, "I THAT SHALL BE

hath sent me unto thee—JEHOVAH God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob. . . . this is my name forever, and this my memorial unto all generations," Exod. iii. 14, 15. JEHOVAH or HE THAT SHALL BE is the Father's name. "And of the Son." What is that? Jesus on one occasion said to the Jews, "I am come in MY FATHER'S NAME," (John v. 43.) that is, Jehovah, the name by which the prophet Jeremiah predicted the righteous branch raised up to David should be called, JEHOVAH *tsidkenu*, or I SHALL BE our righteousness; the name by which Mary was told by Gabriel to call her son Jesus, in Hebrew is, *Yahoshua*, Jehovah's salvation, or HE THAT SHALL BE salvation. We are likewise told by the apostle Paul, that God has given to him (the son) a name which is high above every name that is named,—thus at the name of Jesus every knee shall bow, and tongue confess, the Anointed Jesus Lord (or JEHOVAH, HE THAT SHALL BE) to the glory of God the Father," see Phil. ii. 9-11. Likewise, the same apostle tells us, that he hath inherited a far more excellent name than angels, see Heb. i. 4. That is, God being the father of him, he inherits the name of the Father, and that is JEHOVAH. "And of the Holy Spirit," God is a Spirit, hence whatever name belongs to the Father, belongs to the spirit, and David says, "the spirit of Jehovah spake by me and his word was on my tongue," hence we learn that the name of the Father, Son, and Holy Spirit is one name, and that the high and lofty name Jehovah. Understanding this, we are prepared to understand the meaning of the language used by the apostle James, in Acts xv. 14. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for HIS NAME," or a people upon whom HIS NAME was to be named. We can also understand what was meant when Paul was told to arise, and be immersed, and wash away his sins, calling on, or naming the NAME of the Lord, (this could not mean praying, as Paul had already been praying three days.) We can understand, also what is meant by this: "let every one that nameth the NAME of Christ depart from iniquity," 2 Tim. ii. 19: for we are told that of him, the whole family of holy ones is named, Eph. iii. 15. Being enlightened with regard to all this we can understand "that as many as have been immersed into Christ have put on Christ," Gal. iii. 27. Having thus been initiated into the One Body, or Royal Family, they take upon them his NAME. We can see then the beauty of the Baptismal figure used by Paul, Rom. vi. 4; Col. ii. 12. "Being buried in the likeness of his death,"—thus dying to the world and its beggarly elements, and being made alive in the Christ, so walk-

ing in newness of life; "having obeyed from the heart, that FORM OF DOCTRINE delivered to us," Rom. vi. 17. Friends; readers;—have we all thus obeyed? Have we all like Jesus fulfilled all righteousness? Depend upon it, a mere dipping in water will not profit us for the remission of sins, if we have not previously become subjects of the One Faith, being intelligent believers in the Good News of the things concerning the kingdom of God, and NAME of the Anointed Jesus.

MARK ALLEN.

Woburn, Nov. 26th, 1859.

Letter from L. H. Chase.

DEAR BROTHER WILSON,

With your permission I thought I would pen a few lines for your very valuable paper, believing it might be a satisfaction to some of my friends to know my whereabouts, and what I have been doing, as well as my future prospects. I would say, for the year past, my labors have been confined principally within the state of Ohio, although I have devoted a part of my time in the states of Michigan, and Indiana. I have traveled in the year past, some over five thousand miles,—have spoken some three hundred and ten discourses, and have immersed ninety-six into Christ, with an intelligent *faith* in the gospel of the kingdom of God, and the *name* of the anointed Jesus. I have passed through many hard and trying circumstances, bufftings, calumnies, and persecutions, in all their varied forms, in connection with the various dangers of life, limb, and health, to which I have been subject; to which may be added, hard roads, hard fare, hard names, hard hearts, and hard *times*. But amidst the multitude of troubles I have had to encounter, I have found near, dear, true, and tried *friends*, whose hearts beat in sympathy with my own, and whose hands are extended in acts of christian benevolence to support me in proclaiming the *word*. My expenses have been met by the timely aid of those few dear brothers and sisters. The cause of truth is visibly on the increase in those sections of country where I have labored.

There is a spirit manifest among those who have been partially enlightened, by the word, to investigate their own position, whether they be in the *Faith*. They are comparing their former faith, with the One Faith that God gave to Abraham, by giving him promises, promises which he believed, and was counted to him for righteousness; and many of the *honest* ones find that their former faith was not made of the same material that Abraham's and Paul's was, and are renouncing, and denouncing their former faith, as a humbug of the devil, and are now believing

the testimony of Moses and the Prophets, and have obeyed from the heart the commandments of Jesus Christ, and the apostles; and as a natural consequence are now looking for the fulfilment of the same promises made to Abraham, Isaac, Jacob, and David. They are now rejoicing in *hope*, not of a sky-any kingdom, for immaterial souls at death, but for the coming of Christ, the seed to whom the promises were made, and to whom they are now united, and made *one in him*. He will take the throne of his father David, and reign over the house of Jacob forever, according to the promise of the angel to Mary; and the oath of God unto David, "Once have I sworn by my holiness, and I will not lie unto David, His *seed* shall endure forever, and his *throne* as the sun before me." God also declared by Ezekiel the prophet, to Zedekiah, the last prince of David's loins, that ever sat on David's throne, "I will overturn, overturn, overturn *it*; (the throne or kingdom,) and *it* shall be no more *until* he comes whose right *it* is, and I will give *it* him." Peter also says, "that God swore to David with an oath, that of the *fruit* of his loins, according to the *flesh*, he would raise up *Christ* to sit on his *throne*." And the apostles have declared that God raised Christ from the dead, and that they are witnesses of that fact, that they saw him ascend from the Mount of Olives, and that the shining ones told them, that he would come again, in like manner as they saw him ascend; which gave them great joy. And Peter says, the heavens will retain Jesus Christ, "until the times of the *restitution* of all things that God hath *spoken*, by the mouth of all the holy prophets since the world began;" and James says, in Acts, after he has gathered out from among the Gentiles a people for his *name*, "he will *return*, and build *again* the tabernacle of David, that is fallen down, and build *again* the ruins thereof, that the residue of men may seek after the Lord," etc. Isaiah says, the child born, the son given, shall "bear the government upon his shoulders, and of the increase of his government and peace there shall be no end, to order *it*, and to establish *it* upon the *throne* of David, from henceforth, even for the age; the zeal of the Lord of hosts will perform *this*." "Then shall the law go forth from *Zion*, and the word of the Lord from *Jerusalem*, and he will rebuke strong nations afar off, and they shall beat their swords into plough-shares and their spears into pruning-hooks, nation shall not lift up sword against nation, neither learn war any more." "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard lie down with the kid, and the calf, and the young lion, and the
 satling together; and a little child shall lead them."—"And in that *day* there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that *day*, that the Lord shall set his hand again, the second time, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." "Then will the spirit be poured upon them, from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." "And his people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Behold, I create *Jerusalem* a rejoicing, and her *people* a joy. And I will rejoice in *Jerusalem*, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of *days*, nor an old man that hath not filled his *days*; for the child shall die an hundred years old; but the *sinner* being an hundred years old shall be accursed." And he ought to be; and all the angels of God will respond, Amen. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit, they shall not plant, and another eat; for as the *days* of a *tree* are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble: for they are the *seed* of the *blessed* of the Lord, and their offspring with them." "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a *king* shall reign and prosper, and shall execute judgment and justice in the earth. In his *days* Judah shall be *saved*, and Israel shall dwell safely; and this is *his name* whereby he shall be called, the *Lord our righteousness*. Therefore the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up, and which led the seed of the house of Israel, out of the north country, and from *all countries*, whither I have driven them; and they shall *dwell* in their own *land*." Please read Jeremiah xxxi. 28, and the remainder of the chapter. Also xxxiii.

beginning at ver. 19. Also xvi. commencing at ver. 27. But what will be the first work of Christ, in restoring all things that God hath spoken by the prophets. "The Lord *himself*, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ shall rise first.*" O blessed restitution! "then we which remain and are alive shall be caught up together with *them*, to meet the Lord in the air, and so shall we ever be with the Lord." "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Lord our God shall come, (from the air) and all the saints with him. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. And the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Amen. *O blessed hope!* Stacy, Marsh, and Field, had no more faith in those promises, when they were dipped, then wild uncultivated Hottentots. Their little amount of faith, that Jesus Christ is the Son of God, does not comprise the glorious gospel of the kingdom, which Jesus preached, and Moses and all the prophets preached. Stacy's, Marsh's, and Field's test of faith, is in harmony with the Pope of Rome, and the president of Bethany college, and Brigham Young, and all the sects of modern flummery; but the promises of God stand sure. Amen.

I expect to remain at home for a short time, but expect to labor in Ohio, the most of my time for the coming year. Yours, in christian love.

L. H. CHASE.

From the World's Crisis.

Christ's Kingdom.

A correspondent inquires:—"Do the Scriptures teach that Christ has, or that there is a spiritual kingdom set up on the earth at this present time?"

To this inquiry, we would say, we know of no plain scripture that teaches such a doctrine. We do not find one word in the Bible about a spiritual kingdom, or a kingdom of grace; but we read of a kingdom "under the whole heaven," which "shall be given to the people of the saints of the Most High." Again, we read, "Flesh and blood shall not inherit the kingdom of God." If the kingdom is one of *grace*, as many believe, and is in christians' hearts, then "flesh and blood" has inherited it; then it would follow that Paul's statement is not true.

There is one passage, which, at first sight, seems to sustain the idea of a spiritual king-

dom, set up in the heart. It is found in Luke xvii. 21, "Neither shall they say, Lo here! or, lo there! for behold the kingdom of God is within you." The preceding verse introduces the subject as follows:—"And when he was demanded of the *Pharisees* when the kingdom of God *should come*, he answered *them* and said, The kingdom of God cometh not with observation; neither shall they say," &c. In the sermon on the Mount, the Savior said to his disciples, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter *into* the kingdom of God." Very strange that he should then tell the Pharisees themselves, that the kingdom was already in *them*, when we can no where find him teaching his disciples that the kingdom was in them. Observe, the Savior informs his followers, that except their "righteousness shall exceed" that of the Pharisees, "in *no case*" shall *they* "enter *into* the kingdom."—not the kingdom *into them*. There is a wide difference between going into the ocean, and having the ocean go into us. And, again, it is very singular that those wicked Pharisees should be the only people that had the kingdom *in them*; a people who hated Christ and his teachings. } this remark in Luke xvii. 21, had been made to Jesus' disciples, there would have been some more plausibility in the position. But what does he mean? The word *basileia*, rendered *kingdom* in Luke xvii. 21, may also be correctly translated "Royal Dignity, Royal Majesty," and is rendered in the latter way in the Emphatic Diaglott. By "Royal Majesty," we should mean the *King*, instead of the kingdom. In the margin of our reference Bibles, our translators have put the word *among*, as a substitute for *within*; thinking the passage would be properly translated if it read, "the kingdom of God is *among* you." We heard Prof. Whiting* preach on this subject, in New York, who said this clause should be rendered, "The *King* is among you." This makes the passage plain and harmonious with the context and all the rest of the Bible.

The Bible Confirmed by an Egyptian Seal at Nineveh.

On the temple walls of ancient Egypt, among the figures of men and gods and many historical records, there frequently occur certain oblong parallelograms with rounded corners, enclosing various hieroglyphics. These cartouches, as they are called, often stand over the image of some king, and being deciphered are found to contain his name, titles, etc., and seem to be somewhat like the

* As a Hebrew and Greek scholar, Prof. Whiting is said to be second to only one in the United States.

coat of arms or the royal signet of modern princes. Each king has a cartouche of his own, and in some cases these kings are identical with kings known to us through history. Among these are Shishak, 2 Chron. xii. 1-9; Tirhakah, 2 Kings xix. 9; Pharaoh-necho, 2 Kings xxiii. 29-35; and Sabaco II. or So, 2 Kings xvii. 4, mentioned in Bible history. This last king, So, was of the Ethiopian or 25 dynasty, and his cartouche is well-known to the student of Egyptian antiquities.

Egypt lay at a distance from Assyria, and an army from the one country could not reach the other without going through the Jewish territory, or traversing vast and almost impassable deserts. Yet the Bible informs us that at one period these two nations were frequently in conflict with each other. Thus we find Assyrian armies in Egypt, Isa. xx, and an Egyptian army on the borders of Assyria, Jer. xlvi. 2; and the Jews were involved in the strifes of their powerful neighbors. King Josiah was defeated and slain by an Egyptian army on its march against Assyria. Hoshea king of Israel made a treaty with So king of Egypt to help him throw off the yoke of Shalmaneser king of Assyria; but the result was an Assyrian invasion and the first great captivity of the kingdom of Israel. This So, or Sabaco II., was succeeded by Tirhakah in Egypt; and Shalmaneser in Assyria by Sennacherib; and hostilities existed during both reigns, 2 Kings xix. 9, war alternating with peace—the campaign followed by the treaty. But who could have hoped to find any new verification of these statements of Scripture after the lapse of two thousand five hundred years!

Yet this has been done. In the mound of Kouyunjik recently explored, on the site of Nineveh, the ancient capital of Assyria, are found the remains of a palace built, as its own records inform us, by Sennacherib. One of its chambers would seem to have been a hall of records; for it contained a large number of pieces of fine clay, bearing the impression of seals. Such clay was used in those ages as sealing wax is used now, sealing important documents; and manuscripts have been found in Egypt with these clay seals still attached to them. One of these pieces of clay in Sennacherib's palace presents us with two seals, one a royal signet of Assyria and the other the well known cartouche of Sabaco or So, king of Egypt, just as it stands on the Egyptian monuments; thus showing the probability that a treaty between the two monarchs had been deposited here, and furnishing an unexpected confirmation of the Bible history. The document itself, and the cord by which it was attached to the seal, have long since turned to dust; but the seal

with its double impress, though buried for ages, has come to light, and is now in the British museum. The two kings affixed their seals to a document which has perished like themselves; but in their act the hand of the Most High affixed an additional seal to his holy word, which is true and abideth forever.

Lord Hales and the New Testament.

"I was dining," said Dr. Buchanan, "some time ago, with a literary party at old Mr. Abercrombie's, of Trillibody, (the father of Mr. Ralph Abercrombie who was slain in Egypt,) and we spent the evening together. A gentleman present put a question which puzzled the whole company. It was this: Suppose all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of three centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

About two months after this morning, I received an invitation to breakfast with Lord Hales (Sir David Dalrymple) next morning. He had been one of the party. During breakfast, he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries. 'I remember it well, and have thought of it often, without being able to form an opinion on the subject.'

'Well,' said Lord Hales, 'that question quite accorded with the taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them that I might set at work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There I have been busy these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament, except 10 or 11 verses, (I forgot which) which satisfies me that I could discover them also. God concealed or hid the treasures of his Word, where Julian, the apostate emperor, and the other enemies of Christ, who wished to extirpate the gospel from the world, never would have thought of, and though they had, they never could have effected their destruction!'—*Hallan's Memoir.*

A good man, who has seen much of the world, and is not tired of it, says: "The grand essentials to happiness in this life are, something to do, something to love, and something to hope for."

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord, I must preach the Kingdom of God to other cities also; for therefore am I sent."—JESUS. *"The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."*—Rev. 21. 17.

B. WILSON, ED.]

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From The Occident.

The Commerce of the East.

We are indebted to the politeness of the Rev. Dr. Fischel of New York for the subjoined extract of a lecture delivered on Thursday, (December 20th,) by Capt. W. F. Lynch before the Kane Monument Association. Capt. L. has himself visited Palestine, and our readers perhaps may remember him as the officer sent by the United States government to explore the Jordan and Dead Sea, and as the author of the work which details the discoveries and observations made on that interesting journey. No one is, therefore, more capable than he to estimate the importance of the Holy Land in an economical and commercial point of view, and our readers will see how he thinks of the probable future of our ancient inheritance. The extract, which has been cut from a paper wherein it was reported, is evidently a very imperfect abstract of the gallant and learned officer's remarks, and if we had the details we should be able to appreciate much better the practical points of the discourse. But there is enough before us to convince any one, except he be wilfully blind, that sooner or later, Palestine must become the centre of commerce and civilization, as predicted by Isaiah and Ezekiel and the other prophets, not so much by any miraculous change in the desolate state whereunder it now languishes, (though this may also be expected, as we firmly do,) but by the gradual requirement of human intercourse, both for war and trade, which will find its way across the narrow neck of land which separates the Mediterranean as the commencement of the Atlantic, from the Red Sea as the most northern and western bay of the Indian Ocean. All European commercial nations endeavor now to get a foothold on the eastern terminus of the great inland sea which washes alike the shores of Southern Europe, Western Asia, and Northern Africa; the Isthmus of Suez, with the Sea of Arabia, is also at the present moment an object of rivalry between France and England, while

Russia has long since endeavored to figure, either from religious or political objects, as the protectress of the land of Palestine. Does all this not give us an assurance, that in the natural progress of events it is quite probable that a railroad will be constructed from Jaffa to some point, say the old Gulf of Elath on the Red Sea? or that a canal, if it be found practicable, may also be dug in the ancient bed of the Jordan, which, indeed, is now no longer in existence, to connect the Dead with the Red Sea? and who knows, that this may prove the healing of the waters of the now briny, fishless lake, of which Ezekiel speaks?

Some may object to our supposition, that Palestine is not a land which now can supply any thing for exportation; that the country itself has no cities of importance except Jerusalem; that the land presents, in most directions, a succession of naked lime cliffs, and has neither streams nor wells which would supply water for irrigation, and without this the soil cannot be rendered fruitful. But we have only to repeat our often expressed opinion, that Palestine only awaits an industrious population to render it again what it formerly was. The limestone hills are not naturally barren; if the terraces, of which there are still many remaining on Lebanon, as travelers tell us, are restored, so that the soil shall not be washed away in the winter by the sweeping rains which formerly fell in abundance; and if the superfluous water be again gathered in tanks, reservoirs, and the channels which in olden times were the cause of the extraordinary fertility of the country: there can be no doubt, but that all will be as it was before, that a dense population would live in plenty and enjoyment of abundance in our ancient patrimony. To do this, commerce must first invite people to resort thither in pursuit of a more rapid source of wealth than agriculture can afford, and when they then find that the land is pleasant, healthy, and yielding products not obtainable elsewhere, the ploughshare will pass again over the desolate fields, the vineyards will again be

established as of old in En-Gedi, in the valley of Eshcol, and the hills of Judah; the olive will flourish in the land of Asher; and in the wildernesses fit for sheep raising, the peaceful shepherd will again follow his flock without fearing the marauding Bedouin, who now renders every thing insecure. But in the harbors, too, the commerce of the world will find a home, and the abundant surplus of agriculture and, perhaps, of manufactures, will be carried from Tyre, Zidon, Jaffa, and Acco to a much greater extent than in ancient days.

This speculation appears to us to be no dream; and instead of its being said, "Who would go to Palestine?" thousands would eagerly seek its now wasted cities from other motives than the mere melancholy one of dying there, that their dust might mingle with that of the holy ones who have long since left the earth. But one thing is certain to our mind, that the people to regenerate Palestine are no others than the sons of Israel. It has been held by Persians, Romans, Arabs, Franks, and Turks; and it has refused to recover from its desolation under their control. It needs freedom, and a free race, with a free religion to render it what it ought to be and what it can become. The prophecies speak of a great change which is to be brought about; the manner is not indicated; and no man can assert that this or that method may not be the very one, first invite Israelites again as voluntary settlers in their ancient land, and then to make them the natural agents in the accomplishment of all which has been foretold. We have, for our own part, full confidence in the sterling character of the Jewish race; we do not think that they have reached the utmost height of their natural capacities in being musical composers, novelists, merchants, statesmen, or even brave soldiers in the lands of their dispersion; we, on the contrary, think that they are destined to be what the Bible says, the mental masters of all mankind, without oppressing or injuring a single being created in the image of God. But this high destiny cannot be reached in their dispersion; they must, to accomplish it, be a united nation in their own land, under their own rulers; and the means to bring this about must come, if in the ordinary course of nature, through the gradual arrangement of circumstances and human development, so that the next step will be the restoration of Israel.—Do we dream? If so, the prophets dreamt, and their visions have always proved realities, let doubt who will.—It is, however, time to bring this venturesome view of the future to a close, to introduce the lecture on the Commerce in the East, by the American traveler in Palestine, who testifies that even now Jerusalem is ris-

ing from its ashes, for every step there is progress.

The second course of lectures under the direction of the Kane Monument Association, the proceeds of which are applied for the erection of a monument to the late Elisha Kent Kane, the intrepid Arctic explorer, was delivered on Thursday evening, by Captain W. F. Lynch, United States Navy. His subject was, "The Commerce of the East, its Developments, and the Probable Effect of those Developments on the Great Future of the Holy Land." The lecturer, in introducing his subject, gave a very interesting account of the origin of the art of navigation, traced up from the floating tree of the Phœnician, to the raft, the galley manned with oarsmen, and the ship propelled her by sails, to the maritime commerce, which sprung from the art of navigation. He traced the progress of that commerce with the East; the Arabian caravan in the dawn of history, the trade carried on by the Phœnicians via the Euxine gulf of the Red Sea, the change effected by the founding of Alexandria, the Red Sea of India, discovered by the daring of Hippalus, the commander of an Egyptian vessel; the route through the desert by the Romans, who extended it to China. The vast territorial resources, commerce, and commercial importance of China; its immense population of three hundred and fifty million; the restless activity and industry of the people—their proneness to traffic, and who give employment to more than one hundred and fifty thousand tons of American shipping, and from whom, in 1856, we bought forty million pounds of tea. He then referred to the efforts of Russia to divert the Chinese trade, and those of England to monopolize it. England, he said, commands the southwest and eastern gate of the China Sea, by her possession of Singapore and a part of the magnificent island of Borneo. Hong Kong, an island at the entrance of Canton River, is a part of the English domain. England has been successful in monopolizing the trade of Canton River. In the rivalry between Russia and England, our sympathies should be with the latter power in her efforts to break down the commercial restrictions of China; in doing this she sought no immunities for herself, but claimed and obtained an equal participation for all the approaches made by Russia towards India. During the last fifteen years, that power has seized upon and obtained Manchouria, which, in territorial extent, is equal to Great Britain, France, Germany, including Austria, and Turkey in Europe, all put together. Russia has built her Pacific railroad, connected by railroad and canal the Mediterranean and the Black Sea with the Sea of Azof and the Caspian Sea; and placed herself within striking

distance of Erzeroum. By the improvement of the Araxes by founding Cossack settlements, and the building of wells in the desert of Tartary, Russia has laid the foundation for connecting Balk or the Oxus with Cabul, one of the principal tributaries of the Indus. The lecturer then noticed the great wealth and wonderful resources of Hindostan, its fast increasing commerce, its nine hundred thousand tons of shipping in the coasting trade, its three hundred thousand men employed in the navigation of the Ganges, its four thousand miles of railroad in operation and under contract, its twelve thousand miles of railroad contracted for by seven chartered companies, under guarantee of the government, at an estimated cost of two hundred millions of dollars, and its canals, one of them the Grand Ganges, eight hundred and ninety miles in length. Attention was then called to the markets of immense extent being opened just when the supply by manufacturing skill far exceeds every present demand, and requires just such resources as China, India and Persia are bringing forward. The central portion of the Persian Gulf, bisected by the east and west lines from New York to Shanghai by the eastern route, why not now a mart of commerce with which New York would be brought as near to the cape of eastern commerce as San Francisco is to Shanghai? The speaker made a comparison of the air-lines east and west from London to Sydney, and from San Francisco to Shanghai—the last by much the longest—the probability of the Asiatic trade of Europe passing directly over this continent; for if the western route were adopted, European trade with Asia would proceed via Panama. The speaker then referred to the steamer *Spread Eagle* having, last summer, ascended the Missouri River upwards of three thousand miles, to within a short distance of the navigable waters of the Columbia; that, by the last accounts, a wagon road from stream to stream was nearly completed. He asked, how long before the wagon road would be succeeded by a railroad; and how long, therefore, before the Missouri would be the transportation route for merchandize to the Pacific? He then called attention to the rivers of China and India; the Yangtse Kiang, rising in Thibet, passing near the Irawaddy and the Pegu, which flow south through Siam and Burmah, the sources of the last interlacing with those of the Brahmapootra, which empties into the Bay of Bengal, side by side with the river Ganges. The speaker asked, how long before produce instead of descending will ascend the Yangtse Kiang, the Irawaddy, and Pegu, and crossing the navigable waters of India, be conveyed to the Bay of Bengal or Arabian Sea? He

spoke of Kurrachee,* its selection by England as its commercial *entrepot*, the lines of telegraph and railways completed and in progress leading to it. He also urged the necessity of eastern commerce ascending the Persian Gulf. When, he asked, reaching the head of the Gulf, shall it continue up the circuitous channel of the Euphrates, or turning to the left, be disembarked at Grane, and crossing Arabia in a direct line, be embarked at El Arish or Jaffa, for London, Liverpool, or New York? He then alluded to Grane, its commercial position, and its deep and capacious harbor, equal in extent and facilities to that of New York. He then compared the relative distances of the air-lines east and west from London to Sydney, and from San Francisco to Shanghai, the last the longest route. He then spoke of the improbability of the Asiatic trade of Europe passing directly over this continent; for, if the western route were adopted, European trade with Asia would proceed via Panama. He also alluded to the certainty of a line from San Francisco to Japan and China, and in connection with it a Pacific railroad. He urged the necessity of farther exploration in Arabia, with a view to develop its resources and commerce; to search out the ruined cities and the line of ancient wells, which marked out each day's journey of the pilgrim caravans. He spoke of the success of French engineers in digging artesian wells in the Arabian desert; the character of the Arabs; and alluded to the fact, that the Jew is destined to be the first agent in the civilization of them; the Jewish villages in Arabia; their influence on its trade; the reviving energies of Palestine; the increase of the population in Jerusalem; the measures taken by the Turkish government for security of travel and commerce in Palestine; the efforts of Protestant associations for the restoration of the Jews to the latter place; the remarkable points of the Holy Land, and connection of present and coming events with the prophecies of the Bible. In the development of commerce, the East is to be re-constituted. He closed his lecture with an earnest appeal to American enterprise to engage in the work, and thus add new lustre and new honors to our national character.

The lecture was replete with valuable information to the extending commerce of the world; added to this, the fact that the illustrations and remarks were from the lips of one who traveled over the greater part of the countries alluded to, rendered the lecture at once interesting and familiar.

The lecture was illustrated by a large Oriental map, twenty-seven by twenty feet, on which were drawn the established and pro-

* In Scinde.

jected routes to India by railroad, with a line of proposed exploration from the Mediterranean to the Persian Gulf.

For the Gospel Banner.

Epoch Men---The Lesson of their Lives.

IV. MOSES—OBEDIENCE & LAW.

We have had already three examples—of Mortality, of Righteousness, of Faith. We must therefore add to these another—Obedience, for as "Faith without works is dead," as "the Law was added because of transgression," it becomes essential in the chain of examples to set forth a luminous evidence of Obedience, well-pleasing to God.

And of this we can find no better human illustration than the chosen instrument of the Law-giving. Even as "he who ruleth over men must be just," so "Moses was Faithful in all His house."

The counsels of God are deep and mighty as His own mind. He works on a fore-defined system—by immutable principles. In few things do we see this so well as in the circumstance that "the law was added because of transgression." To human wisdom it would appear that the law should first be given, whereas it was added 430 years after the promise.

The special transgression—the sin of that *kosmos*—for which the law was added, was the military monarchy or human usurpation of the Divine prerogative of Government. The Patriarchal or Family Economy had been violated by Nimrod and his successors, who had introduced the Despotie rule of the Warrior. This caused a disturbance of the natural, i. e. the Tribal, connection, and introduced the present National form. As this was developing, Jehovah established a counteracting conservative institution, by making Abraham the Father of many Nations—the Patriarch of a *new confederated* economy which should be to the old Patriarchal order what the spiritual is to the natural, i. e. the perfect development of the Divine purpose. To the effecting of this true Household relationship of men was the covenant made with, and in Abraham. Even as God had seen it best to save the race from physical corruption and annihilation, by beginning again with righteous Noah, so He provided a modus of national salvation by making of one man and his seed a divine nationality—first representative, soon to be actual.

The Nimrodian breach which we have just been viewing, entailed as its natural consequences, war, oppression, injustice, and all iniquity. Therefore, as Jehovah had constituted the national redemption, it was needful to make that saintly or representative confederation, examples of holiness and truth

between men and men, and between man and God, by giving to them a holy law and priesthood.

But this was a change which required extraordinary measures for its introduction and establishment. To give the Holy Law to enbruted men, were as sensible as would be the induction of a savage Bushman into the Professorial chair. It was needful that a Teacher be found, that a nation be separated from all others and disciplined into a Law of the required character. There was a people to whom this appertained by right of inheritance, but were they at all likely subjects for the experiment? The children of the Promise were apparently the vilest of peoples, a degenerate race of slaves. Possibly they might have good stamina in them, but then their fearfully reduced condition seemed to make it almost impossible to form them into a powerful, holy, exemplary nationality. To raise the poor Indian ryot to the first rank amongst nations, were seemingly an easier task, than to redeem the Hebrews from their Egyptian oppressors. But with Jehovah all things are possible.

The first thing to be done, was to get the Tutor. This He provided in one of themselves called out and separated from his birth. Sent into the ranks of the oppressors to imbibe all the good things at their command, he learned the warrior's, prince's, sage's, and priest's craft, and so became the equal of the adversaries of his people, able to fight them with their own weapons if need be. In this, as in all else, he was like Jesus, or Jesus like him, (Deut. xviii. 18,) for so proceeded the Christ to the redemption of his own people. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people," Heb. ii. 14, 15, 17.

This first item of the training accomplished, the parallel and the circumstances required something more. Even as in the case of Jesus, "it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings," Heb. ii. 10; so it was needful to discipline the *Redeemer to Law* by suffering. The duties of a Leader are always severe. To withstand the variability of ignorance, to infuse steady courage into down-trodden spirits by repressing fitful gusts of passion,

and inspiring the reactionary depression, to teach these the essential principles of freedom and social duties—to do these require a mind which has passed through the fire, and been purged from the dross of self; the soul of a warrior tempered by the experience of age. Hence the interest attaching to the biography of “a leader and Commander of the people.”

What sympathies had the courtier-prince and contingent heir to the throne with the serf? But a regard to justice causes his separation from this tempting rank, Exod. ii. 11, 12. Maybe though, that some other trial had reminded him of his consanguinity with these slaves. Probably the instructions of his mother, may have been the influencing, and the remembrance of the Covenant of Life as the only satisfactory answer to yearnings after the future. Be that as it may, it resulted in the deliberate resolution to throw in his lot with his own kindred; or as Paul declares, “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible,” Heb. xi. 24-27. This choice necessitated the forty years’ retirement, where the fire of youth became cooled to the thought of age. What could the youth quick to avenge injustice by blood have done as the Leader of a wayward host like that of Israel? No, that position could only be held by one who had been a long time disciplined into self-control by solitude, and taught Divine Order, and Government in communion with nature.

But the time came when this training being finished, the duties of the mission must commence. At 80 years of age, the voice from the flaming bush bids him return to the court of Egypt. Exod. iii. 1-10. Here is a test indeed—to bid him return to the place in which he was an outlaw, to the power from whose vengeance he had so long hid, to the rival who sought his life. But the hierophant of law shrinks not from duty—objects on no score but his qualification. But if his master proves to him that he is capable, it is enough—he departs. The work of obedience is begun.

Aaron is a fine character; yet being only the mouth-piece of Moses, we must pass him by. But before we go any farther, we must request the reader to carefully peruse the book of Exodus for himself. By doing so he will be able to fill up the picture of the narrative, which we can only just hint at, and will

consequently see many more acts of obedience than we can mention.

The credentials of the Lord’s envoy are presented and acknowledged by the people, but upon the first trial of them, resulting in an evil effect, the Prophet meets with the usual reward of complaints and curses. Ingratitude is but the spur to true duty, especially when on the other hand the Master approves and helps, as did Jehovah in graciously indicating to His servant the plan for the working out of which his deeds are essential. “I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord,” Exod. vi. 3-8. And accompanying this is an advancement in ambassadorial rank—the envoy is made plenipotentiary. “And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel out of the land of Egypt, by great judgments. And the Egyptians shall know that I am the Lord when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the Lord commanded them, so did they,” Exod. vii. 1-6.

The might of this position is evidenced now almost daily, by the plagues which follow at the will of Moses, or rather at the command of Jehovah. Behold him going forth at the bidding of his Lord into the pre-

sence of the king whose heart is hardened by His *forbearance and mercy*. In so doing the man of God virtually takes his life in his hand, for what remedy for the troubles of the land would seem so simple as to slay the disturbers, especially this bold rebel against the monarch and nation. But Jehovah's emissary is protected by Him as securely as His people are kept from the intrusion of the plagues of bloody streams, frogs, lice, flies, murrain, cutaneous disease, hail, locusts, darkness, and finally the death of the first-born. The mere mention of these plagues must suffice—though they are each theme enough for separate articles, especially when taken in connection with their latter day counterparts as indicated in Revelation. Nor can we enter at greater length into that first, and notable, kosmical ordinance of the Passover;—that first manifestation of *national obedience*; that fine emblem of Jehovah's care and love; and that symbol of the Christ.

That last stern judgment has done its work. The oppressor has proved that there is one mightier than he, one who can strike *home* to the hearts of kings, and *make* them to know that equity is more potent than any considerations of political economy. Another such lesson is needed and will be shortly given to the Gentile oppressors of His people, for not till the judgments of the Almighty, "are abroad in the earth will the inhabitants of the earth learn righteousness." The serfs are gladly cast out of the land, and bidden to depart on their errand. The demand which Moses made, and which increased in strength at every audience, at first sight seems one inexpressive of Jehovah's purpose of redemption. But it is evident that the court and Pharaoh understood its tenor as at least a breach of the yoke of serfdom by their leaving the land for a distance of three days' journey to *serve* another God than those of Egypt. And when we notice that there is never a promise of return, it is easy to see the strength of the reluctance of the despot and his nobles to let their wealth-producers depart from them. But the high arm of Jehovah has made them glad to let them go.

So now they are fled. The waited-for salvation has come, though they can hardly yet think so, for behold the hosts of Egypt are pursuing them in full confidence of success, for they seem to have come into a trap, the sea only before them. We must bear in mind, their late entire subjection of body and mind, and also remember how apt we ourselves are to forget the past deeds of God in the present trial of our faith, before we condemn them for their forgetfulness of His late wondrous acts which have brought them thus far, when we read, "And they said unto Moses, Because

there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." Exod. xiv. 11, 12. But the Leader is equal to the hour, for he has undiminished confidence in His God. "Fear ye not, *stand still*, and see the salvation of the Lord, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." Exod. xiv. 13, 14.

It is doubtful whether in any language a more effectual word-painting was ever written, at least no grander drama has ever been acted than this,—“The Lord said to Moses, Wherefore criest thou to Me?—speak to the children of Israel that they go **FORWARD**.” What when they are on the very shores of the Sea? Yea even that way, for “lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, I will get me honor upon Pharaoh, and upon his chariots, and upon his horsemen.” Exod. xiv. 16, 17. The order is unhesitatingly obeyed, and the God who made the seas piles them up in crystal walls on either side of the advancing hosts. Oh never was path like this made before!

And never was a Commander entrusted with mightier weapons than that rod, which alike cleared a path for the armies of freedom and closed the same upon the despot and his hosts. “And the Lord said to Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it: and the Lord overthrew the Egyptians in the midst of the sea.” Exod. xiv. 26, 27. A wand like this had never any other General, nor was such ever imagined in fairy tale. But after all its virtue was simple—obedience: at the command of Jehovah he raised it, and as a Marshall's baton the hosts of heaven obeyed the behest of which it was the representative.

So Moses understood it in that majestic pean of freedom to which he gives utterance. This anthem is one of the finest compositions we have, especially with regard to its self-abnegation. “Not to us, not to us, but to Thy name be all the Glory” is the foundation

thereof. And the confidence of faith and hope therein is truly accordant with the obedience of the person. For we know that Faith and Obedience are twin sisters.

Who but Jehovah could minister to the mind diseased of a nation? And who but He would have done so physically? But so He did. The Bitter Waters are the first anti-septic He administers; for there He proved them, and contracted with them by a statute to preserve them from Egyptian diseases. Every incident of this exodus is replete with meaning and doctrine; but the reader must deduce them for himself and save us the present labor. Paul in 1 Cor. x. 1-6 will furnish him with the key.

TO BE CONCLUDED IN THE NEXT.

Modern Spiritualism,

A Profane Parody of the Dispensation of the Spirit.

There is a remarkable passage in the Hulsean Lectures of Dr. Trench on "The Fitness of Holy Scriptures for unfolding the Spiritual life of men," in which he anticipates a future development of wickedness and danger to the world in the following striking and prophetic words. The Lectures were delivered in 1845; and it has been reserved for our later years, and pre-eminently for our country, to supply the reality which they prefigured. When this is borne in mind, the term "prophetic" which we have applied to his remarks will hardly seem to any extravagant. We quote from the Cambridge edition of the Lectures, pp. 135-6.

"The hints which in God's prophetic Word we have, and the course of the mystery of iniquity as it is already working, seem to point to this: that as there has been an aping of the monarchy of the Father, in the absolute despotisms of the world, and an aping of the economy of the Son, as though he already sat visibly on his throne, in its spiritual despotisms, and eminently in that of Rome; so there remains yet for the world, as the crowning delusion, a lying imitation of the kingdom and dispensation of the Spirit—such as in the lawless Communist sects of the middle ages, in the Familists of a later day, in the St. Simonians of our own, has attempted to come to the birth, though in each case the world was not ripe for it yet, and the thing was withdrawn for a time. Yet doubtless only for a time; to reappear in an after hour—full of false freedom, full of the promise of bringing all things into one; making war on the family, as something which separates between man and man; breaking down and obliterating all distinctions, the distinctions between nation and nation, between the man and the woman, between the flesh and the spirit, between the Church and the world, between good and evil.....

This adversary [the Antichrist of St. Paul] is not simply the wicked one, but the lawless one; and the mystery is not merely 'a mystery of iniquity' but of lawlessness. Law, in all its manifestations, is that which he shall rage against, making hideous misapplication of that great truth, that where the Spirit is there is liberty."

How strikingly and fearfully has this prediction been fulfilled in the course of the so-called spiritual manifestations of these more recent years! through which families have been broken up, that had lived before in the close and holy unity of love; through which hundreds of men, and of women as well, have been impelled to give way to all licentious and bestial impulses, plunging out of the midst of morality and refinement into the vilest sloughs of sin; through which multitudes have been carried to a fearful rejection of all God's laws, as having for them no more validity; and not a few have been swept off into the outmost darkness of insanity! A lying imitation indeed, or rather a profane and diabolical caricature, of the kingdom of God's Spirit, has this reign of pride, fanaticism, lust, most palpably shown itself. In that wisdom, in this delusion; in that a sacred and purifying love, in this a gross and vagrant appetite, degrading and debauching; in that meekness, in this the most arrogant and disdainful self-assertion; in that a tendency to all noblest charities, to pureness and self-sacrifice, in this a positive and an ever-increasing predetermination to mendacity, wrath, and every license; in that the silent but bright communications of God's supreme purposes, knowledges, and judgments of duty, in this the uttermost mockery of instruction, seeming to show either laughing devils or crazy fools working and sneering behind the scenes:—so have the two been revealed to the world. And the wildest dreamer, unless largely instructed by observation and by the Scriptures, could hardly possibly have imagined it beforehand as among the things credible, that such a very midnight of darkness should have undertaken in this nineteenth century to style itself "a day of the spirit;" that such an absolute chaotic reign of terror and madness in the moral world should have claimed an affinity with the illustrious kingdom of holiness and of faith whose first-fruits were the wonders of Pentecost, and whose later results have been shown in a prodigal profusion of blessings wherever the gospel and its cross have been preached!

Verily may the attentive student of history and of society believe in the utmost susceptibility of mankind to the arts of the deceiver, especially when these strike with their appeals at the infinite "deceivableness of unright-

cousness" which is central in the heart. The secret of all lies in the terse words of Scripture, "Madness is in their hearts." And the fact that such things have already occurred, while it shows how constantly man hungers and thirsts in the depths of his nature after the sense of spiritual light, strength, and culture, imparted from beyond himself, can hardly fail also to excite the keenest apprehension in the thoughtful, concerning those future developments of impureness and of grossest untruth which may hide themselves in coming years under the same imposing names: "the kingdom of the spirit," "the day of reunion with unseen spheres!"—*Independent*.

Quoting Texts from Scripture.

The flippant remark which is current in so many mouths: "You can play any tune on the Bible," would be applicable to any other text-book if treated in the same way. A verse or part of a verse is taken without regard to the context, and a doctrine previously decided upon is hitched to it. The same chapter, taken verse by verse, without regard to their connection, may be made to teach as many doctrines as there are verses in the chapter; nay, more, the same verse taken sentence by sentence, may be made to teach as many doctrines as there are sentences in the verse. A celebrated Atheist preacher used to find warrant for his doctrines in the way he treated the sacred text. For example: On one occasion he announced, "You will find my text in Psalm xiv., part of the first verse."—"There is no God." Now it is perfectly true that this language occurs in the Psalm and verse quoted, but there is something more in connection with it—"The fool hath said in his heart there is no God."

Had the atheist quoted the whole verse, he could not have made it profitable for his doctrine. It did not, therefore, suit his purpose to quote the entire verse. But in doing as he did, he but followed an example extensively set for him by ministers of the gospel, who have not unfrequently been as guilty of fraud in the use of the Scriptures as this atheist himself. We remember being present at a Peace discussion, a few years ago, in which two celebrated clergymen were engaged. One of them arguing stoutly for non-resistance, quoted Paul, "heroic Paul," the hardest head of all the Apostles, and most belligerent, as saying, "live peaceably with all men." Now it is true that he did say precisely these words; but, as in the case of the Psalmist above quoted, he said something more, and it remained for the antagonist in the discussion to set the quoter right. He took the Testament in his hand, opened it at Romans xii. 18, and said: "Why did not my brother quote

all that Paul said in this connection? As he has failed to do so, I will read the entire verse, "*If it be possible, as much as lieth in you, live peaceably with all men.*" And the debater added, by way of a clincher, and in a triumphant tone, which secured him the approbation of his audience, "the fact is, and the record shows it, it did not lie in Paul, at all, to live peaceably with all men."

Instances of such perversions of texts and of the meaning of the Scriptures could be multiplied. We now ask readers to take any well written document, a speech of Webster's or Everett's, a Presidential message or a Douglas reply to Judge Black, divide either of them into chapters and verses, and then select isolated sentences as preachers do their texts. They will find that it is not the Bible alone, on which they can play any tune, but any important composition in the language, which shall be treated as the Bible is treated. Take Webster in reply to Hayne, for an example. The preacher for dis-union goes to the text of Webster to sustain his views, and and quotes: "States disordered, disoverred, belligerent, or drenched, it may be, in fraternal blood." Upon this text he delivers a "powerful and eloquent" sermon. If he fails to say that the writer of the words he has chosen says in the context; "When my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union"—he will only be dealing with Webster as the gospel preacher deals with the Bible. Any reader may go over the entire reply of Hayne and he will find in sentences forcibly dragged from their connection, any doctrine, however atrocious, that was ever dreamed of.

But whoever thought of dealing with works on science, art, politics, political economy and general literature in this way? Occasionally it is attempted by unscrupulous disputants, but the fraud is always exposed, and he who committed it is consigned to deserved contempt. We have not dealt so with any authoritative record as we have with the Bible, and it is a question of serious import, why do we treat the Bible in this way? A people of wide-spread intelligence, a reflecting people and a curious, demand to know of theologians their reasons.—*Boston paper*.

The Psalms of David.

The last psalm ends with a chorus to the praise of God, in which the poet calls on all people, all instruments of sacred music, all the elements and all the stars to join. Sublime finale of that opera of sixty years sung by the shepherd, the hero, the king, and the old man!

In the closing psalms we see the almost in-

articulate enthusiasm of the lyric poet; so rapidly do the words press to his lips, floating upward toward God their source, like the smoke of a great fire of the soul wasted by the tempest! Here we see David, or rather the human heart itself, with all its God-given notes of grief, joy, tears and adoration—poetry sanctified to its highest expression; a vase of perfume broken on the steps of the temple, and shedding abroad its odors from the heart of David to the heart of all humanity! Hebrew, Christian, or Mohammedan—every religion, every complaint, every prayer, has taken from this vase, shed on the heights of Jerusalem, wherewith to give forth their accents. The little shepherd has become the master of the sacred choir of the universe. There is not a worshipper on earth who prays not with his words, or sings not with his voice. A chord of his harp is to be found in all choirs, resounding everywhere, and forever in unison with the echoes of Horeb and Engeddi! David is the Psalmist of eternity; what a destiny—what a power hath poetry when inspired by God!

As for myself, when my spirit is excited or devotional, or sad, and seeks for an echo to its enthusiasm, its devotion, or its melancholy, I do not open Pindar, or Horace, or Hafiz, those purely academic poets; neither do I find myself murmuring to express my emotion. I open the book of Psalms, and there I find words which seems to issue from the soul of the ages, and which penetrate even to the heart of all generations. Happy the bard who has thus become the eternal hymn, the personified prayer and complaint of all humanity! If we look back to that remote age when such songs resounded over the world, if we consider that while the lyric poetry of all the most cultivated nations only sang of wine, love, blood, and the victories of coursers at the games of Elidus, we are seized with profound astonishment at the mystic accents of the shepherdprophet, who speaks to God the Creator as one friend to another; who understands and praises his great works, admires his justice, implores his mercy, and becomes, as it were, an anticipated echo of the evangelical poetry, speaking the soft words of Christ before his coming. Prophet or not, as he may be considered by Christian or sceptic, none can deny in the poet-king an inspiration granted to no other man. Read Greek or Latin poetry after a psalm, and see how pale it looks?—*Lamarzine*.

If you think you are only to believe the gospel, you are mistaken; you are also to live the gospel; you should be a living "epistle of Christ, known and read of all men."

For the Gospel Banner.

What the True Gospel is---National and Israelitish.

"*Salvation is of the Jews.*" John iv. 22.

In our last we endeavored to show that the "Glad Tidings" are respecting salvation through connection with a particular locality of Earth's surface, and a system of means there to be developed. That everything is centralized in Canaan. We shall now proceed to show that the "good news" is equally connected with a particular race or people, and that the great blessings of redemption are only to be dispensed to the rest of mankind, through their instrumentality. If, as we stated before, our religion is in reality but the essential part of a Theocratic Constitution, belonging to a certain country and its people: it becomes interesting to learn what these are. As great constitutions only belong to great nations, we may reasonably expect to find that that must be a most remarkable race, and have a great destiny, whose laws and codes, civil and religious, have emanated from the Deity himself. And such indeed do we find to have been the case with the Hebrews. Nay more, we find them to have had as it were a divine begettal.

The time had come that God would have an organized people on earth. The "powers of evil" were organizing into bodies politic and ecclesiastic,—kingdoms of sin,—engines of tyranny to men, and usurpation of the rights of God. He therefore, would checkmate and ultimately uproot them, by founding a kingdom of righteousness in their midst. So he chose or elected Abraham to be the progenitor of this new race and order of things, and constituted him the "Father of many nations," or "High Father" of a future Economy of subjects and rulers hereafter to obtain on earth. He entered into a solemn, indissoluble covenant with this man to bless all nations through him and his seed; besides deeding to him the land of Canaan for a possession for the ages. Jehovah also promised him that an immense posterity should spring from him. See Gen. xii. 2; xiii. 16; xv. 5; xvii. 3-6; xxii. 16-18.

These promises of a multitudinous seed, were made to Isaac and Jacob also, along with the other portions of the covenant; Gen. xxvi. 4; xxviii. 14, 15; xxxv. 10-12. They contain all the essential items of the promises originally given to Abraham, only in a condensed form.

From these divine pledges we gather, that the posterity of the patriarchs should not only amazingly increase, but also become a royal and priestly race over the rest of mankind, and the channels of blessing to the world at large. They were to have the double

portion or blessing of increase; the *kingly*, because "thy seed shall possess the gate of his enemies;" and the *priestly*, because in them should all families of earth be blessed; and the office of a priest is to be a minister and dispenser of religious instruction and blessing from God to the people. We shall show that all these high functions will Israel fulfil, and that in *them* as well as in Christ, will earth be blessed. More than all, Jehovah engages in this covenant to be "a God" not only to the Fathers, but also to their children in all their generations, and in all the changes through which they might pass, and then having followed them with his everlasting love, bring them at last into Canaan, their eternal inheritance. Abraham and his seed being the descendants of Shem, the promise to be their God reminds us of his blessing,—“Blessed be the Lord God of Shem: God shall enlarge Japheth—but shall dwell in the tents of Shem.” Gen. ix. 26, 27. Shem’s possessions lay between his brethren’s, in the central parts of the world, and Abraham’s in the centre of that. The promise to be their God, does not mean that he will not be the God of any other people. By creation, he is so of all. The time is coming when he shall be called “the God of the whole earth.” But it means that he will be Israel’s God in a higher and more peculiar degree. They will be his first-born people, his heirs. He will be the God of the other peoples only through the seed of Abraham. “I am the God of Abraham, Isaac, and Jacob, this is my name, and this is my memorial to all generations.” He will ever be known as the God of Israel. His sanctuary will be set in the midst of them for evermore. Thus he will be the Lord God of Shem and dwell in his tents.

This promise to be their God is the first and best. It includes every other. It engages all that God *is* and *has* to make his people blessed, happy and glorious forever. “Blessed is the man whose God is the Lord”—the Yahveh. Happy the people he has chosen for his inheritance. Why? Because “the Lord God is a sun and shield. He will give grace and glory, and no good thing will he withhold from them that walk uprightly.” It also secured for Israel the aid and protection of Him who is Power itself.

This seed was to be Abraham’s own natural offspring, through whom the line of blessing was to come, not an adopted Eleazar, no, nor even his own Ishmael, the son of the bond woman; but the child of promise, Isaac. The same care also separated and preferred Jacob before Esau; because the inheritance is to the children of faith also, and not a question of fleshly descent only; “that the purpose of God according to election might stand,” which

was one of character rather than birth. Gen. xv. 4, 5; xix. 51; Rom. ix. 10, 11, etc., Mal. i. 2, 3; Isa. xlv. 9, 10.

But when this one Jacob had increased to twelve sons, there needed further distinctions making. To which of these did the birth-right blessings pertain, or were all to be the subjects of them alike? Hitherto, each patriarch had heired the promises in his own person; but now a division was made. They belonged at first to Reuben the oldest-born; but was taken from him, because of the instability of his character, and moral principles. “Unstable as water, he should not excel;” so the *birthright* became Joseph’s. 1 Chron. v. 2; Gen. xlviii. 15, 16. The *priesthood* became Levi’s: and the *kingship* was given to Judah. His mother’s children would bow down to him. And from him, would Christ—the *SUNSHINE*—the giver of Rest, come forth, to whom shall be the obedience of peoples, Gen. xlix. 10. This 49th chapter of Genesis is a glorious, a profound one, and taken in connection with the similar prophetic blessing of Moses they unfold something of the character, mission, and destiny of each of Israel’s twelve tribes, Deut. xxxii., xxxiii. The same is true of Balaam’s predictions of the nation at large. Num. xxiii., xxiv. Thus the great prerogatives of their ancestors were to be sustained and chiefly carried out by only *three* of Jacob’s sons; though much could be said upon the prophetic blessings of the other nine.

All that is afterwards done and said concerning Israel is in accordance with the terms of the covenant. The writings of the prophets detail at large the future realizing of each specific item. And the historic books of the Bible are a practical commentary and illustration of their development. In them we see realized the truth of the assurance Jehovah gave to the fathers, “to be a God to their seed in all their generations,” and to glorify and exalt them. They were given to know that their descendants would have to pass through a long course of disciplinary trial, for 400 years at least, before they should repose in Canaan, how much longer was not then revealed. Israel has passed through process after process of training, and has not done with it yet. A great destiny requires a great preparation, and the race has not even yet attained to that standard character of faithful obedience which God requires. The ethical books of the Scriptures, as Proverbs, Psalms, and Ecclesiastes, contain the morals, ethics, philosophy, justice and wisdom of some of Israel’s great sages, and show the principles on which God’s nation must govern, and be governed by. Thus, we see that the whole of God’s Word is a unity, pervaded by this great idea—*Israel for Christ*, and then *both* for the *world’s future regeneration*.

Jacob, his sons and their dependants, went down into Egypt, there to receive their first lesson in that school of rigor. To be a mere race of shepherds was not enough for such a destiny as was theirs; they must acquire the mechanical arts and the sciences. So they were brought into contact with the polished Egyptians; and by them were instructed in those laborious but necessary employments without which no people can attain national greatness; and this too in a way that they were never likely to forget—viz., by their own excessive toils in these very things under tyrannical task masters. They were evil entreated in a stranger's land. Here they learned to suffer and endure. This galling oppression, unparalleled in history, is ever made the subject of allusion and comparison afterwards. It was indeed a house of bondage long and cruel. Ex. vi. 1-9, shows not only this, but also how this interposition by God on their behalf was in remembrance of the covenant made with the fathers, to give them Canaan, the land of their pilgrimage," and to which he promises to bring the suffering tribes, and give it them for a heritage; to be to them "a God," and take them to him for a people. This servitude, though a bitter one, was useful to the nation. Then, at last, when Egypt had drank of the wrath of God, Israel was the subject of a glorious deliverance. They passed through the Red Sea, sang a song of triumph to the God of their fathers, as their enemies lay dead before them on the beach, and then were led by the fiery and cloudy pillar to Horeb and Sinai, the "mount of God!" Here, after having been "baptized into Moses, in the cloud and in the sea," (1 Cor. x. 1, 2), they were taken into covenant with God, and adopted as his people, according to his promise. Exod; xiv., xv. xix.

TO BE CONTINUED.

The Milky Way.

Infidels tell us that Astronomy has brought to light facts which stamp the Mosaic record of creation as utterly puerile and false. Stars have been discovered, they tell us, so immensely distant, that hundreds of thousands of years would be required for the transmission of their light to this earth; hence the earth must be hundreds of thousands years older than the Bible makes it. Were this the fact in regard to the stars, it would prove nothing for the skeptic, since such stars might have existed for ages before our earth was called into existence; but it appears from the following statement that the theory itself is not true, as light from points so remote could never reach us, since, expanding and decomposing in its progress, it would be utterly dispersed in space. The "Marvels of Science," thus speaks of the Milky way:

"The Milky way forms the grandest feature of the firmament. It completely encircles the whole fabric of the skies, and sends its light down upon us, according to the best observations, from no less than 18,000,000 of suns. These are planted at various distances, too remote to be more than feebly understood; but their light, the medium of measurement, requires for its transit to our earth periods ranging from ten to a thousand years. Such is the sum of the great truths revealed to us by the two Herschels, who with a zeal which no obstacle could daunt, have explored every part of the prodigious circle. Sir Wm. Herschel, after accomplishing his famous section, believed that he had gauged the Milky Way to its lowest depth, affirming that he could follow a cluster of stars with his telescope, constructed expressly for the investigation, as far back as would require 330,000 years for the transmission of its light. But, presumptuous as it may seem, we must be permitted to doubt this assertion, as the same telescope, in the same master-hand was not sufficiently powerful to resolve even the nebulae in Orion. Nor must we forget that light, our only clue to those unsearchable regions, *expands and decomposes in its progress*, and coming from a point so remote, its radiant waves *would be dispersed in space*. Thus the reflection is forced upon us, that new clusters and systems, whose beaming light will never reach our earth, still throng beyond: and that, though it is permitted to man to behold the immensity, he shall never see the bounds of the creation."

The time given in the above for the transmission of light to this earth from the most distant visible point in the Milky Way is one thousand years. The idea it would seem to convey is, that light requiring a longer period than that for its transit, would be dispersed in space, and so never reach us. If this be so, allowing the utmost latitude to the opponents or revelation, no objection can be drawn from the stars to the Scripture record.

For the Gospel Banner.

A Question.

Who, were born not of flesh?

A brother in the Common Faith wishes to know if John i. 13, is not improperly translated, and if the birth there meant is not the birth of Messiah, or the Word made flesh, and not of the believers spoken of in the previous verse. In reply, I would say, that verse 13 is a correct translation of the received text, although "were begotten," I think, would be a better translation of *γεννηθησαν*, *γεννηθησαν*, than "were born." From Griesbach we learn that some MSS. contain another reading, which he deems unworthy of further consideration. On what grounds

I am unable to say; perhaps, it was too strongly opposed to his theological ideas. This reading has instead of the plural form of the pronoun and verb, (*οι & εγεννηθησαν, hoi & egennethesan,*) the singular (*ος & εγεννηθη, hos & egennethes,*) which would make the passage, with its preceding and succeeding context, read thus,—“But as many as received him, to them gave he privilege to become children of God, [even] to the ones that believe into the name of him, who was not begotten of blood, nor of the will of *man, but of God; and the word became flesh, and dwelt with us, and we beheld his glory, a glory as of an only begotten of a father, full of favor, and truth.” This reading seems to me to be more connected and harmonious than that of the received text. If yourself, or any one else, can give any more light upon it, we will gladly receive it.

M. ALLEN.

Woburn, Mass.

For the Gospel Banner.

Good News.

DEAR BROTHER,

Since I last wrote we have had a considerable addition to our little number. In the faith of the coming Kingdom, eight have been baptized into the name of Jesus; one an old lady 82 years of age. She has long been searching the scriptures to see if these things are so. The happy result was she found all true,—hence her belief and obedience. She was fully aware of what she was doing, and fully persuaded in her own mind of the truth of the matter. Her faculties appear to be unimpaired. We think this a rare instance of a person at her age comprehending and obeying the truth. These additions have given us great encouragement to continue in the good work. We have met for nearly four years on the first of the week to break bread, read the scriptures, and talk in our simple way about the truths therein. We have no orators amongst us. We cannot paint the truth in glowing colors. We sometimes remark, that if all our talents were put into one man, they would not make him a smart speaker. Though we labor to a disadvantage in this respect, yet we are not discouraged, but to the best of our ability we have presented the truth. The fruits are beginning to appear; thanks be to God who giveth the increase. I send you the names of the newly baptized. Emma Taylor, Sen., Emma Taylor, Jr., Agnes Taylor, Isabella Taylor, Barbara Taylor, William Taylor, Jr., Mary Ann Peavoy, John Leak. One of the brethren thinks it would be best to re-publish the names already sent from this place, as

* *Ανδρος, andros*, a man, that is, a male, in distinction from the female; not *ανθρωπος*, the race of man, in distinction from the brute creation.

most of these belong to the families of our brethren, I will send the whole grouped as has been suggested, and you can do as you think best. Yours in the truth,

CHRISTOPHER ASKEW.

Pewaukee, Wis.

For the list of Names, see third page of cover. We are glad to hear of the success of the Word at Pewaukee. Let our brethren there be encouraged to labor on, and keep the ordinances as commanded by the Apostles; “not forsaking the assembling of ourselves together as the manner of some is, but exhorting to it; and so much the more as you see the day approaching.” Success depends more upon the unity, love, zeal, and consistent persevering obedience of the *body*, than on the talents or intellectual attainments of individual members. Talents without love, knowledge without zeal, and even faith or power to do mighty works, without obedience to the Master, are of little account; nay, they will only condemn the possessor. Let our brethren, in general, be encouraged by the example of the brethren in Pewaukee, to do their duty as individual members of the body of Christ, by meeting together on the first day of every week to break bread, to offer acceptable worship to Jehovah, and to talk, though it may be only in “a simple way,” about our glorious faith and hope.—Ed.

Backbiting.

If Christians would generally conform to the following rules, drawn up by the pious Charles Simeon, for the government of his own conduct, much mischief might be saved in churches and communities. The influence of many excellent people is undermined, and the reputation of ministers often sacrificed by idle habits of gossip, without any intention of doing harm.

The longer I live, the more I feel the importance of adhering to the following rules, which I laid down for myself in relation to such matters:

1. To hear as little as possible what is to the prejudice of others.
2. To believe nothing of the kind till I am absolutely forced to.
3. Never drink into the spirit of any one who circulates an ill report.
4. Always to moderate, as far as possible, the unkindness which is expressed towards others.

Dr. Ray, in the Report of the Butler Hospital for the Insane, says: “I believe that in this age of fast living, nothing can be relied upon more surely for preserving the healthy balance of the mental faculties, than an earnest, practical conviction of the great truths of Christianity.”

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also; for therefore am I sent."—JESUS. "The kingdoms of this world are become the Kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, Ed.]

GENEVA, KANE CO., ILL., MARCH, 1860.

[VOL. VI., No. 3.

For the Gospel Banner.

Epoch Men---The Cosmos of their Lives.

IV. MOSES—OBEDIENCE & LAW.

CONCLUDED.

At last Mount Sinai is reached, and all the dread paraphernalia of Law-giving, is in manifestation. Law bringing, as it does, man into a responsible relationship to the Governor of the whole creation, it was seemly to give him the commandment in character. Being to him morally and mentally, what *Order* is to the physical creation, it was proper to accompany it with lightnings, thunderings, clouds, earth-tremblings, and that wondrous trumpet,—all evidences the highest yet found of superlative physical law and arrangement. But its purpose was more than this. A Law is the evidence and demonstration of a higher Power, for we obey only where some influence, real or apprehended, is greater than our own. In other words the giving of a Law is a monarchical prerogative. So when the King of kings commanded a Law and the people received it, it was tantamount to an oath of fealty. And as the ceremonies of these matters are properly oligarchical, it became the Giver of so holy a Law to insist on complete separation or sanctification, first by the calling out of one to receive and be the medium of communication, and secondly by the holiness of the whole place. "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that you go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death; there shall not a hand touch it, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargest us, saying, Set bounds about the mount, and sanctify it," Exodus xix. 12, 13, 23. At this solemn change of service, and admittance into the

Temple of the Purpose of Jehovah by the gate of the Law, it was absolutely needful that the people be pure. Hence "Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives." Exod. xix. 14, 15.

But before considering this Law, it were best to have a slight understanding of the rationale of restriction and injunction, which is commonly such a mystery. Men feel that which Paul expresses; "I had not known sin but by the Law. For without the Law sin was dead." And the thought naturally arise "Why could I not be allowed to go on with out Law, when its introduction kills me." This is a mystery explicable, only in its connection with sin and death, as briefly noticed under "Adam," to which please refer. Even as sin and death were and are beneficial to the realisation of *character*, so the Law is an excitement of the same. Hence the frequent occurrence of the expression "Jehovah proved" or *tested*, in this book of the Law-giving era. The action of law will be best illustrated by the extension of Paul's medical simile. Man is laboring under the disease of sin-paralysis. He needs some excitant to cause him to feel pain in the deadened parts, or else they will wither and die without his feeling the fearful result till too late. The powerful stimulus of Law was introduced, which restored the circulation of the system, but as a true and natural consequence caused great pain; this pain lasting so long as the morbid condition of the system was unpurified by an emetic.

The Law then was a stimulant to moral activity and an educator of character. And this in a high degree, as we see from a cursory examination of its ten bases. An analysis of them will best show their teaching.

I. FEALTY TO JEHOVAH—"Thou shalt have no other gods before Me." The Reason being, that He was the Former of all things, the Power of Heaven and Earth, the Ruler and

Protector of the Nation. Deut. xxxii. 39; Psa. lxxxiii. 18; cxxxv. 4, 5; 1 Cor. viii. 6; Eph. iv. 6.

II. THE RELATIVE RULE OF GOD AND MAN—"Thou shalt not make to thee any graven image or any likeness of things in the heavens above, or in the earth beneath, or in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." REASON—that Jehovah being supreme will not tolerate any rival, beside which the worship of the creature is degrading when man is *their lord*. The worship of an evinced Higher and Holier Power is elevating. Isa. xliii. 10-13, 15; John xvii. 3; Eph. iii. 20, 21.

III. REVERENCE AND HOLINESS—"Thou shalt not take the Name of Jehovah in vain; for Jehovah will not hold him guiltless who taketh His Name in vain." REASON—that nothing destroys loyalty so much as presumptively familiarity with the name of the King. And in a true constituted Dominion there is the element of Patriarchism, where the Father's name is held sacred and the Patrician rank honored by care. Be it noted, that the taking of the Name has much more meaning than the simple utterance—being connected with Covenant-relationship or giving of Sacrifices (as Baptism is,) and therefore the penalty of Apostacy is included. Lev. xviii. 21; xix. 5, 8; Psa. cxlviii. 13; cxi. 9.

IV. USE AND VALUE OF TIME—"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it." Exod. xx. 9-11. REASON—that incessant labor is an enemy to well-doing, either physical or mental: and Jehovah has a right to a portion of the time of His people—naturally a seventh. Gen. ii. 1-3; Exod. xxxi. 13, 16, 17; Deut. v. 12, 15; Isa. lxvi. 23.

V. FILIAL DUTY—"Honor thy Father and thy Mother, that thy days may be long in the land thy God giveth thee." BECAUSE the Parental or Federal relationship, being a Fountain of Life, and representative of God (in procreation) is sacred. This is the "first commandment with promise," because there can be no family institution without it. Gen.

ix. 7; Psa. cxxviii. 3, 4; Deut. v. 16; Eph. vi. 1, 2; Col. iii. 20; Lev. xx. 9; Prov. xx. 20.

VI. VALUE OF LIFE—"Thou shalt not kill (murder)." BECAUSE life is God's gift, and no man has right to rob another of this intrinsic possession for his own passion. Matt. v. 21; xvi. 26.

VII. HOLINESS OF MARRIAGE TIE—"Thou shalt not commit adultery." BECAUSE the physical and moral purity of the nation depends upon the holiness of sexual intercourse: and also, because that sin is a theft of the innermost nature second only to that of life. Matt. xix. 6; 1leb. xiii. 4; Job xxxi. 11, 12; 1 Cor. vii. 29, 35; Rom. v. 31, 32; Rev. xix. 7, 9.

VIII. RIGHT OF PROPERTY—"Thou shalt not steal." REASON—because that honesty is essential to personal well-being; and a man has right to that which he has earned, or which represents his sustenance and comfort, which property, even the most trivial, does. Prov. xxi. 7; 1 Thess. iv. 6; Lev. xix. 35, 36; Prov. xvi. 11.

IX. TRUTHFULNESS—"Thou shalt not bear false witness against thy neighbor," BECAUSE the perjurer and liar are common nuisances in a place; destroying peace, and stealing a person's character. Prov. iv. 24; x. 31, 32; xii. 18; Psa. x. 7; 1. 20; lii. 2-5.

X. CONTENTMENT—"Thou shalt not covet, &c." BECAUSE unlawful desire engenders strife, theft, litigation, etc. Deut. v. 21; Luke xii. 15; Prov. xv. 27; xxii. 22, 23; Isa. lvii. 17; Luke xvi. 14.

These ten Apothegms are the completest digest of Law ever written. They embrace the whole duty of the subject in a succinct style, so that they may be learnt and remembered easily. The subsequent particularisation—the finest and purest code of Law ever given—serves to the proper purpose of all statute books, to let the subject as well as the judge know their duty under every circumstance; but these ten are a sort of tests for every action: pointing out to the conscience its duty, even as the other serves to gauge the acts when done. They are a perfect abstract of the man's part in the Covenant.

The Law was to the Jews a *Written Conscience*—an embodiment of *Duty*. But it needed the introduction of a sublimer element before that could be made fully operative. This imperfect nature of ours seldom incites us to obey from *duty*, hence Jehovah afterward by the voice of His Son said, "*A New Commandment give I to you;—That ye Love one another.*" "Love," saith the Apostle, "is the fulfilling of the Law." It was promulgated that—"Thou shalt Love the Jehovah thy Elohim with all thy heart, with all thy mind, and with all thy strength; and thy

neighbor as thyself;" but He showed that it needed the introduction of an affecting element into the covenant to cause its true fulfilment. So He sent His Son, the Witness and Messenger of this inciting agent, (see Rom. v. etc.) and "now the completion of the Commandment is Love out of a pure heart." 1 Tim. i. 5; Rom. xiii. 8-10; Gal. v. 14; Col. iii. 14; Jam. ii. 8. "And thus the Law was made honorable,"—i. e. capable of being honored or observed.

We cannot proceed much further with this paper; we have nearly exceeded our limits, and so must not venture on any points of the *Code Mosaic*. Nor can we meddle much with that massive, glorious Service which pertained to the Covenant—that *modus operandi* for the nation to approach its Monarch. The Priesthood, the Tabernacle, the Sacrifices, the Seasons,—all are mighty and exquisite appointments: the miniature reductions mirroring the Kosmos of the Universe. So we gather from the Epistle to the Hebrews, more particularly chap. viii. 2, 5; ix. 1-11, 23, 24. Need we apologise for the introduction of the poetic "Thoughts," instead of our own prose?

"What is this I read?—The Sanctuary Moses made Was a reflection, shadowing (though dimly) forth In service and in structure those great things which are

Performed and contained in the Universal Heaven. The Word Jehovah gave was—"See thou make all things

According to the pattern show'd thee in the Mount." Oh favored Moses, captive, prophet, seer, How might we envy thee those glimpses bright thou hadst

Into the unseen, and the future, and the blest. The burning-unconsumed bush was thine to see; The voice speaking His own great Name was thine to hear;

The glance at Israel's Elohim thine to have. But oh that scene,—that picture of the mighty heavens,

How shall I speak it? What a most glorious view! The system of the universe,—the things of space,—The *Loves* of circling worlds,—*courses* of mighty suns,—

All order, arrangement, system, power, and force. But chief of all was the bright out-shining beauty Of God's own heaven, the home of the Elohim, Where dwells and centres the Infinite of Power,— All enshadowed on the spectrum of the cloud, And illum'd with a cherubic radiance, so [of That each as parts, and lines, and walls, and portals A mighty Sanctuary formed of time, and space, And power, splendor, beauty, majesty and light, Did show a beautiful photograph, fixed in light, By heaven's own colors; a bright miniature With every line and curve delineate well, In time, in space, in order, color, excellent. Oh for a view as this of God's magnificence! Wait, wait I then till I made Moses-like, shall see The King in all his beauty, and till I take part And place in Zion's glorious temple, new and grand, Till I do tread its courts patterned of orbic space, See its fair walls of gold, reflecting pristine light, Myself with image and original accordant."

We will trace no further this exemplar of

obedience and Law. We know that one false step was punished (Psa. xcix. 6-8.) with a strictness befitting a model character; but this error by no means invalidates the statement which the Apostle makes in his honor, "Moses was faithful in all his house as a servitor." As much was spoken by Jehovah, "My servant Moses is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" Num. xii. 7, 8. Thus he was higher than the High-Priest, being the Hierarch of Divine Law, Jehovah's representative, and Precursor of the Divine Likeness—Jesus Christ. Hence these two are placed in synthetical relation so often, especially in that beautiful saying—the redeemed "sing the Song of Moses and the Lamb." An anthem yet to be written—a psalm of freedom—the freedom to Law. Moses sang an ode when he had redeemed the people from the personal slavery of Egypt, to lead them forth to freedom, to serve the Law of God; Christ redeemeth us from the yoke of sin to freedom of a kindred but higher nature and purpose. When that Redemption shall be completed, will it not be just that the allied national and individual salvation shall be celebrated in a triumphant anthem, wherein the names of the respective captains shall be coupled?

Our present duty is to obey the Law of Freedom, which we have in and by Christ. The Israelites at their national birth "were immersed into Moses in the cloud and in the sea,"—the Christian likewise must have a birth out of water, or he has no part in "the Salvation which is in Christ Jesus." *

By continual meditations on the sacred writings, a man as naturally improves and advances in holiness as a tree thrives and flourishes in a kindly and well watered soil. All the fruits of righteousness show themselves at the proper season, as opportunity calls them; and his words, which are to his actions what the leaves are to the fruit, fall not on the ground, but are profitable as well as ornamental. Everything in him and about him serves the end for which it was intended. —*Horne*.

A wise man is a great monarch; he hath an empire within himself; reason commands in chief, and possesses the throne and sceptre. All his possessions, like obedient subjects, do obey; though the territories seem but small and narrow, yet the command and royalty are great, and reach further than he who wears the moon for a crest, or the other who wears the sun for a helmet. He who

call them to mind among all nations whither Jehovah thy God hath driven thee, and shalt return unto Jehovah thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then Jehovah thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither Jehovah thy God hath scattered thee. If any of thine be driven out into the outmost parts of heaven, from thence will Jehovah thy God gather thee, and from thence will he fetch thee: and Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good and multiply thee above thy fathers. And Jehovah thy God will circumscribe thine heart, and the heart of thy seed, to love Jehovah thy God with all thy thine heart, and with all thy soul, that thou mayest live. And Jehovah thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of Jehovah, and do all his commandments which I command thee this day. And Jehovah thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and the fruit of thy land, or good: for Jehovah will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of Jehovah thy God, to keep his commandments and his statutes which are written in this book of the law," etc. This the objector will doubtless say is conditional, this we are willing to admit. Likewise the conditions and the time when they may be complied with, also the fact that the eternal spirit by Moses declares that they will comply with them. The conditions of this promise are, that they shall "return unto Jehovah and obey his voice according to all that he that day commanded them, they and their duties with all their heart and soul, and that they should keep the commandments and statutes written in the book of the Law." The time when these conditions may be complied with, is after all the things enumerated, the blessing and the curse; it is not limited by the ministration of Jesus of Nazareth, but extends away beyond the time of the overthrow and destruction of their nation by the Roman power; the nation to be brought against them "from afar, from the end of the earth, as swift as the eagle flieth, whose tongue they should not understand," Deut. xxviii. 49; further yet, beyond the time when they should be scattered among all nations to the outmost parts of Heaven; when their land should become desolate and barren, producing only salt, and sulphur. In proof of this, read

attentively the two preceding chapters, viz. Deut. xxix. & xxx. Who then will say, because this promise is conditional, that Israel will not be restored, while we see Israel yet under the curse: for if there is one curse yet hanging over them unfulfilled, even after that Israel may return; for the language of the spirit is, "after all these things have come upon thee," etc. Will they comply with the conditions, then? The answer of the spirit in the 8th verse is, "And thou shalt return and obey the voice of Jehovah, and do all the commandments which I command thee this day." Is not this conclusive?

Having produced this one unanswerable testimony from the Law, we will now turn to the Prophets. The Jehovah-spirit, by the mouth of Isaiah, speaks of a time when a rod shall come forth out of Jesse, and of the glories of his reign, when Jehovah shall take his rest, "when the earth shall be full of the knowledge of Jehovah as the waters cover the sea." And we read, "It shall come to pass in *that day*, that Jehovah shall set his hand again the second time to recover the remnant of his people, which are left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea, and he shall set up an ensign for the nations, (i. e. Gentiles,) and shall assemble the outcasts of Israel, (i. e. the ten tribes,) and gather together the dispersed of Judah from the four corners of the earth." Here the prophet speaks of the gathering of Judah and Israel and the Gentiles, as entirely distinct from each other, so that we cannot mistake his meaning. He does not refer to Judah or Israel when he says Gentiles or Nations, neither can he mean Gentiles, when he speaks of Judah or Israel. When he says Israel, he means the ten tribes that revolted under Jeroboam the son of Nebat, (when Rehoboam succeeded his father Solomon as king over the twelve tribes,) who were afterwards carried away captive by Shalmaneser, king of Assyria, from which captivity they never returned. Those outcasts of Israel, the prophet says, shall be assembled. When he speaks of Judah, he refers to the one tribe of Judah, which together with the men of Benjamin, remained loyal to the House of David, after Israel's revolt. This Judah was carried captive into Babylon by Nebuchadnezzar, and after a period of 70 years returned, and by them the integrity of the Jewish nation was maintained, until after the crucifixion of Jesus of Nazareth, when the Romans destroyed their city and nation; since which time Judah has been dispersed to the four corners (or wings) of the earth, which had never previously been done. From that dispersion Judah never has been gathered, and the

language of the spirit is, that he shall gather together the dispersed of Judah from the four corners of the earth. When is this to be? Answer, in that day when there "shall be a root of Jesse, which shall stand for an ensign of the people, to which the Gentiles, (nations,) shall seek, and his rest shall be glorious." See the eleventh chap. of Isaiah. What more positive testimony can the faithful, confiding child of God, who believes that God in times past spoke by his spirit in the prophets, ask than this, that, that ancient and singular people, Israel, shall be again as one nation, restored to great and peculiar blessings in the land God promised as an inheritance to Abraham, Isaac, and Jacob. But our testimony is not exhausted; yet as the discussion of this Jewish question, will greatly exceed the limits we intended for these articles, we will here pause, and make its further considerations the subject of another number.

MARK ALLEN.

Jan. 1st, 1860.

From the Hartford Times.

Mysterious Scriptures of the Sinai.

[By Rev. Dr. Mayer, Jewish Rabbi, of this city.]

Who has practised the chisel so expertly upon those inaccessible heights of the primeval rocks? Whose hand has engraved those mysterious words, where Jehovah's step passed over the chasms by seven-fold lightnings, and echoes of horrible thunder before Moses? Walls of flint-rocks all over, yea, even valleys, as "Wady Mokatteb," the so called "Written Valley," and files of hills, as "Djebel Mokatteb," are full of those incipitions. Most travellers agree that these engravings extend far on the rocks for many miles. The greatest part now discovered, are on the direct road from Sinai to Suez or Egypt, but none on the way to "Arabia Petraea." The Wady Arabah, through which, as well-known, the Children of Israel passed, when they departed from Egypt, contains a multitude of those inscriptions; they are engraved on the gigantic ruins of the rocks, as on the small blocks, deep in the valley, and on the high projections of the top of the granite mountains "Serbal," as well as in the sandstone of "Mokatteb!" In some places the letters are completed; in other places lines are drawn, indicating by points. COSMAS, one of the first travellers who mentioned those inscriptions, coincides perfectly in what we have said above. On his journey he was accompanied by some Egyptian Jews, who read and translated many passages for him with much versatility. They told him that those inscriptions were made by their ancestors on their departure from Egypt. Nothing is more certain than this; because, had these engravings been only a

few hundred years old, it would have been easy to discern it.

In the sixteenth century, many European travellers had visited those regions, and mentioned those mysterious inscriptions. In 1752, the Guardian of the Franciscan monks of Cairo, visited, with some missionaries, the Sinai. In his "description of travels," he stated as follows:—"There were in our company persons who were well acquainted with Greek, Arabian, Hebrew, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrian, German, and Bohemian languages; but none was able to decipher even one of those inscriptions. The most astonishing and surprising of these inscriptions are in the remote places where they are found, in regions where neither water nor any provisions can be discovered. In 1761, NIEMCEW, the renowned Naturalist and Philosopher, was sent by the King of Prussia to the Orient, and discovering those inscriptions, he ascribed them to the Pilgrims of Mecca. This queer idea was ridiculed, since those pilgrims travelled in precise limited day-march, and must have continued on through those miserable barren deserts, where they could never find *time nor means* to engrave inscriptions on inaccessible rocks, of which *one letter* requires, on account of the rock's hardness, the labor of a *whole day*."

In 1781, Mr. VOLNEY visited those regions, and ascribed these engravings to a very early period. They must surely have seen, he said, the tropical sun more than one thousand years before Christ.

The Origin of the Sinaitic Inscriptions!

—So much is sure, that those inscriptions were done in *one* certain period and during *one* generation. It is also obvious, that they are the work of a remarkably great mass of people. And what people could it have been, since COSMAS, in the 9th century, could not discover any trace of it?—was it *one nation*—how did it happen that this nation, in such a multitude, and in such an early period, passed through this barren region? were they *many nations* how could they agree to engrave the memorial of their visit in those dreadful deserts, in *one language* and with the *very same characters*? One thing is sure and cannot be denied, that those inscriptions could only have been done by a constant and long sojourn of a great mass of people; and now the question arises, what nation has for such a long time, in great masses, inhabited these inhospitable regions? The Bedouins, passed through; they pitched their tents on the colossal ruins of the rocks of Sinai; but they could neither live there nor stay long in a considerable number for lack of water and provisions. As the prophet Jeremiah said:

"The land of solitudes and precipices! a land of heat and of dead shadows—where none passed and none dwells therein!"

It is certain that the engravers of those inscriptions must have been provided with particularly appropriate tools for which the Mecca as well as other pilgrims had never any use; what singular and prodigious chisel it required to engrave on those hard flint and granite rocks, can easily be imagined—especially where in some places the title letters measure not less than six feet and the rest of the scripture four feet. There were also ropes and ladders most necessary to reach the projections of those steep rocks where the acute engravings glitter in the sun light. And how could those industrious hands bear the burnings of that tropical sun if not protected in an especial and wonderful manner? who shielded them in their tents and who hid them in the chasms? who let them rest in the shadow of his wings until they had immortalized the power and mercy of the Almighty Providence in the granite heart of the primitive mountains, and on the sanctified Sinai? From all these facts the syllogism is manifested, and must be admitted by every intelligent man, that these mysterious Inscriptions were neither the work of Pilgrims nor of homeless Nomades.

The Authors of those Mysterious Inscriptions! Since these inscriptions, as above mentioned, are found on that very road, described in the Pentateuch, which Israel passed when they departed from Egypt, and even from the mountains *Hor* and *Akaba* or *Erion-Geber*, the presumption becomes a surety that those Israelites were the authors of those inscriptions; else we had to ascribe them to the Anaks or some Giants who existed before the deluge, of whose origin and abode in these regions, neither sacred nor profane history knows anything. The writ is neither Hebrew nor Egyptian, but the *old* Egyptian Scripture, as Mr. Forster and many other professors have proved, consenting to the correct view of *Cosmas*, who said:—

"The inscription is no Hebrew—since the name 'Jehovah' is written with *three* letters and more like the Greek '*Jao*,' than the Hebrew 'Jehovah!' and since the Israelites have sojourned among the Old Egyptians during eight generations, nearly two hundred and fifty years, it may be presumed that they were most assuredly, the authors of these mysterious inscriptions."

Its Contents.—One of these remarkable lines describes the passage through the Red Sea, as it is related in the 2d Book of Moses, 15, 17. The translation reads thus:—

"The swift horse flew—and rose on his fore feet, throwing his rider to the ground!" "Pharaoh fled—to hasten his flight, he cast him away!"

Another passage reads:—

"Horror-stricken, the people passed through"—

"Jehovah led their footsteps—Pharaoh turned his battle horse"—"The walls of water fell and threw them in the depth of the sea!"

Another passage, the title letters of which are six feet long contains forty-one lines, which describes the song of Moses, in the very spirit and expressions as in the Bible. Near by another passage relates the wonderful feeding by *Manna*, and the *Quails!* It reads thus:—

"From the sea rose the red geese, and the people eat them with lust!" "From the sky fell the bread, and the heavenly seed was the nourishment of the people!"

On the *Horeb* is engraved:—

"The mountain opens its mouth, and the flint-rock gave water to the thirsty people in abundance."

Not far from this place, the battle with the *Amalekites* at *Rhaphidim*, is circumstantially described; there is a figure of the size of a large man, with uplifted hands, as in a praying position, and under it stands:—

"The great Prophet prayed to God,—on a large stone block were his hands supported by *Akora* and *Ilor!* The sun set—and *Amalek* was defeated!"

Next follows a passage mentioning the fiery serpents, in broken words:—

"Destructive—jumping at the people—fiery serpents—heralds of dead—strangled the slanderer!"

These inscriptions are scientifically proved, and stand there as living witnesses to identify the sacred history; and what will or can you sceptics still gainsay to the truth of the Bible? where is your sophism?

"The tongues of stone speak!"—"Out of the bowels of the earth the witness rises! grey rocks proclaim the truth for thousands of years!"—and the solitary granite of *Siumi* relates the praise of the Lord!

Discussion at Buchanan, Mich.

The following abstract of a discussion at Buchanan, Mich, between H. V. REED and P. S. RUSSELL, on the 6th, 7th, and 8th of Dec., 1859, we have no doubt will interest our readers. It was drawn up by Bro., REED, approved by the Church in Buchanan, and sent by J. W. R. LISTER, to the *Expositor* for insertion.

"The questions under discussion were,

1. Resolved, That the kingdom of God spoken of in Daniel ii. 7, was set up in the day of the Roman Caesars.
2. Resolved, That in death there is an entire cessation of the conscious existence of man until his resurrection therefrom.

Elder Russell affirmed on the first resolution, and I on the second. The debate lasted three days and two nights, during which time 17 speeches were delivered on either side.

Elder Russell is considered the champion of the so-called 'Reformation' in the Western States. Elder R. has always been considered, so far as I could learn, the ablest debater of

the Disciple churches of the West, and we consider that he did as well as any man that they could have selected, in sustaining sky-kingdomism and ghostology.

On the first proposition he labored hard to show that the kingdom was set up on the day of Pentecost, at which time Christ was crowned king, &c. His first remarks were that the Bible brought to view two kingdoms; one was the kingdom of Daniel, which was during the time of its existence, the kingdom of God. But he argued that it had been abolished as a kingdom never more to exist.

We showed from the prophets that God had not cast away that kingdom forever, but simply was to overturn it, till he comes whose right it is, when God will give it him. We then went on to show that Jesus was the person specified in the promise. Please read Ezek. xxi. 25, 27; Isa. ix. 6; Luke i. 31-33; Acts ii. 30. Elder R. having admitted that Daniel's kingdom was the kingdom of God, it was easy to show that a restoration of that kingdom would constitute the kingdom of God, and here we identified the kingdom of Israel with the kingdom of God spoken of in Dan. ii., which to our mind completely overthrew Elder R.'s position of a church kingdom.

In his second speech he went on to prove that the kingdom was nigh at hand in the days of Christ's first advent, and hence it must be evident that the kingdom was set up on the day of Pentecost, or thereabouts, for he argued that after Christ ascended to his Father, there was nothing of the kind preached, which, as he maintained, was demonstrated evidence that the kingdom must have been set up at or near the day of Pentecost.

In reply to this point, we showed that when the kingdom of Babylon was in power, Medo-Persia was at hand, or the next in order, and when Rome was in power, the next kingdom at hand, would be the kingdom of God, for it was to succeed the 4th kingdom of earth, according to Daniel's prophecy, and was to be just as literal and real. After he was driven from this position, he brought Micah iii. & iv. to show that the kingdom was set up in the last days of Judah's commonwealth.

In reply to this, we proved that the last days were subsequent to the plowing of Zion as a field; which event took place, A. D. 70. Hence the prophecy could not possibly apply to the day of Pentecost, for Zion had not been plowed as a field then, and was not till 40 years after the day of Pentecost. But the prophecy requires the fulfillment of the establishment of the Lord's house subsequent to the plowing of Zion as a field, and further, we proved that the house of Jacob brought to

view in Micah iv. 2, was the kingdom of Israel under the dominion of Messiah, which establishes the fact that the kingdom of God and the kingdom of Israel are identical, &c.

He quoted Micah iv., and referred to Acts ii., as a fulfillment, but we demonstrated that all nations were not gathered on the day of Pentecost, simply a few Jews who were devout men, *not* of every nation, which was a fair confutation of his position. The next texts upon which he based his arguments were, Col. i. 13; Rev. i. 9.

On the first text we gave the following translation, and it was not overthrown though several efforts were made. The text can be rendered thus, 'who hath delivered us from the power of darkness, and changed us for the kingdom of the son of his love,' or hath changed us in order to the kingdom, &c.

Every scheme was made to subvert this translation, but to no purpose.—This view of the text clearly answered the objection urged from the preposition, 'into.'

On Rev. i. 9, we gave Wakefield's translation, 'I John, your brother and sharer with you in *enduring the affliction of the kingdom of Jesus Christ.*' After Elder R. was driven from these passages, he then went into an argument on the increase of the kingdom from the day of Pentecost, till the present time. As a basis of his argument he referred to Isa. ix. 6-8. Here we demonstrated that it was Daniel's kingdom to be increased, under Messiah, David's royal Son.

From this point it was entire repetition of the foregoing positions. And we took the liberty to show that the 5th kingdom could not be set up till the 4th empire had made a decem-manifestation of its kingly power, which was about 500 years after the first advent of Christ, and that those kingdoms were still in existence unsubdued by the kingdom of God.

According to the Disciples' view, sinners, instead of the saints, take the fact that they are baptized into the kingdom, whereas the Scriptures most clearly show that the saints take the kingdom at the expiration of Gentile rule.

Again, it was shown that the disciples of Jesus were heirs and not possessors of the kingdom. James ii. 5. We also showed that the church was called to inherit the kingdom at the time Christ comes in his glory, which could not be true if they were already in the kingdom and had been for 1800 years. The foregoing simply presents an outline of the leading positions taken in the discussion of the kingdom question.

With regard to the second question, I would only state that Elder R. brought forward the same class of texts which are usually presented by those who believe in the cen-

scious state of the dead. We trust that every objection was fairly met, and answered to the satisfaction of the auditory.

Elder R. was so hard driven that he denied Job as a witness in the case, and said Solomon was not inspired when he said man died as do the beasts, as brought to view in Eccl. iii. 18, 21. We told the audience that we came to debate with a man who believes his Bible, but found it necessary to prove the authenticity of the Scriptures, in order to give authority to our testimony. His failure was apparent to all. When a man denies the Bible, or parts of it, to evade the force of testimony, it is good evidence to me that his case has lost its charms to him. The debate closed with the best of feelings, and we believe much good has resulted from the same.

The discussion was well attended by the citizens of Buchanan, and they gave the best attention to the arguments on both sides. We have never been permitted to pass through a debate more pleasantly than through this. May the effort redound to the glory of God, and aid in building up the truths of the gospel.

I have been brief in the notice of this discussion from the fact that most of the brethren are familiar with the arguments on either side. And we know the debate has done good to many that attended it, and here we leave the matter, believing that it was overruled for good by our heavenly Father.

H. V. REED.

Reverence for the Word of God.

The man that respects not his own word, respects not himself; and he that respects not himself, no one will respect. He who, in the beginning, spake, and it was done; whose word is like a fire and like a hammer, that breaketh the rock in pieces; whose word shall judge the world, and never pass away; but stand like its immutable author, when the heavens and the earth are no more, will surely respect and honor his word. Of the name of the Lord it is said, it is a strong tower into which the righteous run and are safe; but of his word it is said, "Thou hast magnified thy word above all thy name." Ps. cxxxviii. 2. The man who can cavil or trifle with the word of the Great Jehovah, to avoid a duty it commands; or to defend a doctrine of his own denomination, is a presumptuous and thoughtless man. Little does he realize, that he will be confronted by the fearful and insulted Author of that word, when the dead, small and great, shall stand before God, and the books be opened. "To this man will I look, even to him that is of a poor and contrite spirit, and trembleth at my word."—"Hear the word of the Lord, ye that tremble at his word." Isa. lxvi. 2, 5.

A lack of reverence for the word of God, is the one great sin of Christendom. A certain tyrant of Rome used to wish the Roman people had but one neck, that he might despatch them at a blow. Your sins, reader, have but one neck; namely, disrespect for God's word. If a man have just reverence for his word, he will commit none of the sins it forbids. Please consult the following scriptures: "The law of the Lord is perfect, converting the soul." "And ye shall know the truth, and the truth shall make you free." "Now ye are clean through the word which I have spoken unto you." "Of his own will begat he us with the word of truth." "For in Christ Jesus, I have begotten you through the gospel." Ps. xix. 7; John viii. 32; xv. 3; James 1. 18; 1 Cor. iv. 15. Reader, if you do not believe what these texts assert; namely, that men are begotten through the truth—are clean through the word—are converted by the law of the Lord, you have good reason to doubt, whether you have any reverence for the word of God.

Professed Christians reverence many things which the Bible teaches, not because God says so; but because the sectarian party to which they attached themselves, teach and practice so. Indeed, almost every observing man must have noticed, that it is of no more use to quote to a party man, the plainest declaration of God's word against a tradition of his church, than it would be to cite a heathen fable. A man rejects the doctrine of purgatory, (as he thinks,) because it is not in the Bible; and at the same time, practices infant sprinkling, although that is not in the Bible either! Thus these men deceive themselves; they think they respect the book of God, when in fact they only respect the doctrines of their own party; they reject these things, not because they are not in God's word, but because they are not in the creed of their own church. It is most manifest, that the revelation of God is of no more use to such men, than it is to the pagan that never heard of it. The pagan follows his own feelings, and so do they—they both profess to be taught by the same spirit—the one, idolatry, the other, sectarianism.

If men revered the word of God properly, they would not be giving their support to Confessions of faith, Articles of faith, Books of discipline, and other mere human traditions; they would be content with God's discipline, if they had confidence in the sufficiency of the blessed volume; they would give the inquiring sinner the instructions of the Bible, instead of the instructions of their church; they would not, contemptuously say of the commandment of the Lord, "That is only a command of God." Jesus says, "I know that his commandment is life everlasting."

ing;" they say, "We know his commandment is not a saving ordinance." "His commandment is non-essential." While the Book asserts that his word "liveth and abideth forever," you would not hear them declaring it to be a "dead letter," if they suitably respected the word of the living God. Remember, reader, you are to be judged by that same word, whether it be dead or alive.

Though a man may be in error, if he reveres the word of his Maker, there is hope of his reformation; but if he has no regard for the word, he is beyond the reach of the converting power ordained of God. While I write, I am surrounded by religionists who have so little reverence for the word of God, that if I read a truth from it, that contradicts a doctrine of theirs, they will reluctantly admit that it says so, but contend that God does not mean what he says! They know it is not as God says, because they have "felt it." Having rejected the light of God's word, they are in the dark, "feeling after God." He that has implicit faith in the word, has no necessity for feeling his way in the dark, for he walks "by faith," not by feeling; and he finds no occasion to appeal to his own feelings for any thing which he believes; for the good word of God is the entire rule of faith. He is too well instructed to attempt to interpret the pure word of God by his impure and erring feelings: but strives to correct his feelings and bring them into entire subjection to the word of him who upholds all things by the word of his power.

The Quaker's "light within" (more or less modified) has spread its baneful influence over almost all religious parties. God says his word is light; but why should the man who believes he has a superior light within, heed the lights from without? He consequently learns to despise the light of God's word. This doctrine has no support in revelation, or analogy in nature. The light that enlighten the dark understanding of fallen man, must always come first, from without. The literal light must always enter through the organ of sight; and he, that so far despises God's arrangement as to turn that organ inside-out to discover the light within, will always go "feeling" his way through this world. He will never see the twinkling star, the full moon, or the morning dawn: much less the splendor of a noon-day sun. "Woe unto them that put darkness for light, and light for darkness." This doctrine of ultra-spiritualism is hanging like an incubus upon the vitals of the public. Multitudes are waiting from sixteen to sixty, to be "made fit" to obey the word of the Lord, by the discovery of the spirit within. Many who never had a doubt of the truth of the gospel, have died in their sins, (having never confessed

Christ before men,) wrapped in this destructive delusion. God's word is the light of the moral universe; and where its benign rays have not penetrated in the pagan world, there ignorance sways her dark sceptre—darkness covers the land, and gross darkness the people—and yet many there are, here under the lustre of this glowing luminary of heaven, who would close their eyes to this light, and feel their way back into the region and shadow of death!

Men will contend for some popular error with great warmth; but if you demand Bible proof, they will take shelter behind their own ignorance of the word, saying, "If I knew as much of the Bible as you, I could put you down." The common sense idea, that if they are ignorant of the Bible, they probably are ignorant of the truth which it teaches, never seems to have entered their bewildered brain. The case would be far different, if they studied their Bibles as they do their temporal interests. If they loved God supremely, they would love his word, and treasure it up in their hearts; and would not be shamefully ignorant of its teachings. The Bible funds of most men are mere scraps gathered by accident, from the pulpit or the fireside; often garbled, generally incorrectly quoted. No man can, with any confidence, say what any passage of scripture means, unless he knows enough of the connection to get the leading idea before the mind of the sacred Author: this often requires a thorough acquaintance with an entire letter or book. As the printer tells any story desired, true or false, with the same type, so the different sects "prove" any ism they choose by the same scripture scraps, arranged according to the fancy or education of the compositor. Thus they employ the Bible as the printer does his case. I bear my solemn protest against the injustice. Knowledge of, and reverence for the word of the living God, are the only remedy.—*Aunon.*

Correspondence.

Plum River, Jo Davies Co.,
Dec. 24th, 1859.

BRO. WILSON:—I had intended to have been at your place at Christmas, but I now haste to say, that I am with you in spirit or mind. Your *Banner* is generally liked by men who love the truth, of which prophets and apostles and Israel's King spoke, and angels sung, at the birth of the Messiah,—("Glory to God on high, and on earth peace, good will towards men.") I am one that is despised for my hope. Let men despise me, it is no more than they did to the Savior. If I am only worthy to suffer reproach, for Christ and the Gospel; what a rich reward is held out to those that suffer

with him. What to reign with heaven's King, with the man that God delights to honor! Shall it be ours to be so highly exalted,—to be made higher than the kings of the earth? What worldly pomp and magnificence worldly monarchs are adorned with! but it is all false and corruptible, When Israel's King shall come escorted with his bride, arrayed in the habiliments of incorruptibility, and clothed with immortality, how all corruptible magnificence will fall into the shade! When we look through the prophetic glass, we believe that soon it will become a living reality. (Shall we be there?) God's oaths and promises are true. God's plan is laid in wisdom. It must be complied with. Salvation cannot be obtained by any other way. * What language shall we use to persuade men. Nothing but the Gospel will accomplish a remedy. If that is neglected, all will prove abortive. How long will men turn a deaf ear to God's word, and listen to the fables of the last days! How long will men speak evil of things that they understand *not*, and utterly perish in their own corruption! How long will men pervert the Gospel and be accursed! How long will men be scoffers and mockers, "having men's persons in admiration, because of advantage!" How long will there be such lack of charity among those of whom we should expect better things! When shall the working of the carnal mind be destroyed from those that profess themselves to be God's people? We must be holy, without spot or wrinkle, or we shall be found wanting.

In hope of life eternal soon,
ROBERT CROWN.

The following interesting letter came to hand with an order for a quantity of publications for distribution:—

DEAR BRO. WILSON:—We are favored with the labors of our much beloved brother, L. H. Chase, who has been laboring in this vicinity for some two or three weeks, faithfully proclaiming the Gospel and contending, "earnestly contending for the Faith once delivered to the Saints," and for the honor of God's cause. And it is with much contention, and earnestness, that he presents the Truth: for truly we may say of the Gentiles, as Paul said to the Jews, that blindness in part has happened to them, yea, we might add, a total one, for they cannot discover a Christ who poured out his *soul* unto *death*, nor can they find any promise to them, of an inheritance on this earth. Truth is mighty. Truth will prevail!

"Truth, crush'd to earth, shall rise again,
The eternal years of God are hers;
But *error*, wounded, writhes with pain,
And dies among his worshippers."

We have seen this exemplified during the past week, in the labors of Bro. Chase in Laybrook, the next town west, where he has been doing battle with that mighty engine, Truth. "Thy word is Truth." His sound has gone out far and wide, and many, very many, are brought out to hear the strange doctrine proclaimed by the strange man! The interest does not abate in the least. Tuesday night, the house was so crowded that there was not a space seemingly a foot square, but that was occupied. Some stood, some sat on the floor, while others held some on their laps, and thus they listened patiently for about two hours and a half, catching the words as they fell from the speaker's lips. Up to yesterday, there had been buried in baptism, *twenty-four* men and women, who had been slain by the sword of the spirit—pricked in their hearts, and were thus brought into Christ, being no longer "Strangers, and Aliens, but fellow-citizens with the Saints, and of the Household of God," etc. Does not this look like Apostolic times? G. NELLIS.

Ashtabula, Ohio, Feb. 14th, 1860.

Bro. COOMBE of Toronto writes, under date of Feb. 11th:—"We had an addition of *eleven* to our number here last Sunday. This is certainly encouraging." So it is, brother. May they only be as drops before the shower.

Bro. H. V. REED, now of Harvard, Mc Henry co., Ill., writes:—"I have just come from Buchanan, Mich., where I have just closed *ten* lectures on the 'One Faith,' and much interest has been awakened in the community there. *Five* were baptized into the Christ, upon confession of their faith in the kingdom of God, and the Name of Jesus. There are about 100 firm believers in these things there, and will soon take a position I trust upon the great themes as brought to view in the Holy Scriptures."

Bro. A. W. BURTON of West Northfield Cook co., Ill., writes us a very interesting letter, descriptive of a preaching tour in southern Wisconsin, which we are sorry our limited space will not allow us to copy. He delivered eight discourses, had many conversations, and immersed *two* individuals. He says the audiences were good, and very attentive.

We know of other places where individuals are awaiting baptism, and where it is thought the Word might be proclaimed to advantage. Brethren, is it not as necessary now as ever, for you "to pray the Lord of the harvest, that he may send forth more laborers into his harvest?" "Work while it is day, for the night cometh when no man can work." Let each one be found actively employed.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also; for therefore am I sent."—JESUS. *"The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."*—Rev. xi. 15.

B. WILSON, ED.]

GENEVA, KANE CO., ILL., APRIL, 1860.

[VOL. VI, No. 4.]

For the Gospel Banner.

Scripture Reasonings, No. 7.

THE RESTORATION OF ISRAEL.

(CONTINUED.)

And he shall send Jesus Christ who before was preached unto you, whom the Heaven must retain until the TIMES OF RESTORATION (ἀποκαταστάσις,) of all things which God has spoken by the mouth of all his holy prophets. Acts iii. 20, 21.

The next testimony we shall notice is in the book of the prophet Jeremiah, "Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In HIS DAYS Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, Jehovah our righteousness," Jer. xxiii. 5, 6. The attention of the objector is here called to the following points in this testimony;—

1. That a descendant of David, whose name is to be called after that of the Eternal Father, JEHOVAH OUR RIGHTEOUSNESS, is as king to reign and prosper and execute judgment in the EARTH, (not in the heavens.) This prophecy is with regard to Messiah; it is unconditional; it has never been fulfilled, consequently its fulfilment is yet future, a subject of Hope, and an important item of the One Faith.

2. We are told that in this King's days, Judah shall be saved, and Israel (i. e. the ten tribes) shall dwell safely. The conclusion then is inevitable, that if the days of this king's reign are yet future, that there must be a future Restoration, and salvation of Judah, and Israel. Yet how in the face of this plain and positive testimony, do some say there can be no restoration or salvation of Judah and Israel, after Messiah comes to reign?

Again, we have most positive testimony in Ezekiel xxxvii., where we are taught of a national resurrection of Israel after their dispersions and desolations, when in the language of the spirit by the prophet, they say,

"our bones are dried, our hope is lost, we are cut off from our parts;" yet they are told of a gathering and a union of both Judah and Ephraim, the two, and the ten tribes, in the land of Israel, with one king of the house of David to reign over them, which has never been since the revolt of the ten tribes from Rehoboam, the son of Solomon, when they made Jeroboam, the son of Nebat, their king in Samaria. But an objector says, this which I have termed a national resurrection, is the resurrection from the dead of Israelites who died in the faith; that they are with the Gentile saints to possess the New Earth. One simple point in the prophetic declarations must forever set aside all such foolish perversion. The prophet teaches, that the people whom he calls Judah, and the children of Israel his companions, and Ephraim, and the children of Israel his companions; are to be increased and multiplied, and have children, and children's children after they are gathered and united in their land. Ezek. xxxvii. 25, 26. But with regard to those who attain to that future age by a resurrection of the dead, Jesus has said, "that they neither marry nor are given in marriage, but (in that respect) are like the angels in heaven." Further testimony of the prophet Ezekiel to the future restoration of Israel, will be found in the 36th, 38th, & 39th chapters, which for lack of space we do not here notice.

The next testimony to which we will call attention will be found in the 3rd chapter of Hoshea. Here the prophet is told to "go and get a woman beloved of her friend, yet an adulteress, according to the love of Jehovah toward the children of Israel, who look to other gods and love flagons of wine," and having obtained her he says, "And I said to her thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without tera-

phim, (i. e. without idols,) afterward shall the children of Israel return, and seek Jehovah their God, and David their king; and shall fear Jehovah and his goodness in the latter days." The love of Jehovah for the children of Israel has been so great that they have been represented by the Spirit as bearing the same relation to Jehovah as the wife to the husband. Yet Israel has been called by him an adulteress, because she forsook the true God, and went after the gods of other nations. Her adultery was idolatry; this was characteristic of the nation during the days of its prosperity; but now how changed in this respect is Israel; nearly two thousand years have rolled away since the dispersion of Judah, the last of the twelve tribes, among the nations, yet in fulfilment of this prophecy of Hoshua they have remained true to the one God. They have been "without a king, without a prince, and without idols." Notwithstanding they have been subjected to the bitterest persecutions on account of their faith among all nations, yet they have always remained true to the acknowledgment and confession of that which was thundered to their fathers from awful Sinai—"Hear, O Israel! I Jehovah thy God am one Jehovah." Such has been their history for the past, and one other portion of the prophecy remains yet to be fulfilled—"Afterward shall the children of Israel return and seek Jehovah their God, and David their king, and shall fear Jehovah and his goodness in the latter days."

The next and last Old Testament prediction to which I shall invite attention here, is in the 9th of Amos; "In that day will I raise up the tabernacle of David that is fallen down, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen upon whom my name is called, saith Jehovah, who doeth these things. And I will BRING AGAIN THE CAPTIVITY OF MY PEOPLE OF ISRAEL, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of their land, which I have given them, saith Jehovah thy God," Amos ix. 11-25. And now let me ask the objector when was there a time since the carrying away of the ten tribes by Shalmaneser, that either Israel or Judah have been planted upon their own land never more to be plucked up out of it? One quotation from a New Testament Prophet, Simon, and I have done for the present with this part of the subject. It is his prophecy concerning the infant Jesus; "this child

shall be set for the FALL and RISING AGAIN of many in Israel," Luke ii. 34. He has been the stumbling-stone, the Rock of offence to Israel, and they have stumbled over him and become blinded in part, but, have they stumbled that they should fall? (or be utterly cast off?) "Nay, but rather through their fall salvation has come to the gentiles, to provoke them to jealousy," Rom. xi. 11. Having as we conceive presented sufficient testimony for the conviction of any honest and unprejudiced mind, that the scriptures do teach a future restoration of the Hebrew nation to their own land, we will now proceed to show briefly what the scriptures teach their position will be

IN RELATION TO THE KINGDOM OF GOD.

We have shown in former Numbers, how as a nation they forfeited their claim to that "high calling," to kingly and sacerdotal authority over the nations, and how that, as an exclusive privilege it is taken from them, and to be conferred upon the faithful out of all nations. What then is to be the position of Israel, restored to their land? Scripture testimony we have presented with regard to their restoration, speaks of them as being mortals, as begetting children, of being increased in number, and being blessed in every work of their hands, and maintaining the relation of subjects to their King; which is not the relation of those who attain to the future Age, by a restoration out from among the dead; they are to be kings and priests to God, and Messiah,—“a Royal Priesthood;” but Israel restored are to be the immediate subjects of Messiah in his kingdom, and in conformity with the prophetic teaching, the heavenly messenger, Gabriel, announced to Mary, that her son Jesus, “should be great, and be called the son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall REIGN over the House of JACOB (i. e. the twelve tribes of Israel,) for the age *eis tous aiwas*, and his kingdom shall not end,” See Luke i. 32, 33. Here we find them placed in the position of subjects;—and again, in the language of Jesus to the twelve, when they desired to know what they should receive, having left all to follow him;—“You that have followed me, in the regeneration (or renewed state of things) when the son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging, (or ruling,) the twelve tribes of Israel.” See Matt. xix. 27, 28; Luke xxii. 28-30. We are taught by the spirit that a part of the mission of Messiah, is to bring Jacob, (or the tribes of Israel,) back to Jehovah. See Isaiah xlix. 5, 6. In this he has not as yet been successful, but, will he fail? Nay, for it is written that all things predicted concerning Messiah

Israel it pertains. But whilst including all these and much more, it would come far short of the full idea, if we do not include "the glory of the Lord," or the *ΣΗΚΙΝΑΗ*, by which visible manifestation the Deity showed His presence with this chosen race. This is peculiarly *their* privilege. With no other people did He ever "dwell between the cherubim" by that awful and mysterious symbol of the dark cloud and shining rays of glory. 1 Kin. viii. 10-12. And His "glory" will yet be far more resplendently shown when He shall dwell in their midst again. Ezekiel xliii. 2-7.

The "giving of the Law" is another of their claims. "What advantage then hath the Jew? . . . Much every way: chiefly that to them they were committed the oracles of God." These oracles were promulgated at first amid the imposing sublimities of Sinai—"by the disposition of angels." Ex. xix. xx. Acts vii. 53; Heb. ii. 2, 3; xii. 19-21, 25, 26. Moses appealed to them if any nation had ever heard the voice of God speaking out of the flames of fire, or received such a wise and righteous law, as they had. Deut. iv. 5-8; vi. 6-8; xi. 18-20; xxxi. 11-13; xvii. 18-20; Josh. i. 3; Psa. cxlvii. 19, 20. As to the beneficial effects of the Law—see Psa. xix. 7-11; lxxviii. 5-8; xciii. 5; cxix. 9, 11, 46, 49, 50, 92, 96, 99, 103, 105, 114, 130, 138, 172; 2 Sam. xxii. 31; Micah ii. 7; Rom. xv. 3, 4. This being made the depositories of God's will and testimonies was of unspeakable value to them, because by possessing the true knowledge of the Most High and his ways, not only did it exercise a most elevating influence on them, but has gone forth from thence and will yet do so till all nations are blessed thereby.

But not only has Israel *received* the Law, but when they are again exalted to power, they and their King will *give* a new Code of laws to other nations, and institute a divine Polity for the benefit of all mankind; for "the Law shall go forth from Zion, and the word of the Lord from Jerusalem;" and great will be the company (of Israelites) who will publish that "Word" to the nations. Psa. lxxviii. 11; Micah iv. 2.

They only can claim "the Fathers," Abraham, Isaac, Jacob, and David. No race can point to a nobler lineage or a more illustrious ancestry,—to men who won the special favor of God both for themselves and posterity; who were honored by Him with the appellation of "friends" and "chosen" ones.

The "Promises" and "Covenants," both *old* and *new* were theirs too, or shall be. Yes even that "new and better covenant" which is based on "better promises" than that of Sinai, shall be theirs when they are again brought into favor,—for hitherto but a small "remnant" (the elected) have availed them-

selves of its unspeakable blessings. But we shall refer to this again.

Of them, "as concerning the flesh Christ came, who is over all, God blessed for ever." This is their crowning glory—that from this people has sprung the Messiah—the Anointed One—the Savior of the world—who "in His times" will be the "Blessed and only (chief) Potentate,"—"the Prince of the kings of the earth,"—that is, in Messiah's Age, or Era, which has not yet arrived. Surely a nation with such prerogatives as these, must indeed become great and glorious.

But lest such mighty privileges should give rise to self-adulation, on their part, they were often reminded of their humble origin and forlorn condition when found, and that their choice by Jehovah was by virtue of His sovereign right alone. Said He—"For all the earth is mine." Ex. xix. 5. Josh. xxiv. 3, 4, 14, 15. They were told that it was not for any uncommon excellence, numbers, or superior power; but because of God's disinterested love for them and their fathers. Deut. iv. 37, 38; vii. 7-11; ix. 4-6; x. 15. At the epoch of the national birth they were like the foundling described in Ezek. xvi. 6-8; a nation reduced to serfdom by long oppression, weak and demoralized; but through His great kindness they were clothed with honor and beauty. He taught young Israel to go, drew him with bands of love, and bore him as on eagles' wings through that waste howling wilderness where he was ready to perish. Such was the history of this marvellous adoption. Exod. xix. 4; Deut. xxxii. 10-14; Hos. xi. 1-4.

We learn something further of the designs of Jehovah with this race from the following:

They were to be Witnesses for the One and only true God, the eternal *ΑΙΩ*, and His right worship; thus rebuking the superstition of the surrounding heathen; Deut. vi. 4; Isa. xliii. 8-13; xlv. 16-25. Others of these they were sent to punish and destroy for their awful idolatry and unnatural crimes. Deut. vi. 19; vii. 1-6, 16-26. They were placed between two great despotic empires, to act as a check upon them, and to be a standing witness by precept and example against their wicked and cruel tyrannies.

They were evidently designed to be a *ΜΟΔΕΛ* STATE—to win the admiration and imitation of all others. Hence they were placed in the midst of the earth, surrounded by pagan nations on all sides, who were steeped in crime and idolatry, the result of darkest ignorance and hideous superstitions, with all their attending miseries. Among these was Israel to raise aloft the beacon-light of heavenly truth; to show by their greater virtues and happiness how vastly more prosperous and preferable was the service of Israel's God: so that the

nations thus attracted by the glorious sight, might come and learn of them, saying: "This is a wise and understanding people." Deut. iv. 6-8, 20, 32-39; xxviii. 9-11.

For this end were they to have *supremacy* given, and to "possess the gate of their enemies," which position they have but partially and briefly occupied as yet. What an exalted state of honor and enjoyment might have been theirs had they remained obedient, we may learn from Jehovah's launents over their failure. Deut. v. 29; xxxii. 29, 30; Psa. lxxxii. 13-16; Isa. xlviii. 18, 19. But alas! they forsook God and so forfeited all.

All the promises of the Sinaitic covenant were *conditional*. Its rewards were great—headship, long life, great peace, prosperity, riches, increase, happiness and Divine favor—but all contingent upon continued obedience. But its curses were terrible if disobeyed, involving the loss of all these, the infliction of fearful plagues, captivity and dispersion to the four winds of heaven. Ex. xix. 5; Deut. vi. 3; vii. 12-15; xxviii.; Lev. xxvi. But this covenant they broke, and therefore after suffering all its penalties as chastisement for oft-repeated transgressions, they were driven into captivity as Moses had foretold.

What a wonderful history is theirs! and how strange the dealings of God with them! What a singular training they have passed through! and all made conducive towards fitting them for this great work. They were guided through the wilderness by the fiery pillar, drank waters from the flinty rock, ate of the heavenly manna, witnessed many fearful judgments visited upon the rebellious, entered Canaan in triumph after a series of the most stupendous miracles; nothing could obstruct their progress, neither Jordan's rolling flood nor Jericho's walls could stay their onward march, for God fought for Israel. Joshua led their armies on to the conquest of Canaan their promised inheritance, and the spirit of the martial inhabitants melted away. But after Joshua's death they frequently sank into idolatry, and were as often enslaved by their enemies. For about 450 years they were governed and delivered by judges. This was their republican state, in which "every man did that which was right in his own eyes." At length the people grew tired of this rather anarchical state of things, and forgetting the promised Ruler and God's sovereign prerogatives, they demanded a king as other nations had. Because they sinned in thus rejecting Jehovah from being their king, therefore He gave them one in His anger, and took him away in His wrath; and chose David instead, "a man after His own heart." To him He gave another *covenant* to adopt David's house as the rulers of His kingdom forever, and particularly so of his *seed*, the Messiah, who was

to inherit the throne everlastingly. Under David and Solomon the nation attained the zenith of their glory, approaching nearest to the promised greatness—in numbers, riches, fame, supremacy, and extent of territory. But this soon vanished, and sad reverses ensued. The kingdom was divided, and many fierce civil wars, many apostacies, oppressions, idolatries and social corruptions, followed. Becoming depraved, and obstinately disregarding God's warnings and judgments, both kingdoms were overturned—that of Israel by the Assyrians about 721 B. C., after a separate existence of 257 years;—and that of Judah by the Chaldeans 115 years later. After 70 years exile in Babylonia, some 57,000 Jews returned and re-built the Temple; but never more gained the ascendancy or independence they had lost; alternately subject to, or revolting against the various Gentile powers by which they were surrounded: but the *ten* tribes never returned. At length the Messiah appeared in Judea, and entered on his glorious work of teaching and reforming his countrymen, proclaiming the "acceptable year of the Lord." "He came to his own (land) but his own (people) received him not." He came to the "lost sheep of the house of Israel" only; to prepare them for the blessing. Had they received him, he would as he said to Jerusalem, "often have gathered her children together," under his protecting wing. But she would not; so her house was left to be desolated by the Romans—and they will see him no more till a penitential change comes over them at the time of His second appearing. They slew their own Messiah, and imprecated his blood upon themselves and their posterity; and finally rejecting the last offers of lingering mercy made by Christ's ambassadors, "wrath came on them to the uttermost," and they, as Israel had previously done, suffered an overthrow which has never been reversed.

Now their land lies waste, and trodden under foot by Gentiles is keeping those sabbatical years' rests which Israel would not allow it to enjoy. Jehovah has said, "I will go and return to my place till they acknowledge their offence, and seek my face; in their affliction they will seek me early." Hos. v. 15. "For the children of Israel shall abide many days without a king, and without a priest, and without a sacrifice, and without an image, and without an ephod, and without a teraphim." Hos. iii. 4. They are now in a state of abandonment by God, i. e., not visibly acknowledged by Him as formerly.

Thus we see that their history has been a strangely chequered scene of good and evil; exhibiting almost all phases of social condition and government: republican individuality and lawlessness; aristocratic and priestly rule; and monarchical strength and despo-

It would do you good to see many of these coming in from the various localities on Lord's day mornings, with their frugal basket of fare to our gatherings.

Permit me, in conclusion, to tender you, and the brethren, our united love and prayers, hoping the above may not be unprofitable to you as God's people; and perhaps I may, without intrusion, ask you to give us a brief history of yourselves in return.

You will excuse this scrawl, seeing it comes from the hand of an agricultural laborer, yet one of the pastors of the church of God, meeting at Piltown.

Grace, mercy, peace, and love be with you all—and may he keep you all blameless until his coming and Kingdom.

Yours, in the One Hope,
HENRY FARLEY.

The new Road between Damascus and Beyrout.

A correspondent gives in the *Daily News*, of January 6th, a most interesting account of the new road, constructing by a French company, between Beyrout and Damascus, across the Lebanon, pointing out the extraordinary advantages which this undertaking must confer upon the whole of Syria. We cannot find room for the whole of the lengthy article, and must therefore content ourselves with one or two extracts.

All travelers in Syria must retain a vivid recollection of the road between this town and Damascus. They cannot forget the narrow lane—so narrow that two horsemen could barely pass without touching each other—between high banks that lead from the grand place to the pine forest, with deep clay mud, which horses sloudered through with the greatest difficulty, varying the performance, now and then, by getting their feet into deep holes, bringing themselves and riders to immediate and most decided grief. They must also remember how, when once clear of the enclosed mulberry gardens near the town, through the pine forest outside, and past the muddy plain at the foot of the mountain, they commenced the ascent of Lebanon.

Arrived at the forest, the solitary looking dirty Oriental coffee-shop, at which three or four silent Turks were generally to be found sipping their coffee and smoking their nargilees, will be missed, and he will find in its place a French Cafe del'Europe, where the omnibuses stop, together with one of those small French wooden huts for the omnibus timekeeper, which are to be seen in such numbers all over Paris and its environs.—

Visitors brought to this spot by the omnibuses may be counted by hundreds on week days and by thousands on Sundays. Going beyond the forest, the old road will no longer

be found, but the traveler will enjoy an excellent well-constructed highway, on which he may cantor to the very top of the mountain as easily as on Rotten-row. All along the road will be found hundreds of native workmen, overlooked and directed by European overseers and engineers, busy as bees, cutting banks, breaking stones, blasting rocks, and constructing, where necessary, solid bridges, drains, and viaducts over such places as the nature of the ground renders necessary.

Whilst making mention of the new road hence to Damascus, I quite forgot to remind that, until this was made, no such a thing as a wheeled vehicle of any kind was ever known in Syria. Now omnibuses abound; carts for purposes of the road are also to be seen in numbers; there are several private carriages, and we are soon to have diligences for travelers on the road. It will be something of a novel sensation to travel in a revived old French diligence from the coast of Syro-Phœnicia, over "that goodly mountain, Lebanon," to the city that is built on the rivers Albana and Pharpar, near which Paul was converted, and the beauty of which Mahomet extolled.—*Jewish Chronicle.*

An Assyrian Inscription.

At a late meeting of the Asiatic Society, the chairman Lord Viscount Strangford, read a translation of an inscription of Sennacherib, found on a clay cylinder in the British Museum, which was printed by the Museum authorities. The translation was made by Mr. Fox Talbot, from a very superior copy of the inscription made by Bellini and published by Grotfeld. This inscription contains the annals of the two years beginning with the reign of this monarch. It starts with his victory over Merodach-Baladan and his allies of Edom and Susiana; the capture of Babylon, the plunder of all its treasures; and the seizure of his followers, his wife and harem; who were distributed as a spoil. He then relates the capture and destruction of 89 large cities and 820 small towns in Chaldea, after which he placed Belibus, one of his followers, as a king, in the place of Merodach-Baladan.

"On his return from Babylon, Sennacherib conquered 17 tribes, all named, and carried off to Assyria 298,000 male and female captives, together with a vast spoil of horses and cattle, all duly enumerated. Amidst further details of destruction and plunder, we learned he erected a stone tablet in his royal city, with an inscription detailing his conquests; and stating that he received tribute from the distant Medes, of whom his predecessors never heard. He then details the improvements effected by him in the capital—Nineveh.

"The building of a splendid palace is fully

described; the re-establishment of the ancient canals for supplying the city with water, for the health and comfort of the citizens; and the construction of such new works as were necessary for the same purpose; also the widening of streets and squares, the erection of gates and other embellishments, until the city became 'as brilliant as the sun.' The inscription concludes by invoking blessings on the restorer of his palace when time shall have caused it to decay, and unlike many similar monuments contains no curses for those who shall neglect such a needful duty."

—*The Israelite.*

THE PENTATEUCH CONFIRMED.—A work has recently been published in London by an accomplished Egyptian scholar, who, in examining Egyptian records, has found traces of a history parallel to that written by Moses. He finds Jannes mentioned five times, Moses twice, and Batak son of Zippar, at a place called Huzoth, that a people of whom Moses was leader marched toward Palestine by the way of Migdol and Zoar; that they were connected with the names of Midia and Aram; that there was a contest at a place of a great water-flood; that a royal or noble youth meets a sudden and mysterious death, and that a royal order is immediately issued for the hasty departure of a people for their feast of "passing the dead;" and that miracles are named as being performed by their leader in lower Egypt.—*N. Y. Ch. Adv.*

Preservation of the Bible.

The preservation of the Sacred Volume is another evidence that it is of Divine origin. In the language of a powerful writer: "Whence comes it, that while the histories of mighty empires are lost in the waste of time, the very names of their founders, conquerors, and legislators are consigned, with their bodies, to the silence and oblivion of the grave? Whence comes it that the history of a mean, insignificant people, and the settlement of God's church, should, from its very beginning, which is coeval with the world itself, to this day remain full and complete? Whence comes it that nothing is left of innumerable volumes of philosophy and polite literature, in the preservation of which the admiration and care of all mankind seemed to conspire, and that the Scriptures have in spite of all opposition, come down to our time entire and genuine?"

Kings and emperors have conspired against the Bible. During the captivity, the Urin and Thummim, the ark itself were lost. During the profanation of Antiochus, whosoever was found with the book of the law, was put to death, and every copy that could be found, destroyed by fire. Dioclesian com-

manded that the Christians, under pain of death, to deliver up their Bibles. The same impious practice was resorted to by several Roman emperors; but notwithstanding these, and numerous other calamities, the Sacred Volume has survived, pure and uncorrupted, to the present time.

All the designs of the enemies of the Scriptures, whether ancient or modern, have been defeated. The Bible still exists, and is spreading its redeeming influence in all lands, and will exist, until the final consummation of all things. Who can account for this on any other principle than the providential care of the Almighty for his own Word?

To this we may add the rapid spread of the religion of the Bible. Neither learning nor wealth, nor social standing, nor political power, nor the force of armies, were employed to propagate the Christian religion, but against all these potent influences, Christ sent forth his disciples to preach repentance and faith, to tell the story of the cross, and warn the world of sin, relying upon the power of truth, and the influence of the Holy Spirit. Well did Gamaliel say to the Jews, "If this counsel or this work be of men, it will come to nought; if it be of God, ye cannot overthrow it." And so it proved. All the opposition of earth and hell combined have not been able to overthrow the religion of the Bible. It has not only withstood the assaults of its foes, but has rapidly diffused itself throughout the world. In a few years after the resurrection of Christ, the heathen rulers complained that the pagan temples were forsaken.

Before the close of the second century, Tertullian, in his apology, says: "We are but of yesterday, yet we have filled all your places; your cities, your islands, your castles, your towers, your council houses, your very camps, your tribes, your palace, your senate, your forum. We have left you nothing but your temples." It will be needless to adduce more testimonies, for the fact is undenied, and in a short time Christianity became the religion of the empire. That a few unlearned men, mostly fishermen, without patronage or power, against the wealth and influence of the whole world, should produce such a revolution by the power of persuasion, can be explained only by admitting the supernatural interposition of the Divine Being. If this be admitted, it establishes the truth and Divine authority of the Holy Scriptures.

Here we rest the argument. Not that we have exhausted it, for we have only suggested a few of the leading arguments by which the inspiration of the Bible is proved. If our readers have received a tithe of the benefit we have derived from the investigation, we are amply rewarded for our labour.

For the Gospel Banner.
Hidden in Christ.

And she is lying silent in the silent tomb
Who lately met with us around the sacred board,
And there joined in the song of praise, and prayer,
and there
Remembered Jesus and his ever-living love;—
There ate the typical bread of memory with us,
And drank the paschal cup of faith and blessed
hope.

Alas that it is so! alas! that any one of us—
Of this our feeble little Household should so pass
Into the silent chambers of the dead, when we
Would fain that all might have been kept in life,
until

The hour when our First-born Brother comes, so
The mortal might have put on immortality
Without the cheerless passage thro' the cold, cold
grave.

Yes, we had hoped, that now the hour has come so
near

When all the living saints shall this corruptible
Put off, and be at once changed incorruptible,—
That all the young especially, had privileged
been, that none had ever died.

'Tis true we have
The hope that she will be ere long called forth anew
From out the voiceless tomb to the eternal life,
And she in blessed company shall upward go
To meet Messiah in the skies. But then we grudge
Death thus to take his prey from out our little band,
And this Redemption time so near at hand.

Oh ruthless evil of our mortal state—oh death!
Thus to cut off our sister in her blossoming,
And so prevent the fruitfulness of time to bear,
And her depriving of her added work-reward.
Most certainly we have the hope that it of her
Will by the King be said, as he once said before:
“She hath done what she could”—but we do know
That life is to the Christian but a time given him
To work unto God's glorious kingdom—to lay up
The safest heavenly treasure—and the longer life
The greater riches—honor is there, for well-doing.

Our only consolation is, that she is now
At rest from trouble, sorrow, trial, toil—
Safe from the dangers incident to mortal life.
For life if it be duty-full is harassing;
Is wearying, if it be also chance of future gain;
And so 't will be till we attain the painless life.

'Tis natural to sorrow at the view of death.
E'en Jesus with the power to bring to life his loved
And lost, did weep beside the tomb of Lazarus.
But we like him do not have hopeless sorrowing.
For we have confidence that he will raise to life
And glory indescribable all those who sleep
In him. He is the Resurrection and the Life,
And she was joined to him by the Covenant.
Nothing did she account herself, but laid her all—
Her faith, her hopes, her life before the feet of
Christ.

And so the mantle of his absence over her
He now hath cast, to hide her life with him in God.
And we from our community of faith and hope
And membership of Christ, seem even yet to have
Relationship fraternal. We to God are sons
And daughters; and His Spirit-born to Him always
Are living in His purpose and His care: so we
By this community live ever to each other.
The dead are therefore to our memory present,
Because they enter with our hope, into the future.

Then will we sorrow gently, hopefully for her,
Praying a speedy meeting, by the speeding of
The coming of the Christ, salvation bringing.

SCS1110.

The preceding is the expression of natural regrets on the death of a beloved sister in Christ. Reason, however, struggles with resignation, because we know that her death, (as far as we can speak aside from the Divine oversight,) was an unnecessary medical murder; she being an unwilling victim to the accursed Allopathic treatment. Oh for the Age to come! when the “Plant of renown,” and the leaves of the “Trees of Life,” and the “healing waters,” shall be the effectual curative agents, so that the inhabitant of the land shall no more say, “I am sick.” Ezek. xxxiv. 29; xlvii. 1-12; Isa. xxxiii. 24.

Anger, Injury, and Revenge.

If you are angry with him who reproves your sin, you secretly confess your anger to be unjust: he that is angry with the just reprover, kindles the fire of the just Avenger.

When I have an injury done me I never set the beacon on fire; nor am I troubled! I consider who did it; if my kinsman, he did it ignorantly; if my friend, he did it against his will; if my enemy, it is no more than I expected; I ever put a fair construction upon anything that happens me.

He that is naturally revengeful, keeps his wounds open, which otherwise would close of themselves. Pardon is a glorious kind of revenge; I think myself sufficiently revenged of my enemy if I pardon him. Catch not too soon at an offence, nor give too easy way to anger; the one shows weak judgment, the other a perverse nature. Have any wounded you with injuries? meet them with patience; hasty words rattle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar. Of all passions, there is none so outrageous and extravagant as that of anger; other passions solicit and mislead us, but this runs away by force, and hurries us as well to our own as to another's ruin; it falls many times upon the wrong person, and discharges itself upon the innocent instead of the guilty, and makes the most trivial offences to be capital, and punishes an inconsiderate word perhaps with fetters or death; it allows a man neither time nor means for defence, but judges a cause without hearing it, and admits of no mediation; it spares neither friend nor foe but tears all to pieces, and casts human nature into a perpetual state of war.

Have naught to do with any man in his passion; for men are not like iron to be wrought upon when they are hot.

Argue not with a man whom you know to be of an obstinate temper; for when he is once contradicted, his mind is barred up against all light and information; arguments though never so well grounded, do but provoke him, and make him even afraid to be

convinced of the truth. Let all men avoid rash speaking, they that speak without care, often remember their own words with sorrow; those that expect peace and safety are to restrain their own tongues with a bridle.

It is good in a fever much better in anger to have the tongue kept clean and smooth.

By taking revenge a man is but even with his enemy, but in passing it over he is superior. To be able to bear provocation, is an argument of great wisdom, and to forgive it is of a great mind. One unquiet perverse disposition, distempers the peace and unity of a whole family, or society, as one jarring instrument spoils a whole concert.—*Scl.*

On Evil Speaking.

Of things which we so careless name,
How little kindles to a flame;
The unruly tongue no man can tame.

"*They say*" (and so it must be true,) *What would, did we but rightly view,*
Prove false and vanish as the dew.

Abroad from lip to lip it flies,
And reaches, soon, a wondrous size,
As mountains, oft, from mole-hills rise.

Or as the torrent in its flow,
Or as the winter's rolling snow,
Lose nothing as they onward go.

Far better rob one of his gold;
For this could be restored four-fold;
But never what is wrongly told.

As in the lightning's path we find
Its scathing tracks are left behind;
So is this influence on the mind.

Then deem it not a little thing;
A whisper borne on silent wing,
May reach a heart that feels its sting;
Nor think ye lightly of the deed,
Broadcast to fling the poisonous seed,
That springs to many a deadly weed.

Thou hypocrite! why vainly try,
From motes to free thy brother's eye;
First, in thine own the beam descry.

As if a fabric thou couldst rear,
Of other's faults, thyself to clear;
More guilty thus dost thou appear.

If temples for God's Spirit meet—
No fountain with pure streams replete,
Sends forth both bitter and the sweet.

O that we could that lesson learn;
From everything away to turn,
But what does only us concern.

Then should we know and see and hear,
The more of joy, the less of fear,
And half our trials disappear.

A richer harvest we should reap,
A better record angels keep,
And many a smile, where now they weep.

By this we quench Love's holy light;
We scatter when we should unite;
And darken all that else were bright.

But they in charity abound,
Who, faultless, will the throne surround,
And in their mouth no guile be found.

How much we've spoken ill or well,
Whether to wound or soothe it fell,
Eternity alone can tell!

O then how wilt thou be o'erwhelmed,
Though well the current thou has stemmed,
If by thy words thou art condemned!

An Exposition.

"*BRO. WILSON.*—The brethren here desire you to give an exposition of Rom. xiv. 6."—
R. CUOWN.

The passage referred to reads as follows:—"He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." The Apostle Paul in this part of his letter is inculcating the doctrine of mutual forbearance. The Church at Rome was composed of both Jews and Gentiles, and being very dissimilar in their individual and national characteristics, such advice was well-timed, and no doubt much needed. The Jew, educated according to the Law, and usages of his nation, felt very scrupulous about certain matters, for which the Gentile had no particular regard. The observance of Days, and abstinence from certain kinds of Meat, especially when in foreign lands, were religiously practiced by the Jew. Although they might lawfully perform many things contained in the Mosaic ritual, as Jews, yet they were not called upon to incorporate them into the Christian system, or to impose the practise of them upon the Gentiles. Those converted to the faith from amongst the Gentiles had no reverence for these Jewish customs, and it is probable spoke against them. This brought Jew and Gentile into collision; hence the necessity of teaching them the doctrine of mutual forbearance.

Some years before Paul wrote his epistle to the Romans, the Apostles and Elders assembled at Jerusalem, to consider the question whether it was necessary for the Gentile converts to be circumcised, and to keep the law of Moses, as some Judaizers were then teaching. After due deliberation, they issued the following decree:—"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and

from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts xv. 28, 29. It is true, this order was only sent in the first place, to the brethren in Antioch, Syria, and Cilicia, but it was not to be confined to them. The Apostle James said, "My sentence is, that we trouble not them, which from among the Gentiles are turned to God," Acts xv. 19; which seems to be of universal application. And on a subsequent occasion, when Paul was at Jerusalem, the brethren there reminded him of the same thing, saying, "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, (as keeping the law,) save only that they keep themselves from meats offered to idols, and from blood, and from strangled, and from fornication," Acts xxi. 25. From this we learn, that the decree was unrestricted—it includes all Gentile believers.

In considering what Paul wrote to the Romans, or to other Churches, this decree should be kept in mind. The Gentile was under no obligation to observe Jewish rites and ceremonies, regard days, or abstain from meats, because it was found in the law of Moses, save what had been excepted in "those necessary things" mentioned in said decree. And no man had or has a right to take any thing more from that law, and impose it on a Gentile believer for observance. And on the other hand, the observance of certain rites, the keeping of rest or feast days, etc. on the part of the Jews, were allowed, and considered by the Apostles, in no way to interfere with their profession of Christianity. See Acts xxi. 23-26; xviii. 18. From this view of the subject, then, we can understand why the brethren at Rome and other places, were to exercise forbearance. The Jewish Christian esteemed one day above another, such as sabbath days, festival days, etc. The Gentile Christian esteemed every day alike. However each one was to be fully persuaded in his own mind. As Christians, the Jew who observed the day, whatever day that was, whether feast or rest day, observed it to the Lord—did it because he thought the Lord required it; while the Gentile who had no such regard, observed it not to the Lord, because it was not required of him. So also he (the Gentile) who ate certain things which the Jew would not eat, yet had respect or regard for the Apostles' decree referred to, gave God thanks for what he enjoyed; while he (the Jew) who ate not certain meats, or as Jews generally did in foreign lands, entirely abstained from flesh meat from fear of pollution, did it also from principle, and also gave God thanks for the food of which he partook. This being the state of the case, they were to receive one another, to bear with each

other, and not to place stumbling-blocks in each other's way.

The Gentile Christian appears to have been the most at fault, by the use of his liberty, and had even run to excess, in its exercise. But the Apostle closes with a good exhortation, and the great and noble principle contained in it is good even to this day. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," Rom. xiv. 19-21.

Brethren, let us also learn a lesson of mutual forbearance on matters of minor importance, that we condemn not ourselves, but bear the infirmities of the weak, and every one of us please his neighbor for his good to edification. EDITOR.

Ben, Bar---Son.

"Ben," in Hebrew, and "Bar," in the Greek, signify son. Thus Ben-aiah signifies the Son of the Lord; Ben-ammi, the son of my people; Ben-hadad, the son of Hadad, and Ben-jamin, the son of the right hand. Also Bar-tholomew, is a son that suspends the waters; Bar-timeus, the son of Timeus; Bar-zillia, the son of contempt; Bar-abbas, the son of the father or master; Bar-jesus, the son of Jesus; Bar-jona, the son of Jona; Barnabas, the son of the prophet, and Bar-sabus, the son of return.

In the same manner "O," among the Irish, and "Mac" among the Scotch, signifies son. Thus O'Brien is the son of Brien; and Mac Pherson, the son of Pherson—the same as Johnson in English is the son of John. To illustrate a little farther, Ben-Levi, Bar-Levi, O'Levi, Mac-Levi, and Levison, would be all significant of the son of Levi.—*Advent Herald.*

☞ A British religious journal publishes from a correspondent at Jerusalem, the words and music of "El Bene," a plaintive and touching melody sung by the Jews at the "Wailing Place" in Jerusalem. The journal adds that it was sung at a recent religious meeting in London, "by a Christian friend who heard the Jews sing it at Jerusalem." The following is a translation of the Hebrew words:

The glorious God shall build his temple speedily,
In haste, in haste, in our days speedily, speedily;
Lord, build! Lord, build! build thy temple speedily,
The Blessed God, the great God, the Exalted God,
The Powerful God, shall build his temple speedily;
In haste, in haste, in our days, speedily, speedily;
Lord, build! Lord, build! build thy temple speedily.

R. 14
Oct. 1859

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also: for therefore am I sent."—*JESUS.* "The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—*Rev. xi. 15.*

B. WILSON, ED.]

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For the Gospel Banner.

Scripture Reasonings, No. 8.

BEING LED BY THE SPIRIT.

*"For as many as are *led by the Spirit of God, they are the sons of God."* Rom. viii. 14.

"As many as are led," (that is, conducted or guided along) "by the Spirit."—There are very many at the present time who think this means to be guided, or directed by some mysterious impression made upon the mind, in some unaccountable manner, without any previous instruction; there are many who say they have such impressions, and claim that they are the leadings of the Spirit of God. Yet there are certain peculiarities pertaining to such people, that to the mind of every individual, intelligently instructed in the Scriptures, must forever stamp such claims as false. We find that those who claim to be the most spiritual are very ignorant of the teachings of the Bible, and many of them make loud boasts of their ignorance, and say they care but little for the dead letter, (as they ignorantly, and blasphemously call the written word;) they are full of good spirit, and have no need that any man should teach them, as they are directly taught of God. These very spiritual people are continually while under the influence of their good spirit, (?) contradicting and denying, some important and vital truth, that God, the eternal spirit, has revealed through his Prophets, or the Messiah. And as God's spirit cannot lie, and consequently cannot contradict itself, such claims to spirituality must at once fall to the ground. But as it is not our purpose in this article to deal much with the follies of modern religions, we will proceed at once to show, 1st. How the spirit of God leads men; 2nd. What are its fruits; 3rd. How it may be tested; and 4th. What will be the result of its guidance.

1st. How THE SPIRIT OF GOD LEADS MEN. To be led by the spirit, in the sense of the text quoted, one must follow the teachings

* *αγορευται*, from *αγω*, to be conducted or guided along.

of the spirit; for it is written concerning such, that they shall all be taught of God, and we read likewise that "God is a spirit." How then does God, the eternal spirit, teach men? We read; "God, who at sundry times, and in divers manners, spoke in time past unto the fathers by the prophets, has in these last days spoken unto us by a son." Heb. i. 1. From this we learn that God has spoken to men by his Prophets, and his Son. Let us inquire further as to the instrumentality used. 1st. *Testimony concerning the Prophets.* "For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the holy spirit," 2 Pet. i. 21. "All scripture given by INSPIRATION of God, is profitable," etc. 2 Tim. iii. 16. "Thou testifiedst. . . by thy spirit in thy prophets," Neh. ix. 30. "The spirit of JEHOVAH spoke by me, and his word was in my tongue," 2 Sam. xxiii. 2. 2nd. *Testimony concerning the Son.*—"The spirit of JEHOVAH shall be upon him." Isa. xi. 1, 2. "The spirit of the Lord God is upon me, because Jehovah hath anointed me to preach the gospel to the poor," etc. Isa. lxi. 1; Luke iv. 18. "And Jesus, when he was immersed, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him." See Matt. iii. 16; Mark i. 10. "For he, whom God hath sent speaketh the words of God; for God giveth not the spirit by measure unto him," John iii. 34. By the foregoing testimony, we have it firmly established, that God has committed his teachings to men, by his holy spirit in his prophets and his Son. Hence their teachings, are the spirit's teachings, and that individual who receives, is guided or led by them, is to all intents and purposes led by the spirit of God.—This being true, it becomes necessary for one to become acquainted with what the prophets have written and what the Messiah has taught, in order to know the mind of the spirit, and be guided thereby. These conclusions are unavoidable.

should follow.' There will not be very many who will hold the robber in such estimation. There will be more who will hold by the opinion, that the thief believed that Jesus would descend from the cross. But in either case, it cannot fail to be observed that the great faith of the thief is only equalled by the suddenness of his conviction. Up to their crucifixion, both thieves had rejected the counsel of God to repent. They had habitually committed crimes worthy of death, and they both cast his pretensions in his teeth. But within the space of a few minutes, it is supposed that he came heartily to detest his former life,—to repent, for the kingdom of God is at hand, and to recognize the crucified Jesus to be the Christ, the King of Israel!

What evidence had he to produce such a conviction? Why he had absolutely less than what he had before; for, to a Jew there could be no more effectual disproof of his claims to be the Messiah than the fact of his crucifixion. It was to them a stumbling-block. To this day they speak of him as the 'hanged one,' and think that he is subject to the curse of him 'that hangeth on a tree.' When Jesus was working miracles, feeding thousands, or riding to the temple amidst the hosannas of the multitude, honest-hearted men might have believed; but when he was nailed to the cross, and suffering the jibes of the rulers and the soldiers, and while the faith of the disciples themselves may be supposed to have been staggering, it would be a most marvellous thing if a thief would cease to taunt, and begin to pray with a faith such as was not in Israel.—'Lord, remember me when thou comest into thy kingdom.'

Now it appears to me that the thief had not such faith,—that he did not believe that Jesus was the Messiah, and that he neither believed that Jesus would descend from the cross, nor be raised from the dead to sit on the throne of David. It rather appears to me that the thief's prayer was one of two things; it was the culminating point of the abuse of man,—an act of reviling, solemn mockery, and only approached by the soldiers, when they bowed the knee and mocked him, saying, 'Hail, King of the Jews;—or it was like the desperate attempt of a drowning man to catch at any straw that floats past him. The fear of death was overpowering him. Beside him there was one crucified for claiming to be the King of the Jews. It may be he would reason,—He saved others, perhaps he can save himself; and if he do descend from the cross, the people will acknowledge him, the Roman power will be paralyzed,—he will indeed be the Christ of God, the King of Israel; and if he be so, he can save me. Well, there is not much chance of it; but I have every thing to gain, and nothing to lose, a prayer

costs nothing,—'Lord, remember me when thou comest into thy kingdom.'

I will now proceed to consider the answer of Jesus to this request. If it was a promise of everlasting felicity, then of course all doubt as to whether the thief believed or not must be dismissed, and I would be bound to admit that which I positively deny, that the Scriptures give any countenance whatever to the possibility of salvation being attainable on a death-bed. I expect, however to show that the answer of Jesus was not of the nature of a promise, but that it was a calm denial of the thief's request.

Having shown that the thief in asking to be remembered in Christ's kingdom, either had a faith unequalled in Israel, that he was mocking Jesus in making this request, or that he was desiring a benefit which, from his previous life and want of faith, he could not expect, I come now to consider whether Jesus promised or denied what he requested. It is clear that he did not say to him, as he said to the woman of Canaan, "Great is thy faith: be it unto thee even as thou wilt" (Matt. xv. 28;) nor as on another occasion, "Thy sins are forgiven; thy faith hath saved thee," Luke vii. 48, 50. His words are, literally, 'Verily I say unto thee, To-day with me thou shalt be in the paradise.'

It has been recently sought to make the explanation of this reply to turn upon the phrase 'to-day.' Some writers suggest the idea that it means 'to-morrow;' but this is manifestly untenable. Some apply it to the former part of the sentence, so that it reads, 'Verily, I say unto thee to-day, thou shalt be with me in paradise.' But this, to say the least, is a rather ludicrous mode of expression, implying that the answer might have run, 'Verily I tell thee to-morrow.' The phrase is absolutely superfluous if applied to the words, 'Verily I say unto thee,' because in speaking the time of speaking is known. But if it be applied to the latter part of the answer, it is not superfluous; for it indicates *the time* when Jesus and the malefactor should be in 'the paradise.' Thus I understand it; but I cannot agree with the views of many as to the paradise referred to. Parkhurst, on the word paradise, says, 'This is, without controversy, an oriental word. The Greeks borrowed it from the Persians, among whom it signified a *garden, park, or enclosure*, full of all the valuable products of the earth. Both these particulars are evident from a passage of Xenophon's *Economics*, where Socrates says, 'The king of Persia, wherever he is, takes particular care to have *gardens or enclosures*, which are called *paradisies*, full of everything beautiful and good that the earth can produce.' Some of the sculptures excavated by Layard are believed by him to be at

the entrance of one of the ancient paradises of Nimrod's successors. Sir Norton Knatchbull thinks that the word is of Hebrew origin, and means 'a close for pleasure and delight, such as our parks and gardens are.' Josephus (against Apion, i. 19) mentions several great works of Nabolassar, among which he refers to 'a pensile paradise,' or, as it is commonly termed, a hanging garden. Nehemiah besought Artaxerxes, the king, to give him a letter unto Asuph, the keeper of the king's paradise, or, as it is translated in our bibles, *forest*, that he might give him timber for the gates of the palace, etc., Neh. ii. 8. Solomon says, 'I made me paradises (gardens) and orchards,' Eccl. ii. 5. And also, 'A paradise (garden enclosed) is my sister,' Cant. iv. 12. From these references it is clear that the use of the word paradise alone, without regard to the connection, can afford no satisfactory ground to conclude where Jesus and the thief were to be on that day; for the word simply means a garden, and may apply to any garden, as we have seen it applied to the gardens of Artaxerxes, Nabolassar, and Solomon, as it is applied to the paradise of God in the third heavens. If it were asked now,—in what paradise or garden was Jesus to be on that day? the best answer would be a reply to the other question,—in what garden was he actually on that day? Now John records (xix. 41, 42) that 'in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid: there laid they Jesus therefore, because of the Jews' preparation-day, for the sepulchre was nigh at hand.' This garden then appears to me to have been that place referred to by Jesus in his reply to the malefactor. It was not a private garden, but a public one for sepulture; as is shown by its name, Golgotha or Calvary, that is the place of a skull; or, as Dr. E. D. Clarke interprets it, 'a place of sepulture, a public cemetery.' This is also implied in the question of the angels to the women:—'Why seek ye the living among the dead ones (*εσχαρῶν* plural?) This was where Jesus was crucified; so that whatever doubt may exist now as to the locality of the paradise referred to by him, there could be no doubt in the mind of the malefactor, who was suffering justly for his crimes. If Jesus had said that the thief was to be with him in the 'paradise of God,' the paradise of Solomon, or the paradise of Pilate, there would have been no misunderstanding him: as little room could there be for misunderstanding when this garden was around them, and visible from the cross. It appears to me that Jesus in his reply thus denied the faithless or mocking request of the thief, as he said to him substantially,—'to-day shalt thou be with me in the paradise or garden

before us; and thus shall he fulfilled the prediction of the prophet Isaiah concerning me:—He made his grave with the wicked.'

It may be asked, does not the fact of the burial of the dead, in a carefully kept garden, seem sufficient to set aside the propriety of calling it a paradise? By no means. The Jews call a cemetery 'the house of the living,' and before leaving the place where they have buried their dead they pluck bits of grass three times and cast behind their backs as they retire, saying, 'they shall flourish like grass on the earth.' The care of the Jews to decorate their burial-places was proverbial; so that Jesus compared the scribes and pharisees to painted sepulchers, which indeed appear beautiful outwardly.* One of the most beautiful places on the Bosphorus is the burying ground of Constantinople. Even in our western climes burying-places are changing their character rapidly. The Pere la Chaise at Paris, which contains about seventy imperial acres of beautiful green sward shaded by trees of every kind, and 1600 monuments of marble in the form of temples, pyramids, obelisks, altars, urns, &c., is visited by almost all strangers; who admit that the extent and solemn grandeur of the place can with difficulty be conceived. The Necropolis of Glasgow is also visited and admired by strangers, and I can testify, from actual knowledge, that the three cemeteries of Dundee are regarded and used as pleasure-grounds by large classes of the population; so that if it agreed with our practice to call a beautiful garden a paradise, these places would be undoubtedly so called.

Let me now entreat your readers to believe in God's Word, obey it *now*; for God will render to every man according to his deeds,—to those who search after glory, and honor, and in corruption, by perseverance in good works, He will render eternal life; but he will render wrath and anger to them who are contentious and obey not the truth, but obey unrighteousness. Do not think that a life may be mis-spent, and salvation be found at last. It is in life, in active life, that vessels of wrath are prepared for perdition. And it is in life, in active life, that vessels of mercy are fore-prepared to glory. Let not your readers, therefore, be like the malefactor, who had been called, but he refused; who had set at nought all God's counsel, and would none of his reproof; for when fear cometh as desolation and destruction like a whirlwind,—when distress and anguish come upon those who, till then, will not repent and obey the truth; then shall they call, but God will not answer; they shall seek him early,

* According to Lightfoot the Hebrews whitened their sepulchers annually, on the 15th of February.

but shall not find him; because they hated knowledge, and did not choose the fear of the Lord; therefore, like the thief, shall they eat of the fruit of their own way, and be filled with their own devices.

Magruder and Orvis' Debate.

We insert the following brief extract from the closing speech of our brother, A. B. Magruder, in the debate he had with Mr. E. E. Orvis in Virginia, a year or two ago, and which is reported in a volume of 435 pages, and may be had on application to Bro. Magruder, Washington City, D. C., at the cost, postage included, of \$1.40.

The subjects discussed are, "the Punishment of the Wicked, "and the Kingdom of God."

"If I have succeeded in proving my proposition, that "the punishment of the wicked will end in their destruction," and that man has not a particle of immortality in his nature, then it follows of necessity if we are to live forever we must find that immortality in Jesus Christ. He is the resurrection and the life; and the Lord God sent him into the world that he may point out to us the way to eternal life. "He so loved the world that he gave his only begotten son," and we have an assurance "that whosoever believeth in him shall not perish, but shall have everlasting life"—that immortality, is deposited in Christ; for he affirms, "I am the resurrection and the life," and out of Christ there is no immortality. The life we now possess we have from the first Adam, and that being frail and mortal, necessarily perishes. The life we are to have hereafter, will be manifested and secured to us when the Lord of life shall come in great glory to raise the dead, and if we comply with those laws which Christ has laid down for our guidance, that will be an immortal life. That immortality is given to us in this glorious volume,—the Bible. It is here and here only. Is it not called "the Book of Life?" Is not Christ called the "way, the truth, and the life," and God the "author and the fountain of life?" Talk about one having immortality now, when this book thunders in our ears that the "King of kings, and Lord of lords only hath immortality!" He is the only deathless being, and they to whom he imparts a deathless constitution are those who have everlasting life. It is a law of God's revelation, of his proceedings from beginning to end, that there shall be no exaltation without probation; no dignity or honor or glory unless we prove ourselves worthy of that destiny by a strict accord of ourselves, in this life, to what he has taught and commanded.

Now what a priceless boon is offered to us

all! We cannot be ignorant of the fact that we are not always to dwell in this life. Our life here is but a vapor, which vanisheth away,—destined, after a short career, to sink into nothingness. Would you not like to be constituted such a mould as to be partakers of the divine nature, and be exalted to rank and dignity, with God himself?—For the Bible says He is our hope—we shall be like him. If you, then, desire this destiny you can attain to it only upon the terms and conditions which the Author of life has imposed. I beg you, then, if you value this everlasting glory, to seek it, and to prepare for that crisis, which everything indicates is approaching in the affairs of this world. Yes, God has a glorious destiny in store for the race to which we belong. That destiny will be manifested to us when the Lord comes to us in great power to establish his reign upon earth; to overthrow all existing institutions, civil, social, and ecclesiastical, and found upon their ruins that Divine Kingdom for which we are commanded to pray in the Lord's Prayer, under which God's will shall be done *on earth* as it is heaven. In this reign, there shall be peace on earth and good will among men, and when this planet shall have started onward upon a new career of glory which God has destined it through ages of ages, "the righteous will inherit the earth and delight in the abundance of peace," and "they that be wise shall shine as the brightness of the firmament, and as the stars forever and ever." If these motives, constituting the sum and substance of that gospel which is revealed in Scripture, are not potential enough to win us from the service of sin and Satan, to the service of Him who will redeem us from the grave and give us life and immortality in the kingdom of God; if *such* motives are insufficient to lead you to a new life, I think any effort to do so by presenting to you hell-fire and damnation, and those torments which, according to my friend's theory, await the wicked, would prove utterly unavailing."

Ancient Manuscript.

The MS. Bible discovered by Prof. Tischendorf in the library of the Monastery on Mount Sinai, is to be printed with great magnificence at the cost of the Russian Government.

This MS. is the oldest MS. of the Bible which has been preserved in the Christian world. It is far older than any one except the Vatican MS., to which it is superior in age and in completeness, for the MS. of the Vatican lacks five books entirely and one in part. Its authority is also confirmed by the quotations of the early Fathers, which agree with it more nearly than with any other MS.

the great, the mother of harlots," that even the unity of action of the one body of Christ, will cause a great many to come out of Babylon. The majorities are on the world's side. In Corinth, in Paul's day, when the mystery of iniquity *began* to work, there were three to one in that church, who were for Paul, Apollos and Cephas; only *one* for Christ. How has the gold become dim since then! "If the righteous scarcely be saved where shall the ungodly and the sinner appear," 1 Pet. iv. 18.

"Broad is the road that leads to death,

"And thousands walk together there;"

"But wisdom shows a narrower path

"With here and there a traveller."

According to Matt. vii. 13, 14.

L. BELL.

Correspondence.

Ashtabula, Ohio, March 26, 1860.

DEAR BROTHER WILSON:—God's word will accomplish that whereunto it was sent! It will prove a savor of Life unto Life, or of Death unto Death to all who hear it—I mean, to all who hear it in its unadulterated plainness and native simplicity, as it came from Prophets, Jesus Christ, and Apostles, by inspiration. How true it is, "That darkness covers the earth, and gross darkness the people." "Therefore is judgment far from them, neither doth justice overtake them: they wait for light, but behold obscurity! for brightness, but they walk in darkness." They grope for the wall like the blind, and they grope as if they had no eyes: they stumble at noon day as in the night; they are in desolate places as dead men." In transgressing and *lying* against the Lord, and departing away from our God, speaking oppression and *recoil*, 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 streets and equity cannot enter. *Yea, truth faileth*; and he that *departeth* from evil, maketh himself a prey: (or, as the magin reads, is accounted mad, or crazy.)

Bro. Chase is still with us. He left this place last Tuesday, for Cleveland, O., where he preached three sermons, two in East, and one in West Cleveland in the Disciples' house. The Disciples were anxious to have him stay longer, but circumstances prevented. He was offered the use of their house of worship, free, whenever he returns to that place to labor. In East Cleveland, one of the Halls on Superior st. was opened for him, notice having been previously published in the City papers, and a good attentive audience assembled there to hear him. He found many warm friends there, who are eager for the right, and the "Truth," from whom he received many very urgent solicitations to stay

and dispense more of the light of life to them, but his previous engagements prevented his tarrying longer with them at present.

On Friday last I was requested to lecture to Bro. Chase, who was still in Cleveland, to come down to Ashtabula to preach at Father Bugbee's funeral sermon. Father Bugbee embraced the "Good news" of which the word of God speaks, some over five or six years ago. He and his wife were baptized about that time by Father Willson, who used to style himself "The Bibleite." Bro. Bugbee's sickness continued but a short time, some three months. His pains, he told me, were light, much lighter than one would suppose from the character of the complaint, which was the cancer upon the left face. He bore his afflictions with Christian meekness and rejoiced in the Christian's *Hope*, the resurrection at the coming of our Lord and Savior Jesus Christ, and in the heirship to the promised inheritance at that time. The measure of his days, are, about "Three score and ten years."

Bro. Chase came down on Friday noon, and at 2 o'clock P. M. we arrived at the Methodist's house of worship, where the appointment had been made. We found the house filled to its utmost capacity below, but the galleries were not so well filled. The whole audience seemed chained to their seats with fixed attention, while he preached the word of God, from Job xiv. 14, "If a man die, shall he live again?"

Yesterday, (Lord's day,) we were favored with a discourse from Bro. Chase, for the last time; (again;) having bid him farewell once or twice before; but in the providence of God, he was detained among us, even until now. And we thank the Lord he was detained, in that it led a number more to put on Christ. His text yesterday was from Jude i. 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." After the exercises, we repaired to the water where *three* men and *four* women were "Planted together in the likeness of his death," "Buried with him in baptism," "For as many of you as have been baptized into Christ, have put on Christ."

Up to this time, Bro. Chase has baptized 55 men and women, and we number in all some 60 who have put on Christ in *his* way, and according to *his* law, i. e. according to *Christ's* way and law, and *not* Bro. Chase's. As I said at first, "That word will accomplish that whereunto it is sent, it will not return unto him void," but will prove a savor of "life" to those who heed it. The object of that "word" now is, and has been since

time ago, and we trust more will follow. I have been hasty and brief in this report of tour, for the *Banner* is small, and we should condense our remarks. May God's holy word prosper, and may many be brought to a knowledge of the truth before the King appears. I am much interested in the *Banner*, and pray God that it may be sustained. I am to go to the city of Rockford next week, and I will give you an account of my visit. Farewell for the present.

Your Bro. in the one hope.
H. V. REED.

Proof of a Flood.

Chapman, in his *Principia*, Vol ii., No. 5, in proof of the proposition, '*That there has been one, and but one universal deluge,*' says:—

"The immense beds of oysters and other marine shells and substances which are found on the loftiest mountains of the highest elevation that man has yet been able to attain, not alone in *one* region or on *one* continent, but in *all* parts of the globe, give a positive proof that the summits of those mountains were once submerged by water.

Such beds of marine deposits were found by Humbolt on the Andes more than fourteen thousand feet above the ocean's level! They are found on the summits of the Alleghanics! the Rocky Mountains! the highest peaks of the Appenines! and on the towering Himalayas of Asia.

It is very evident that the atmosphere or soils of those giddy heights could *not* have originated those oysters and other marine productions of which these shells, etc., are remains! Therefore, the fact is positive *beyond* evasion, that the waters of the ocean must once have flowed over those stupendous heights! For *how* else could these relics, which nothing but the *ocean* can produce, get there?

The skeleton of a whale was found on Mount Sandhorn in Norway, at an elevation of more than three thousand feet above the present surface of his native *element*! A portion of another was found in Stappen, Finmark, eight hundred feet above high-water *mark*!

Humbolt found the bones of elephants near Bogota, in South America, some eight thousand feet above the level of the sea, and obtained others from the Andes, within a short distance of Quito!

In the Royal College of Surgeons, London, are deposited the bones of deer and of horses found in *masses*! which descended with the avalanches from an elevation on the Himalaya Mountains, computed at not less than sixteen thousand feet!

These animals could never have ascended

the long, rugged way through the (so called) eternal snows to that lofty region where not only the intense cold, but the difficulty of breathing the rarefied atmosphere would cause speedy death to any known specimen of terrestrial animated nature!

By what means were these animals carried there? *How* did they get there? There is but one rational solution for the foregoing facts, and that is through the admission of a universal deluge, occurring in accordance with natural laws and in harmony with the Bible record."

The "Ravens" that fed Elijah.

It is probable that the Ravens that fed Elijah were Arabians. On the words of 1 Kings xvii. 4, 6: "And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook," Horne in his introduction says:

"Had these writers (unbelievers), however, consulted the original word of this passage, and also other places where the same word occurs, they would have found that *Orbhim* (the word translated raven) signifies Arabian. Such is the meaning of the word in 2 Chron. xxi. 16, and in Neh. vi. 7, where our version renders it Arabian. Now we learn from the *Bereshith Rabba*, (a Rabinnical commentary on the book of Genesis) that there anciently was a town in the vicinity of Berthsham, (where the prophet concealed himself) and are further informed by Jerome, a learned writer of the fourth century, that the 'Orbin' or inhabitants of a town on the confines of the Arabs, gave nourishment to Elijah. This testimony of Jerome is of great value, because he spent several years in the Holy Land, in order that he might acquire the most correct notion possible of the languages and the geography of the country, as well as the customs and habits of the people, in order to understand, explain and translate the language of the holy Scriptures. Although the common printed editions of the Latin Vulgate read *Corui*, crows or ravens, yet in 2 Chron. xxi. 17, and Neh. iv. 17, Jerome properly renders the same word (Arbin or Arabian) Arabians. What adds farther weight to those testimonies is the fact that the Arabic version considers the word as meaning a *people*, Arabian, and not ravens or fowls of any kind. We may also add that the celebrated Jewish commentator, Jarchi, gives the same interpretation. . . . It is therefore most likely; that some of the inhabitants of Oreb or Orbo, furnished the prophet food, being specially and divinely directed to do so."

Stand fast in the Faith.

Stand fast in the faith is the mandate of God,
Once uttered in heaven, once written in blood;
From the cross of our Lord, from his throne in the
sky,

It was breathed over earth, it was uttered on high.

Stand fast in the faith! 't is the warning sublime,
Poured deeply and sternly through ages of time;
Through the long lapse of eras and centuries old,
Like the voice of a trumpet its burthen has roll'd.
Stand fast in the faith! bold apostles have died,
With the words on their lips, careless who might
deride;

Confessors and martyrs 'mid torture and flame,
Have drank in its accents and welcomed the shame.
Stand fast in the faith! for the church of the Lord
Hath in-crisped on her banners the glorious word;
O'er all her bright cohorts its glory's displayed,
And blazoned on harness, and buckler, and blade.

Stand fast in the faith! let the mandate roll on
Through her girded battalions, till the warfare is
done;

Till the trumpet of conquest sound over the field,
And the palm moveth proudly o'er helmet and shield.

Stand fast in the faith! there are sounds on the
breeze,

Like the voice of the storm when it howls through
the trees:

Or its hoarse notes of warning, low moaning afar,
Ere the elements meet in the wild crash of war.

Stand fast in the faith! for the foe is abroad,
With hearts full of hate 'gainst the armies of God;
The hordes of old Edom, the spearmen of Gath,
And the troops of Philistia, with weapons of wrath.

Stand fast in the faith! there are traitors that creep
Through the slumbering camp where the night-
watch sleep;

Who smite the unwary, who wait to betray
The altars of God to idols of clay.

Stand fast in the faith! there are those at thy side,
Who can vanquish the foe in his ramparts of pride;
Be loyal—be valiant! thy heart to inspire,
Lo! the chariots of God, and the horses of fire.

Stand fast in the faith! though the conflict be hot,
The field hath no strife where thy Captain is not;
His eye is upon thee—thou hear'st what he saith,
"Ho! quit you like men, stand fast in the faith!"

Stand fast in the faith! though the faithless may
flee,

We will peril our all, O Redeemer, for thee;
We will stand in the conflict, assured that thine
arm,

Shall shield every soldier from peril and harm.

The Jews increasing in favor.

Such extracts as the following point clearly to the fact that the Jews are no longer the despised race they once were; and speak unmistakably of the times near at hand, when they will be received once more into complete favor with the God of Israel, and occupy a position as chief of nations. Hail! happy day!

RUSSIAN JEWS.—A house belonging to the Russian Crown was sold at Sebastopol by public auction. The Israelitish congregation bought it, destining it for religious purposes. The Emperor having heard this, sent them back the deposit, amounting to twenty thou-

sand roubles, with the intimation that they should accept this sum as a mark of the imperial good will, and that they should employ it in the adaptation of the building to its new purposes.

The Jews in Austria.—The Emperor of Austria, it may be remembered, issued a decree about a month ago, regulating the civil situation of Jews in the Austrian provinces, and conferring on them certain rights. Within the last few days addresses expressing gratitude to the Emperor for these measures have reached Vienna from the Jews in all parts of the Empire; and a deputation, consisting of the principal Jewish bankers and Capitalists of that city have waited on his Majesty to present their thanks. To this deputation the Emperor said, that for the future the rights of all his subjects should be respected alike; and he added that he counted on the co-operation of all the Israelites in promoting the regeneration of the common country.

The Vienna Gazette publishes an imperial decree allowing the testimony of Jews the same value as that given by the Christians. The measure is considered as preliminary to according them full civil and political rights.

Conversion.

Do you think that your sins are washed away in Christ's blood, when they are here still, and you are committing them? Would they be here and you doing them, if they were put away? Do you think that your sins can be put away out of God's sight, if they are not even put out of your own sight? If you are doing wrong, do you think that God will treat you as if you were doing right? Cannot God see in you what you can see yourselves? Do you think a man can be clothed in Christ's righteousness at the very same time that he is clothed in his own unrighteousness? Can he be good and bad at once? Do you think a man can be converted—that is turned round—when he is going on his old road the whole week? Do you think a man has repented—that is, changed his mind when he is in the same mind as ever as to how he shall behave to his family, his customers, and everybody with whom he has to do? Do you think that a man is renewed by God's spirit, when for a few religious phrases, and a little more outside respectability, he is just the same old man, the same character at heart he ever was? Do you think that there is any use in a man's belonging to the number of believers, if he does not do what he believes; or any use in thinking that God has elected and chosen him, when he chooses not to do what God has chosen that every man must do or die?—*Kingsley.*

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord..... I must preach the Kingdom of God to other cities also; for therefore am I sent."—JESUS. "The Kingdoms of this world are become the Kingdom of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, ED.]

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For the Gospel Banner.
Scripture Reasonings, No. 9.
BEING LED BY THE SPIRIT.

(CONCLUDED.)

We will now take into consideration our next proposition; To show how the SPIRIT MAY BE TESTED. The Spirit of God, is the spirit of truth, hence every thing that is in accordance with the Spirit must be truth, for God, the Eternal Spirit, cannot lie. Hence we may set this down as a fixed principle, that no one being led, or speaking by the Spirit of God, can deny or set aside, any doctrine or teaching of the Spirit, as set down in that truthful reflection of the mind of the Spirit, the Holy Scriptures of Moses and the prophets, and the Spirit's teachings through Jesus Messiah, and his apostles.

And here we will present as tests of the anti-christian character of the spirit that guides the modern religionists, protestant and papal, some of the many plainly taught and vital doctrines of the Spirit, that are denied or set aside by them. First, we will notice the anti-christian Hope.

As the Spirit of God, by its guidings begets in the hearts of its followers a Hope, which the apostle calls, the Hope of Israel, and the Hope of the Gospel, (concerning which we have spoken in a former number,) so also the spirit of anti-christ begets in the hearts of its followers a hope; and that hope is directly the opposite of the true one. The hope of the Christian is a material one, and anticipation of something real; the hope of anti-christ is an immaterial one, and anticipation of something unsubstantial. Those who are considered the most pious, and to have the most of what is called "good religion," (?) and feel that they are blessed, and led by the good spirit; have begotten in them this hope, that at death their disembodied ghosts shall be borne on angels' wings, to realms of bliss beyond the skies; that in the company of holy angels, they will sing praises to God forever more around his throne in Heaven. This is emphatically the Hope of the Gentiles.

Now we shall not attempt to deny the honesty and sincerity of multitudes that hold this hope, and that many of them die rejoicing in it, as this kind of evidence would no more prove the truthfulness of their religion than that of the Mohammedan or Hindoo; but this we shall affirm, without the fear of successful refutation, that no one can cherish such a hope, and be guided by the Spirit of Truth, or have within, (as is claimed,) a witness of the Spirit that he or she is a child of God. Such a hope is entirely subversive of all the teachings of the Spirit of God, in Moses and the Prophets. Such a hope makes God a liar, by denying his record, as set forth in the following scripture passages. "The heaven, even the heavens, is Jehovah's, but the earth hath he given to the children of men," Psa. cxv. 16. "And I will give unto thee (Abraham) and to thy seed after thee, the LAND OF CANAAN for an EVERLASTING POSSESSION," Gen. xvii. 6, 8. "THE MECK SHALL INHERIT THE EARTH," Psa. xxxvii. 11. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High," Dan. vii. 27. "The righteous shall be recompensed in the earth," Prov. xi. 31. It is also subversive of the following New Testament teachings. "Thy kingdom come, and thy will be done on earth," (Lord's prayer.) "We shall reign on the earth," Rev. v. 10. "No man hath ascended up to heaven," John iii. 13. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go ye cannot come, so now I say to you," John xiii. 33. "NOW DAVID IS NOT ASCENDED INTO THE HEAVENS," Act. ii. 34; and we might continue to multiply texts, but lack of space forbids.

The Spirit of truth we are informed will lead into all truth; can it be in view of this that individuals holding such a fallacy as this for a hope, can be led by the Spirit of God? Impossible! Again, we give another test and it is no new one, but one given by a Prophet

in Israel, long before the birth of Jesus. It is a test by which we are authorized to try all who claim to be teachers of righteousness. The Prophet Isaiah inspired by, and speaking the words of the Jehovah-Spirit, saw in his then distant future, a personage to come, to be "a stone of stumbling, and a rock of offence to both the houses of Israel, and a gin and snare for the inhabitants of Jerusalem." He likewise saw that he would have disciples, concerning whom the prophet says, "bind unto the testimony, and seal the law among my disciples;" these disciples or children were to be for signs and wonders in Israel from *Yahweh Tzarcoth*, Jehovah of armies, that dwelleth in Mount Zion, and unto them he says, "When they shall say unto you, seek unto them that hath FAMILIAR SPIRITS; and unto wizards that peep and do mutter; should not a people seek unto their God. TO THE LAW AND TO THE TESTIMONY, if they speak NOT ACCORDING TO THIS WORD, it is because there is NO LIGHT IN THEM," Isa. viii. 11, 21.

The law and the testimony is the Old Testament writings. And the test we have given by the prophet is, that if they speak not in accordance with the word there is NO LIGHT in them. If there is no light in them, it follows that they must be in total darkness so far as the truth is concerned; and hence not led by the Spirit of God, or fit to teach others wisdom. Yet we find multitudes of men and women as ignorant of the teachings of Moses and the Prophets, as the uncivilized Fejeean; who tell us that they have the love of God shed abroad in their hearts; that they have the witness of the Spirit, that they are the children of God; that "they know by a blessed experience that they have passed from death unto life," "that they have fellowship with God," and "that the blood of Jesus Christ his Son cleanseth them from all sin." How is this? Is it so? Let us apply the text. If they speak not in accordance with the teachings of Moses and the Prophets there is no light in them; they are in total darkness. And "if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth," 1 John i. 6. Here by applying the text, we find, that instead of being led by the Spirit, and having fellowship with God, as they claim, they are considered as being liars, because they walk in darkness, concerning the Eternal Spirit's teachings by his Holy Prophets, and do not the truth, not knowing it. This is an infallible test. Individuals whether high or low, leaders or followers, who are unacquainted with the teachings of Moses and the Prophets, that which the apostle Paul told Timothy was able to make a man wise unto salvation, are in darkness concerning truth. When you find an individual led by the Spirit of God, you will not find one who will tell you that

the written word is a dead letter, or that we have nothing to do with, or need of, the Old Testament now. You will not find one who will tell you there is to be no future restoration of Israel, or that Messiah and his Holy ones are not to have a kingdom on this earth, whose center shall be Mount Zion, whose capital city, Jerusalem, whose territory, the land of Canaan, "whose dominions shall be under the whole heavens, from sea to sea, and from the river unto the ends of the earth." You will not find people who are ready to deny all and singular, those things concerning the Kingdom of God, and the name of Jesus the Anointed. Brethren, try the Spirit's test then, by the infallible touchstone, the Holy Scriptures.

4th and lastly, we will briefly notice what will be the result of the Spirit's guidance. It will lead by its own teachings in the word to faith, by begetting in the learner that fruit of the spirit which is love, they will become dutiful, by obeying from the heart that form of doctrine, which the Spirit has delivered to us; and so, being led by the Spirit of God, we become the sons of God; and as we have complied with all the conditions and requirements set forth in the Spirit's testimony, the Spirit witnesses in our favor, and our own conscience no more condemns us. Hence we read, "the Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God (our Father) and joint heirs with Messiah," (that is, we are together with him heirs to one inheritance,) "if so be that we suffer with him, that we may be also glorified together with him," Rom. viii. 14-19. Or, as we read in another place, "if we suffer, we also shall reign with him," 2 Tim. ii. 12. This is then no mean position to which the Spirit by its teachings leads us, to be glorified with Messiah, and to share with him the honor of Royal and Sacerdotal dignity in that Kingdom he is to have upon the earth, when "the law shall go forth from Zion, and the word of Yahweh, from Jerusalem;" to be "Kings and Priests to God, and Messiah," and reign with him over the nations of the earth; to compose his glorious, royal family, who are to share all the glories and honors of the future age. For this exalted position let us then strive. Walking worthy of that vocation wherewith we are called with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity, (or oneness,) of the Spirit, in the bond of peace. One Body and One Spirit, even as we are called in One Hope of our calling, One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all, and in us all, Eph. iv. 1-7. MARK ALLEN.
Woburn, May 6th, 1860.

For the Gospel Banner.
What the True Gospel is—National and Israelitish.

If we contemplate the ends designed in the choice of Israel, and then look at the present condition of the race, the first impression would be that they have failed. But this is too hasty a judgment. Notwithstanding their mission has been but very partially realized as yet—still, they have already proved an immense benefit to mankind. They can justly claim to have been the *religious teachers*, and therefore the moral civilizers of men, to a vast extent; for their character and mission is pre-eminently educational and religious, and morality and civilization result therefrom. What the world might have been but for them, we may form some idea by comparing their former state with that of surrounding nations. With these there was the darkest ignorance, superstition and cruelty—but in Israel the true light shone gloriously, and their happier condition was exemplified, and during a large portion of their national history,—always in many of its illustrious individuals. The neighboring heathen were not punished causeless nor without warning. Israel as a nation, when obedient, was a perpetual rebuke and witness against them; and even her calamities were, or might have been a salutary monition, if they would but have heeded the warning lesson. Jehovah showed them how he punished sin without partiality, even in his most favored people. So that they were without excuse. They heard much of Israel's glory and blessedness under the smile of Heaven, and might have known more had they come to see; as did the Queen of Sheba, and many others. 1 Kings x; Matt. xii. 42.

Many Gentiles joined themselves to them and became partakers in the blessings—e. g. Ruth, and the Ethiopian eunuch. Indeed there was a special provision made for the *adoption* of strangers into their "commonwealth." Gen. xvii. 12, 13. To them, Israel ever extended the hand saying, as in the language of Moses to Jethro, the Midian priest, "Come with us, and we will do thee good, for the Lord hath spoken good (or gospel) concerning Israel," Num. x. 29 32; Judg. x. 6; Ex. xxii. 21. Lev. xi; 33, 33.

The influence for good that Israel and Judah have already exerted on mankind, has been vastly more than there is credit given for. It is probable that Sparta, Persia, Ionia, India and China felt it; their great sages, Plato, Zoroaster, the Brahmins, and Confucius, in all probability learned much of their higher philosophy from that source.

But it is their sacred literature and their institutions that have proved most of a blessing as yet. To them are we indebted for our

superior religious knowledge, the value of which is beyond estimation. Judea gave the Septuagint translation of their sacred writings to Egypt; and the threatenings of her prophets often became known to the heathen. And our laws and civilization, our education, and national greatness, are to a large extent based upon, or imitated from the laws of Moses, modified by the influence of Christianity; as stands confessed by many of our greatest judges, and statesmen. It is true this has come in an indirect manner, and now works beneath the surface—unacknowledged—and at this time there is no telling what our *social* condition might otherwise have been, had not these Israelitish influences been sent among us. From Judea did the apostles sound forth the Word of Life to all nations of the Roman world. Who gave us the Bible? Did not Jewish apostles and missionaries? Who gave us Christianity but they? Its founder was of that race. And though it was not then designed to convert the world by them—yet they have left behind the most blessed effects. It overtopped and vanquished Paganism, and for a time spread its hallowed light over a benighted world. And though a dark apostacy came over the Roman world, which is still casting its baneful influences everywhere, yet some of the nations have broken the spell of Rome,—among them, the circulation of the Bible is free, and its influence is sensibly felt, ameliorating the moral and social condition of the people—and would do much more if it was not perverted and blasphemed by clerical *mis*-leaders. And what is the Bible but a collection of the sacred books and national records of Israel? Their history is read, and their precepts heard with reverence in every quarter of the globe.

But whatever Israel has done as yet toward teaching the nations, is but as the drops before the coming shower in comparison with the stupendous scale on which they will yet carry out their mission, and accomplish the object designed in their national election. They will become the world's teachers and example also—the *MODEL NATION*. Looking at them in their present state, to the eye of sense it scarcely seems possible that they can ever become a great nation again. But not so to that of faith. God's word reveals a glorious future for them. The Bible is overflowing with testimonies to their coming happy state. Scarcely is there any theme in it so much dwelt upon as this.

Before Israel can bless the nations as designed, they must first be blessed in Christ, for the Messiah having come—it is necessary that they first receive him—and this they did not do when he first appeared among them, except, a minority. This led to their re-

jection by Jehovah, till a change ensued in their character. But this was made conducive by God to the greatest good of the world at large, i. e. the Gentiles—by opening the way for their free admission into the inheritance of the kingdom on equal terms with those of the stock of Israel. As Paul expresses it in Rom. xi. some of the natural branches were broken off, and they as foreign wild branches, were grafted into the good olive tree. The trunk of this good olive tree is "the Israel of God," i. e. the approved. And that which it springs from is the *root*—the Abrahamic covenant. Now as this covenant is based upon *faith*, faith may therefore be regarded as the life, or *sap* of the good olive tree. When this was wanting, therefore, in many of even the natural branches, they forfeited all right to a place in the parent stock, or trunk and root, and were broken off "because of unbelief," and others grafted in their place. This implies that there was enough left to constitute a tree; and although the rejected Jews might be a large, perhaps the *largest* portion of the nation at that time,—yet there was a goodly number of believers remained, quite sufficient to constitute the "Israel of God"—or body of the good olive tree, upon which the believing Gentiles were grafted, and partook "of its root and fatness." There was even at that "present time, a *remnant* according to the election of grace," and this *remnant* heired the privileges and constituted "the commonwealth of Israel." So that those "do greatly err, not knowing the Scriptures, nor the power of God," who assert that the Israelitish nation have been utterly and finally cast off, and all their privileges transferred to Gentile Christians. This is changing things completely, so that according to these mis-interpreters, if a Jew would be saved, he has got to disclaim his nationality, become a Gentile, and be adopted into the Gentile "commonwealth." This he is loth to do, and so they see no chance for him and all his race but consigning them over to eternal damnation. But the birthright blessings of Israel are not transferred to other people. God has not known them, (stranger nations,) "they were not called by His name" . . . Wt, (Israel,) are thine, thou never barest rule over them." Isa. lxiii. 19. It is true that Jesus threatened the Jews of his time, at least many of them, that "the kingdom of heaven should be taken from them, and given to a nation bringing forth the fruits thereof;" yet this does not amount to a positive rejection of the race, but only the unbelieving portion of that and other generations. The Romans came and destroyed *their place* and nation—but not of the "Israel of God." "Israel hath not obtained that which he seeketh for, but the

election hath obtained it, and the rest were blinded," Rom. xi. 7; for "the veil is upon their heart," so that they do not comprehend the *way* they are to come at the promised blessings. But this was the very secret which, "the elected," both of Jews and Gentiles, found out to their great joy. Shall this veil of blindness forever last? No! "when they shall turn to the Lord, the veil shall be taken away." "Blindness in part is happened to Israel till the fullness of the nations are come in"—and *till then only*. 2 Cor. iii. 14, 16; Rom. xi. 25.

So let those who dare deny the restoration of Israel, do so at their peril; in acting thus they evince a secret enmity to God's ancient people, and such need not expect any share in their coming glory; for in so doing they deny a very essential part of the gospel, falsify the greater part of God's Word, and so cut themselves off from having any part or lot in the matter, because they make God a liar—which is a fatal crime. He has solemnly pledged himself to bring about their restoration to their own land, with all its emoluments and attributes; and sooner shall heaven and earth pass away and the ordinances of heaven fail of their fulfilment. Matt. v. 18; Luke xvi. 17; Jer. xxxiii. 20, 26. "And they also, if they abide not still in unbelief, shall be grafted in again, for God is able to graft them in again." "And so all Israel shall be saved," is the emphatic declaration, at the close of the apostle's splendid argument in Rom. xi. Still when this shall come to pass they will have suffered some loss as a nation, which is implied in the words of Jesus quoted above, and also the statements of Paul in Rom. xi. 11, 12, 15, 30, 31. This loss would seem to be *that exclusive heirship of the kingdom* which they otherwise might have had. Israel was chosen to be a *Kingdom* of priests, and had they all as a nation, or the greatest part of them been obedient and believing, there would have been a sufficient number of them to have been placed over the rest of mankind as their rulers, when the time of this ruling came. But there was not enough of the world's future governors furnished by Israel; and moreover, proving unworthy of such a mighty prerogative, they lost this *exclusive* right to the Kingdom—consequently it was taken from them, never to be restored—and the Gentile outcasts invited by Christ's ambassadors. This was quite compatible with the spirit of the Abrahamic covenant, but not with the law of Moses, which was very exclusive and restricted. Therefore the latter was taken away—and the first brought into force in its place. This does not interfere with the general plan of salvation contemplated from the beginning—for it is a part of it. This was Israel's loss,

and the Gentiles' gain, but does not militate aught against the former again becoming nationally great, blessed, and prosperous as the "first dominion" subjects proper of the Kingdom of God, as they were before. Nor does it prevent their again being in the ascendant, at the "head" of the nations; or make against their chances of *individual* salvation by the means appointed in the Age to come. But the class of deniers referred to, go astray in confounding all these things together, when they pervert such passages as Matt. xxi. 43. in trying to show that God has cast his first-born nation forever away. Against this we off-set once for all, the Spirit's declaration by Paul—"God hath not cast away his people whom he foreknew. . . . I say then have they stumbled that they should fall? God forbid." "For God hath concluded (shut them up together—Margin) in unbelief, that he might have mercy upon all." Rom. xi. 2, 11, 32.

For the Gospel Banner.

The Apostles' Twelve Thrones.

When Christ was discoursing to the disciples about the difficulty of a rich man's entering the kingdom of God, (Matt. xix. 23 and onward;) Peter says to him, "Behold, we have left all and followed thee; what shall we have therefore?" (v. 27,) Christ answered, "Ye that have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." (v. 28.) Promising that *judge* here is used in the same sense as in the book of Judges, and many other places in the Bible, viz. to *rule*; we propose to consider the realization of this promise.

Mark, "when the Son of man shall sit upon the throne of his glory," gives us the clue to the time of the promise. Then,

I. Where and when will Christ sit upon his throne?

His throne is the throne of David. "Of the increase of his government and peace there shall be no end, upon the *throne of David*, and upon his *kingdom*, to order it, and to establish it with judgment and with justice, from henceforth even forever." Isa. ix. 7. "The Lord God shall give unto him the throne of his father David," Luke i. 32. "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spoke of the resurrection of Christ," etc. Acts ii. 30, 31. Thus it was predicted by the prophet that Messiah should occupy David's throne: the same was promised for him, to his mother, previous to his birth, and according to Peter,

it was necessary he should be raised from the dead, that these predictions should be accomplished.

Where was David's throne? On Mount Zion in Jerusalem, see 2 Sam. v. 1-12; ver. 5 says, "in Jerusalem he reigned thirty and three years, over all Israel and Judah," v. 7, "Nevertheless David took the strong hold of Zion: the same is the city of David." Please read the whole reference, and bear in mind, that from that taking of Jerusalem the throne of Israel was on Mount Zion while it remained.

Note also the following, among other direct testimony, that Christ's throne is to have the same location. "Yet have I set my king upon my holy hill of Zion," Ps. ii. 6. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it. . . . There will I make the horn of David to bud. I have ordained a lamp for mine anointed," Ps. cxxxii. 13-17. "The Lord shall send the rod of his strength out of Zion; rule thou in the midst of thine enemies," Ps. cx. 2. "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," Isa. xxiv. 23. "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come. . . . When the Lord shall build up Zion, he shall appear in his glory," Ps. cii. 13-16. Thus we learn that Christ's throne will be upon Mount Zion in Jerusalem, subsequent to his appearing in glory. Then when Christ shall have come again—when he "shall sit upon the throne of his glory" in Jerusalem—"in the regeneration"—"in his times," (1 Tim. vi. 15)—"the times of the restitution of all things," etc., (Acts iii. 21;) the twelve Apostles, are also to occupy twelve thrones, over the twelve tribes of Israel. Let us inquire, then,

II. Where will the twelve tribes then be? They are now in fulfilment of Luke xxi. 24, "led captive into all nations, and Jerusalem is trodden down of the Gentiles;" but the prophets predict a return. Notice the following among many others. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel: for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded. . . . Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men," Ezek. xxxvi. 8-12. Again, the vision of the two sticks,

Ezek. xxxvii. 15-28. "Take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." What does this mean? "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever."

All must see that the above prophecies remain to be fulfilled. The return from Babylon did not answer their demand; either as regards the gathering of the twelve tribes—as only two, and a scattering from the others were included in that; or in the union and independence of the kingdom, nor in the perpetuity of possession. No, let it lie over till "the Redeemer shall come to Zion," (Isa. lix. 20.) and "shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and Shinar, and from Hamath, and from the islands of the sea. And shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth:" when they will be prepared to become one peaceful kingdom; for "the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim:" (Isa. xi. 11-13,) and then we find a place for its easy fulfilment.

Thus we find that the twelve tribes of Israel are to return to and possess their own land, subsequent to the return of the Lord;

or when he shall "sit upon the throne of his glory."

III. Do they return mortals, or immortals? Mortals, most certainly. "Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them;" (Jer. xxxi. 8, 9,) circumstances that cannot transpire with immortality.

IV. Do they return as tribes, or promiscuously? As tribes; and the land is divided among them differently from what it formerly was; as appears from Ezek. xlvi. Beginning at the north, we have their location after the following order; viz., Dan, Asher, Naphtali, Manassah, Ephraim, Reuben, Judah; then a portion some fifty-two miles wide,—according to Mr. Begg's estimate—which includes, near its south side the city of Jerusalem: and then Benjamin, Simeon, Issachar, Zebulon and Gad. These tribes appear to have portions of equal width, between parallel lines, from * the Mediterranean to the Jordan. The portion spoken of as lying between Judah and Benjamin, and including the city is divided in this way; viz., a portion on the north side adjoining Judah, as long from east to west as the whole portion is from north to south, and two-fifths as wide; or according to the above estimate, about fifty-two miles from east to west and twenty and a trifle over from north to south, for the Priests. Next a portion of the same size, for the Levites, and in the remaining portion of about ten miles wide, south of the Levites' portion, is the city: which with its suburbs is a square of about ten miles. The remaining twenty miles of this portion, on either side of the city, is for food for those who serve the city, who are selected out of all the tribes.

Here then we find things prepared for the fulfilment of the promise with which we commenced. Christ occupies "the throne of his glory"—the throne of David, on Mount Zion in Jerusalem, supreme in authority; while each of the Apostles, reigns as king over a tribe of Israel: reigning subject to the central king. This is the kingdom of Israel restored; a kingdom composed of twelve distinct kingdoms—a kingdom not inaptly illustrated by our own confederated government: but while making this illustration, we are happy to understand that, that government will excel ours, in all that pertains to righteous rule, as noontide light excels the first dawn of morning.

E. M.

* We intend giving in another number a far more enlarged view of the future portions of the tribes, by Mr. Phelps.—Ed

For the Gospel Banner.

Questions and Answers for our Children.

The following questions and answers were forwarded to us from an aged sister in Iowa. For what motives, are best stated in her own words. "This is written to encourage our little grand-children to learn the Scriptures. We think it profitable to instil into their young minds such things as will profit them in the future; like Timothy who was taught these things in his youth by his grandmother and his mother." She says these questions were answered and learned by the following children. Naomi A. Potter, aged seven years, learned most part of them; Mary A. Potter, five years of age, learned the whole of them; Frank A. Russel, aged four years, learned the most of them.

"Who was it that called Abraham from his father's house? Jehovah.

What did Jehovah say to Abraham? He told him to go into a land that he would show him: to walk through the land in the length and the breadth of it.

When Jehovah met with Abraham, what did he say to him? He said he would give that land to him and his children forever and ever.

Who are Abraham's children? They that believed what Abraham believed.

What did Abraham believe? He believed what Jehovah said.

What did Jehovah say? He said that he should have that land; and in him and his seed should all the nations of the earth be blessed.

What did Jehovah do for Abraham because he believed him? He counted his faith unto him for righteousness.

Did Abraham ever have the land? No, not so much as to set his foot on.

Who has the land now? The wicked.

Where is Abraham now? Down in the ground where his fathers are.

When will Abraham have the land? when the Lord comes.

What will the Lord do for Abraham when he comes? He will take him out of the ground and give him life again.

What will the Lord do to the wicked, who have the land? He will drive them out and destroy them.

Who is the Lord? Jehovah's Son.

What has Jehovah promised his Son when he comes again? David's throne.

Where was David's throne? In Jerusalem.

Is it in Jerusalem now? No, it is overturned and thrown down.

Will it ever be built again? Yes when the Lord comes, he will build again the Tabernacle of David that has fallen down, and set up the ruins thereof.

When will all the nations of the earth be

blessed in Abraham and his seed? When the Lord sits upon David's throne in Jerusalem, reigning over the children of Israel and the nations at large; then all the nations will be blessed in Abraham, and his seed.

What will be the blessings to the nations? A good government.

How will they get this good government? When the Lord is King over all the earth, he will judge or rule this world in righteousness and peace; "then shall the law go forth from Zion, and the word of the Lord from Jerusalem"; then all "the kingdoms of this world shall become the kingdom of the Lord and his Christ"; then will be the time that every knee shall bow and every tongue confess to the glory of God, that he is Lord of all.

What will be the blessing to Abraham's children? They will have eternal life given them; they will be made Kings and Priests unto God; and they will reign with Christ a thousand years upon the earth.—they will be made inheritors of God, and joint inheritors with Jesus Christ of an everlasting inheritance.

What will be the condition of man then? Man will be at peace with man; he will learn war no more; he can sit in safety under his own fig tree and vine, and be afraid of no one.

What will become of those war implements man has to kill man with? They will be made into plow shares with which to plow the land; and pruning hooks with which to trim the fruit trees.

Are all these blessings to come upon the families of the earth, through Abraham and his seed? Yes.

Who is the seed? The Christ.

Who is the Christ? The one that was anointed of the Father.

What was he anointed for? To fill three offices.

What are they? Prophet, Priest, and King.

How was he anointed? The holy spirit came down from the Father in the form of a dove, and rested upon him.

Was there anything said then? Yes; there was a voice heard from the Father, saying, "this is my beloved Son, in whom I am well pleased."

When was he anointed? At his baptism. Where was he immersed? In the river Jordan.

Who baptized him? John the baptizer. Abraham was called out from his father's house—from what country? From the land that was called Ur.

From among what people? The Chaldeans. Was Abraham's name always Abraham? No, it was Abram.

What was Abraham's wife's name? Sarah. Did Sarah ever have a son? Yes, one.

What was his name? Isaac.

Did Isaac ever have any sons? Yes, two.

What were their names? Esau and Jacob.

Did Jacob ever have any sons? Yes, twelve.

What were they called? Patriarchs; and from these twelve Patriarchs sprung the twelve tribes of Israel, which constituted a nation, which Jehovah called his first-born son.

Was that nation ever in bondage? Yes.

Where? In Egypt.

Under what King? Pharaoh.

How long were they in bondage? Four hundred years.

Were they delivered after this? Yes.

How? Jehovah sent a man down to Egypt to deliver them.

What was his name? Moses.

What was Moses to be to them? Their Law-giver, Governor, or Ruler.

Where was Moses to take them to when he delivered them? To the Land of Canaan.

Where was that land? All that land lying between the river of Egypt, and the great river Euphrates.

SELPHINA POTTER.

A few Historical facts on the Origin of the Doctrine of the Immortality of the Soul.

Zoroaster is the most ancient of any whom we have upon record of all the heathen nations that taught the immortality of the soul.—Vol. i. p. 205.

Pausanius.—Chaldean and Indian magi have been the first who asserted the immortality of the soul.—Herodotus, p. 111.

Thales, B. C. 640, said that water was the principal of all things, and God was that intelligence by whom all things are formed on of water.—Rollin, Vol. ii. p. 560.

Pythagoras, B. C. 564, it is generally agreed among the ancients, was the first of all the Greeks who taught it.—*Prid. Con.*, Vol. i. p. 205.

He believed that God was a soul diffused into all beings of nature, and from which human souls are derived. He disbelieved in the transmigration of souls. The souls of men and those of beasts are the same substance, particles of God himself; that souls come out of fire, as God is fire.—*Id.*, Vol. ii. p. 567.

Socrates, B. C. 471, is styled the prince of philosophers. He is considered the founder of moral philosophy in Greece. He believed the soul to be immortal, and supposed himself a being separate from his body. Crito asked in what manner he wished to be buried; As you please, said Socrates, if you can lay hold of me, and I do not escape out of your hands. I can never persuade Crito, said he, that Socrates is he who converses with you—for he imagines that I am he who is going to see death in a little while. He confounds

me with my carcass. If death were the final dissolution of being, the wicked would be great gainers by it. But as the soul is immortal it must receive eternal happiness or misery. But the good are received on high into a pure region which they inhabit, where they live without their bodies through all eternity.

The historian says, that Socrates had a demon or familiar spirit that was with him through life.

Plato, B. C. 428, taught one God, the author of all things; that the soul is immortal, (if good) united to God. After this life there is a reward for the good, and punishment for the wicked. He had also taken the transmigration of souls from Pythagoras, but given it a construction of his own. Souls are God. They go two ways after death; the wicked to the place of torment, the pure and innocent to the august assembly of the gods.

Josephus.—You Greeks believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato.—*Dissertation on Hades*.

Jews.—It is indeed known that the immortality of the soul was not known to the Jews, but by commerce which they had with the Assyrians during the time of their captivity.—*Herodotus*, p. 111.

The *Essenes* believed that souls were immortal, and continued forever, and that they came out of the most subtle air, and were united to their bodies as to prisons. . . . The Greeks seem to have followed the same notion, when they allotted the islands of the blessed to their brave men, whom they call heroes and demigods; and to the souls of the wicked, the region of the ungodly in hades, where their fables relate that certain persons are punished; which is built on the first supposition that the soul is immortal.—*Josephus*.

The *Pharisees* believed that souls had an immortal vigor in them, and that under the earth there would be rewards or punishments according as they had lived virtuously or viciously in this life; that the latter were to be detained in an everlasting prison, but the former would have power to revive and live again. They say that all souls are incorruptible; that the souls of the good are only removed into other bodies, but the souls of bad men are subject to eternal punishment.—*Josephus*.

Origen.—What was worst of all these several tenets of a chimerical philosophy were imprudently incorporated into the Christian system. He was at the head of this speculative tribe. This great man enchanted by the charms of the Platonic philosophy, set it up as the test of all religion, and imagined that the reasons of each doctrine were to be found in that favorite philosophy, and their nature

and extent to be determined by it. Its first promoters argued from that known doctrine of the Platonian school, which also was adopted by Origen and his disciples, that the divine nature was diffused through all human souls; or, in other words, that the faculties of reason from which the health and vigor of the mind proceed, were an emanation of God unto the humane soul, and comprehended the principles and elements of all truth, humane and divine.—*Mosheim*.

Soul.—That immaterial, active substance, or principle in man, whereby he perceives, remembers, reasons, and wills. It is rather to be described as to its operations, than to be defined as to its essence. Various indeed have been the opinions of philosophers concerning its substance. The Epicureans thought it a subtle air, composed of atoms, or primitive corpuscles. The stoics maintained it was a flame, a portion of heavenly light.

The Cartesians made thinking the essence of the soul. The rational soul is simple, uncompounded and immaterial, not composed of matter and form.—*Buck's Theological Dic.*

Benson—The soul is—"The spiritual and immaterial part of you; this will still survive in all its vigor, while its tabernacle lies in ruins."—*Methodist's Commentary*, Matt. x, 28.

Wesley,—"For what is Immaterial fire? The same as immaterial water or earth! Both the one and the other is *absolute nonsense, a contradiction in terms*. Either, therefore, we must affirm it to be *material, or we deny its existence*."—*Sermons*, Vol. ii. p. 150.

Instruction for Children; Intended for the use of the Methodist Societies, No. 18. "How did God make man?" His body out of dust; his soul out of nothing." p. 7. If God lives and dwells in your soul, then he makes it like himself." p. 14.

"His sov'reign power our bodies made,
Our souls are his immortal breath,
And when his creatures sinned, he bled
To save us from eternal death.

Where are the dead?—In heaven or hell
Their disembodied spirits dwell;
Their perished forms, in bonds of clay,
Reserved until the judgment day."

[pp. 9 and 203, *M. E. Hymn Book, Revised Edition*.

So Christ died to save God's immortal breath from eternal death. We will venture to affirm that the whole doctrine of the immortality of the soul is a delusive fable, vainly imagined, and the foundation of every spiritual delusion, heathenism, endless misery, purgatory, invocation of saints, Quakerism, Shakerism, Swedenborgianism, and the last deception of the Devil, Spiritualism.—*Ad. Rev.*

☞ Wait on the Lord, and keep his way,
and he shall exalt thee to inherit the land:
when the wicked are cut off, thou shalt see it.

For the Gospel Banner.

"Run without Weariness the race set before you."

Dost thou weary oh my brother, thou who hast but
just begun?
In the race now set before thee, in the path of life to
run!
Onward be thy prayerful motto, to the end oh still
hold on:
Thou shalt have reward for triumph, when the goal
thou hast won.
Dost thou weary oh my brother, in the thorny path
of life?
What dost hinder, that thou failest in the glorious
heavenward strife?
Oh my brother still continue; gird thy loins in the
race;
Thou shalt have a victor's chaplet; thou shalt see
thy Master's face.
Dost thou weary oh young brother, in the way thy
Jesus trod?
Wilt thou linger? wilt thou waver? and wilt thou
forsake thy God?
Forward on thy heavenly pathway; all thy courage
brace anew;
Oh Immanuel was most weary, but he persevered
for you.
Dost thou weary, oh my sister? do thy spirits seem
to flag?
Art thou careless to existence? doth thine every
purpose lag?
Oh a glorious hope is promised, and a rest doth yet
remain:
If thou runnest without stopping, thou shalt lif
eternal gain.
Dost thou weary, loving woman, as thy toils seem
ne'er to cease?
Dost thou think thou art forsaken, as thy cares may
still increase?
Angel-watch is still kept o'er thee; and if thou dost
still well run;
When thy Lord accounts his jewels, thou shalt hear
His praise—"well done."
Dost thou weary, oh fond mother, in thy constant,
life-long charge?
Dost despair thee for thy children wandering the
world at large?
Know, oh, mother, that thy watching cannot to
them fruitless prove;
They may yet turn to the Savior; they may yet
requite thy love.
Dost thou weary, aged father, in thy long continued
course?
Dost forget who thee supported? knowest thou not
of strength the source?
Wait a little, but a little, and thou wilt obtain thy
rest;
For the dead who sleep in Jesus, to the Age are
truly blest.
Dost thou weary, oh poor sinner, because thou dost
ever find—
Earth-born glories are but ashes; honors, empty
as the wind?
And that sin is death-entailing? weary of these well
thou may;
Turn thee to the race we're running! turn while
it is called to-day.
All our hopes in this are centered:—(that the glori-
ous day comes on
When Messiah takes the scepter; and our Life-
school task is done;
Wearing crowns and waving palm-branch, we with
him as kings shall reign,
Then our Rest we shall have reached, never more to
taste of pain.

And our pleasures will be sweetened, as the nations
 bless our rule,
 By the thought that toil and trouble were to us
 God's Mercy-School,
 Where we learnt the lesson Patience, cheered by
 the smile of Love;
 Where we learnt to rule *our* spirits, e'er our fellows
 set above.

SUSPINO.

The Coming Great Conflict.

Every Roman Catholic state in Europe is now rocked on a volcano. Underneath the surface are smoldering fires that will soon find a vent; and what shall survive the shock and remain Romish after the explosion will naturally ally itself to Russia; and what shall emerge to the light and shake itself from the grave-clothes of Rome, and stand erect in the conscious strength of freedom, shall as naturally ally itself with the Protestant family of nations; and it will soon be found in conflict with the two-fold embodiment of despotism—the Gog and Magog of Rome and Russia. Then shall follow such a conflict as history has not yet recorded. The Lord shall arise and shake terribly the earth.

We may not therefore indulge the hope that war has yet fulfilled its dreadful mission. It has yet to act a part in the advancement and final adjustment of human affairs more fearful than it has yet acted. We expect the reign of universal peace, of undisturbed liberty, and a holy religion. But we look for such a consummation through the deadly stripes of the battle-field. Europe must be convulsed to her center; systems as old as her history and as inveterate as despotism and death must be broken to pieces, by a violence potent, all-crushing, and relentless as war, and removed out of the way. Before we may expect to see the new order of things for which Europe is, by a thousand influences, seen and unseen, fast preparing (and of which we had some pleasing, dreadful premonitions in 1848,) we must look for another of those revolutions and complete overturnings which we have never, in the past history of the world, seen brought about by the peaceful appliances of reformation. The God of nature brings the new life out of the decay and destruction of the old. We confidently expect the renovation of Europe—a new order of things to arise—religion, learning, and civil government to be loosed from the chains of tyranny; but we expect to see this new order of things rise over the *ruins* of the old order. We see the promised land; but as yet we see it dimly through the darkening clouds of the battle-field. Though his pathway shall be obstructed by rivers of blood, and his voice for a time be smothered by the clashing of arms and the thunders of war, yet the Genius of Liberty is in every state of

Europe beckoning on a numerous and willing host, who shall ere long realize their long-cherished hopes.

Nor shall wars cease then. This lapsed world of ours is to be renovated too. All the principalities and powers of earth which are not based on the everlasting truth and righteousness of Heaven are to be broken down to make way for the one great kingdom which is to come; for all the kingdoms of the earth are to become the kingdom of the Lord. If, then, God shall continue to carry forward the work of human redemption in a manner analogous to what he always has done, we may look for the great battle as yet future—the battle of Gog and Magog—when unnumbered hosts of aliens (some unprecedented confederacy of civil and religious despotisms) shall attempt, by one effectual blow, to crush forever the rising cause of freedom and religion. Though such a war may set the world on fire, and seem about to annihilate the last remnant of liberty and religion, yet having consumed and burned out to their foundations all that God would remove out of the way, it shall prepare for the establishment of the kingdom which shall have no end. . . .

Great events thicken fast upon us. The wheels of Providence run swift and high. A single decade of years is enough to revolutionize the whole earth. The new era which is to bless the world can not come without terrible commotions first. There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. The great sea of humanity shall be terribly moved, and in tempests that shall sweep over the nations, governments shall be demolished, nationalities be strangely broken up, and the splendor of thrones fade away. . . .

And the grand consummation of the whole providential scheme, the undisputed establishment of Messiah's reign, and the complete overthrow of "the god of this world" shall, as with the voice of seven thunders, say to the inhabitants of the earth: "Be still, and know that I am God: I will be exalted among the heathens; I will be exalted in the earth."—*Hand of God in History.*

The Scriptures and the Fathers.

Besides those very parts of the writings of the early Fathers, which seem least valuable for style and matter, have this incidental advantage, that they set in a clear point of view the immeasurable superiority of the Scriptures of the New Testament. The inspired books were written principally by men

who had not the same advantages of education and literary training as some of the ecclesiastical writers enjoyed; yet they are totally free from the blemishes which disfigure the most elaborate productions of latter ages of the Church.

Had not the pens of the evangelists and apostles been guided by a wisdom superior to any which those writers possessed by ordinary means, they never could have produced a work which, even as a specimen of plain and majestic narration, and of consistent, sober, rational discussion of the most abstruse questions, is entirely unrivalled. We should have found—as we do find in the writings even of those who had been thoroughly instructed in scriptural truth, and had deeply imbibed the spirit of Christianity—some error mixed with truth; some inconclusive reasoning; some vague declamation; some incautious overstatement of doctrine or fact; some merely mystical application of the Scripture of the Old Testament; some exaggerated sentiment.

In uninspired writers we should have detected the prejudices of their education, and of the age in which they lived. We should have found some extravagant eulogies of martyrdom: some fanciful notions respecting spiritual beings; some captious and scrupulous objection to practice in themselves indifferent. And in their public defences of their faith before their adversaries, we should have perceived them, not only speaking boldly, as they ought to speak, but sometimes displaying a subtlety too nearly allied to the craftiness of the disputer of this world, and on other occasions indulging in sarcasm or invective against the various errors of heathen worship.

In the Scriptures of the New Testament we find none of these faults; they are uniformly dignified, simple, and reasonable. But a very limited acquaintance with the writings of those who endeavoured to follow their steps will show that, if the apostles and evangelists were preserved from such extravagance and error, they owed it to a wisdom which was not of this world.—*Chester.*

Correspondence.

Greeley's Grove, May 8th, 1860.

DEAR SIR:—Although personally unacquainted with you, yet by reputation I am otherwise; for I am aware that you are, and have been long engaged in contending for "the truth as it is in Jesus," in opposition to the dogmas promulgated by the divines of the present day.

I have been engaged more or less, for the past five years, in this vicinity, in teaching

the things concerning the "Kingdom of God, and the name of Jesus Christ," and I am happy to say that the word thus spoken is producing fruit to the glory of God. To him be all the praise.

A goodly number are imitating the example of the Bereans of Paul's day, in searching the Scriptures to know what the purposes of God are, as declared by Prophets, who spoke as they were moved by the Holy Spirit. One who has thus become intelligent in the faith of the "Gospel of the kingdom of God," put on Christ by baptism into his death last Lord's day; and others, I trust, will soon do likewise. I frequently have earnest requests to extend my labors to other localities, but am unable to do so, from the fact that my means will not allow the loss of time consequent upon so doing. I can and do visit neighborhoods not more than 8 or 10 miles distant, for my strength will stand such distances on foot, (that being my usual mode of travelling, for the want of a better) and does not cause too great a sacrifice of my time. I have long been desirous of devoting more of my time to the proclamation of truth, that some thereby may be saved from the teachings of those, who by their traditions make the word of God of none effect, and I trust that God in his providence will so order my affairs; as to enable me to do so. The harvest is truly great, but alas, the laborers are few. Modern divines are crying peace, and those who are deluded by their teachings are not able to discover in the signs of the times, the near approach of that Kingdom spoken of by all the holy Prophets, which is to destroy all other Kingdoms, and of which there shall be no end. They are willing to be wafted to regions beyond the skies, in a disembodied state, but can see no beauty in being raised up at the last day, in a tangible form, clothed with immortality, and exalted to Priestly and Kingly honors in the Kingdom of God and of his Christ.

The Gospel Banner, published by you, and the Herald of the Kingdom by Dr. Thomas, of N. J., are the only Periodicals that have come under my notice, which rightly expound the purposes of God. I am therefore deeply interested in their welfare, and herewith transmit to you four subscriptions for the Banner, and I hope soon to be able to increase the list in this place. I also send for two copies of the New Hymn Book, and think soon will be able to dispose of more. I intend also having a copy of the Diaglott as soon as my means will permit.

May your labors for the truth as it is in Jesus be abundantly blessed of our God. Amen. Yours, in the hope of the Promises of God.

RANDALL JACOBS.

Epistle.

TO THE MEMBERS OF CHRIST'S BODY—THE CHURCH—SCATTERED ABROAD, GREETING:—

It is not the salutation of a Paul, a Peter, or a James or John, but of one, who, with Paul, Peter, James, and John, is striving together with them for "the faith once delivered to the saints;" yea, for the faith of Abraham! Abraham believed God. Finite man may make you a promise, and make it in expectation of performing the promised favor, yet his frailty may deter; erring, he may come short; being finite, we are not surprised to see the promise left unfulfilled. Not so with the christian's God! He is able to perform all that he has promised! He makes no calculations too large for the infinity of his power. He spake and it was done. He commanded and it stood fast.

This is our great God with whom we have to do. Did he not foretell the destiny of the Jewish nation? Was not their city literally thrown down, that one stone was not left upon another? And may we not expect he will perform the the residue of his promises and predictions? Most assuredly he will! Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, "After this I will return, and I will build again the tabernacle of David, which is fallen down, I will build again the ruins thereof, and I will set it up."

God, in every dispensation of the world, has had a people, and a chosen people for his name. They were a chosen people because they chose to obey God's commands, and not the commands of men. They were for his name, because they were married to him (Christ, his Son) and adopted into his family, thus becoming Abraham's seed, and heirs according to the promise. In the fulness of Jewish times, none could be made Jews by the Jewish law. Christ came and fulfilled the Jewish dispensation, and opened up another and a more glorious one; that he might take out of the Gentiles a people for his name. Did not the Jewish dispensation have a close? Then, assuredly, the Gentiles' times will come to an end.

Reader, that end will come just as soon as he has finished the work of preparing a people for his name. How do you know but that the number is already nearly completed?

During the past few weeks a great work has been done in this vicinity. Scores have been obedient to the faith. Some fifty or sixty have been baptized into Christ, and have thus obeyed that form of doctrine delivered unto them. I write this to cheer the desponding hearts of Christ's people. To let them know that God's *truth* is still efficient and effectual when properly presented to

man's intelligence. It was not without much opposition that the truth was presented. The common people heard it gladly, while the wicked professors stood aloof and condemned that which they had not heard. We are called heretical, and infidel, and fools, and fanatical, etc.; but thank the Lord, we are just as heretical as Paul was, and like him we are fools for *Christ's sake*; and if believing what Paul preached to the world in his day be infidelity and fanaticism, then verily, I am one of the most confirmed infidels in this region, and am willing to be looked upon as fanatical, inasmuch as I enjoy sundry other epithets cominon to those who believe God's word and obey it.

We have been looking up the ancient landmarks,—the primitive usages and customs of the early Christians, and as we think, have organized upon Bible grounds, and after apostolical teachings. We meet every "First Day" to break bread, as a token of remembrance to be observed by Christians till he comes, and in commemoration of his death and sufferings. We have two elders and seven deacons, whose duties are laid down in the writings of the apostles. We have also a treasury box, for the fellowship of the church, the usefulness of which has already been pretty thoroughly tested, as we have the poor, which Christ said, we have always with us, and who he said have the gospel preached to them; and, by the way, who need the benefits of the glad tidings of a kingdom to come in which they may be made partakers of the grand inheritance, thus losing their poverty if obedient to the law of faith.

One influential Methodist offered a poor man one bushel of potatoes, and one bushel of buckwheat, if he would go forward and be baptized! This he did in derision of one of God's plain commands; an ordinance which God instituted and not man. Think you he knew what he was doing? The man replied, "I would not dare to make so light of baptism; but if I am convinced of the truthfulness of the doctrines they preach, when I come to hear them, I will be baptized, but I should not dare to do it for pay!" Well, the man did go to hear the strange doctrine, and, in hearing, became convinced that he was mortal, and must seek for immortality, and seek for it in God's own way, if he ever obtained it. He went into the water and was buried, and rose again. He now lives to give a scriptural reason of his Hope.

GEO. NELLIS.

Ashtabula, O., April, 1860.

☞ For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. The righteous shall inherit the land, and dwell therein for ever.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord..... I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—*LUKES.* "The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—*REV. xi. 15.*

B. WILSON, Ed.]

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For the Gospel Banner.

What the True Gospel is---National and Israelitish.

But there is a time now close at hand when the houses of Judah and Joseph shall be brought forth out of their political graves, and made to live visibly in the world's sight as one mighty nation; for when the "set time to favor Zion comes, when God remembers His covenant, and the land according to promise," then they will be restored to their ancient home. Lev. xxvi. 40-45; Deut. v. 29-31; xxxi. 1-10. These predictions by Moses, show that after the woes threatened had overtaken them, when their uncircumcised heart was humbled, and turned to seek the Lord; that He would be found of them, and would restore them to their lost estate. That such a penitential change will yet come over them is everywhere testified in the prophets. The words of Jesus in Matt. xxiii. 39; imply it; and we read that when God at that time surely hears Ephraim bemoaning himself and acknowledging his sins, He graciously forgives, and calls him to return, Jer. xxxi. 18-21, 15-17. They shall come with weeping, and with supplication," &c. from the land of the north, xxxi. 7-10; iii. 12-25; iv. 1, 2. Isa. lxiii. to end of ch. lxiv; and many other passages in the prophets and psalms may be regarded as the text of their future penitential plaints. When the remnant of Judah make the discovery that the Mighty One who comes to their deliverance, is the same Messiah whom their forefathers so wickedly and ungratefully put to death, their hearts will be so wrung with anguish that they will break up into little groups to mourn all over the land on account of their past great national sins, Zech. xii. 10-14. Then they will be most graciously forgiven, Isa. xliii. 25; xlv. 22, 23; xxxiii. 24; Mic. vii. 18, 19. Then they will see how truly "He was wounded for their transgressions, and bruised for their iniquities;" but now he sees of "the travail of his soul" in the salvation of his people, Isa. liii. God will then

"remove the iniquity of that land in one day," Zech. iii. 9; by some ceremonial institution for that purpose, as, baptism into the name of Christ, in the "fountain opened for sin and uncleanness," Zech. xiii. 1; which probably are the same as the holy waters of Ezek. xlvii. and Joel iii, 18. Thus "a new heart" will be given them, Ezek. xxxv. 26-32; they will as a people be "all righteous" and holy, and all defiling men and things will cease from off the land, Zech. xiii.; Ezek. xxxvii. 23; xliii. 7-9. Instead of being "a perverse and stiff-necked people" as they were formerly and truly stigmatized, they will now have the disposition no more to backslide from the Lord's ways because they will have been effectually cured of their former idolatry and waywardness. Seeing the unprofitableness of disobedience they will apply themselves diligently to keep the law of the Lord, and be nationally converted by its sanctifying power. It will be so incorporated into their mental selves, as almost to become a part of their very nature, so that they will love it too well to forsake it. This is what is meant by the law being written "upon their hearts," &c., i. e. indelibly stamped upon their memories, Jer. xxxi. 32. This will be done by having the New Covenant delivered to them, and coming into its bonds, v. 31-34. When this change has occurred, its great sign will be the general wisdom and happiness of the people; so that eventually they will not need to "teach every man his neighbor, saying, Know Yahveh, for all will know Him from the least to the greatest," in the land of Israel. His people will be willing to receive him in the day of his power, Ps. cx. 3; and will shout hosannas to the son of David, and say, "Blessed is he who cometh in the name of Yahveh." This happy result will have been effected by various means. The first of these will be complete restoration from dispersion, and deliverance from all their foes. Jesus will return from heaven to effect this, as one great purpose of his Second Advent; Isa. lix. 16, 20; lxiii. 45; Ps. xcvi. 1-3;

cii. 16; xc. 80; Zech. xiv. 4; lxi. 1-3, &c. xlv. 13, 22; Micah v. 2, 4, 5; Mal. iii. 1-4. He will purge out rebels and unbelieving aliens, Ezek. xx. 37, 38; Joel iii. 17; Zech. xiv. 21; he will early destroy the wicked of the land, and put a stop to lying deceivers. Psa. ci. 3-8. He will give them a new code of laws, *a new ceremony of religion*; he will restore their Judges and counsellors as at the beginning, and make their officers and executors righteous men, Isa. i. 26; lx. 17, 18; and will give them pastors and leaders after his own mind, and cause them to hear a voice behind them, when liable to stray, saying, "This is the way, walk ye in it," Isa. xxx. 20, 21. He will form them into a new State, and set them in quite a different manner from that in which they formerly occupied the land: the details of which, both ecclesiastical and civil, are given in the last eight chapters of Ezekiel. Then they will be divided into two rival kingdoms no more, and the ancient rivalries and jealousies between Judah and Ephraim will forever cease. Ezek. xxxvii. 16-22; Isa. xi. 13, 14. And then they will have the blessed presence of Jesus with them, reigning over them, as their king in Zion, on the throne of David. There he will reign gloriously before his ancients, when Jerusalem is called the throne of the Lord, Isa. xxiv. 23; Jer. iii. 17. For the blessed character of his reign, and the condition of the people under it, see Isa. lx., lxi., xi. 1-9; iv., xii., xxv., xxvi., xxxv., liii., liv., lv., xxxii. 1-5, 15-18; xxxiii. 5, 6, 20-24; xxx. 18-26; xlii. 1-4; lxx. 18-25. There the twelve apostles of the Lord will reign, one over each of the twelve tribes of Israel, Luke xxii. 29, 30; Matt. xix. 29; and all the noblest of our race of whom the world has not hitherto been worthy, will rise from the dead, and live again. Abraham and David, the two great fathers of Israel, the holders of the covenants; and all the Fathers will then be there, and witness the fulfilment of the same in their presence, according to the terms of the divine engagement, that it should be done before them, *i. e. before* their face, when they are there to see it transacted. They will then realize the thrilling force of the promises when all are blessed in them, and their Seed.

Thus by giving them the noblest rulers, the wisest institutions, and placing them in the best possible circumstances for securing their temporal and spiritual happiness, will Messiah win to himself the lasting gratitude and loyal affection of his subjects. To crown all, the Spirit of God will be poured upon them from on high, with all its mighty signs and blessings, both of a spiritual and physical nature, which the Pentecostal descent was but the earnest or initiation of Joel's prophecy, and not its fulfilment; Joel ii. 26

32; Ezek. xxxix. 29; Isa. lix. 21: under its mighty effusions they will perform prodigies, both in war and peace.

The value of these spiritual blessings will be inestimable. Their worth cannot be told in words. The happiness of restored Israel will be inexpressibly great. Besides these, their blessings of a physical nature will be rich beyond imagination. Thus, they will be:

Immensely numerous. "The glory of a king is the multitude of his subjects," Prov. xiv. 28. "Israel shall bud and blossom, and fill the face of the world with fruit," Isa. xxxvii. 6; and thus fulfill the promises to the fathers, that their seed should be like the sands on the ocean strand, and the stars of heaven for multitude.

They will enjoy the utmost peace, riches, and prosperity; devoting themselves chiefly to horticulture and husbandry, the first, best, holiest, and happiest of secular occupations, Amos xi. 13, 14. Each will sit under his own vine and fig-tree, Mic. v. 4; living and long enjoying the work of his hands. The weapons of war shall be turned to the culture of the soil; and such will be the calm security and profound peace of these happy days when violence is unknown, that the very beasts will be affected by it, and lose their savage ferocity, so that men can sleep fearlessly in the woods.* Ezek. xxxiv. 25, 28; Hos. ii. 18. "The wolf shall dwell with the lamb," and man shall regain his lost magnetic or spiritual power over them, through the Second Adam. Their land will become the glory of all others, "a delightful land," named Beulah; and the very Paradise of God—Eden restored,—a land of delights, flowing with milk and honey, redolent with balm and spices, teeming with corn, and oil, and wine, full of the most generous fruits, which will be "excellent and comely, for the escaped of Israel," Isa. iv. 2; studded with countless flocks "and cattle upon a thousand hills;" rich in every kind of mineral treasures; and the

* The reader, by consulting these passages and the connection in which they stand, will at once perceive that our correspondent is mistaken in applying them to the animal creation. Israel was Jehovah's flock; but because they had no shepherd to care for them, they became meat to every beast of the field; therefore he promised "to set up One Shepherd over them, and he shall feed them, even my servant David." This Shepherd will protect his people Israel from all their enemies, and cause them to repose in safety, even in the wilderness and solitary place. Israel will then be no more a scattered sheep, nor the Assyrian and Babylonian lions drive him away, and break his bones. See Jer. i. 6, 7, 17; Hos. xiii. 7, 8. The empires of Assyria, Medo-Persia, Greece, and Rome, (which are symbolized in the prophets as wild beasts) which have been Israel's destroyers, will have their power to hurt taken away, so that they will no more hurt nor destroy in the Lord's holy mountain. See Isa. xi. 6-9; lxx. 25.

grand commercial center and *entrepot* the heart and market of the world. And human life and health will be so vastly lengthened and promoted in that happy land, that if one dies at the age of a hundred years, he will be considered as yet young and comparatively a child, Isa. lv. 19; &c. There shall no more be any death of infants, but all will come to maturity, for the people will learn and keep the laws of life and health, and will live more naturally than they do now.

Thus in view of this coming blessedness of Israel, well might the Psalmist break forth so rapturously—"Happy is that people that is in such a case, yea, happy is that people whose God is the Lord;" Psa. cxliv. 15. "Blessed is the nation whose God is the Lord, the people whom he has chosen for His own inheritance," xxxiii. 12, 18, 19; xxxi. 19; xxxvi. 8; lxxxv. 8; xcv. 7; cxxv. 2; cxxxv. 4. "Blessed is the people that know the joyful sound, they shall walk in the light of thy countenance," lxxxix. 15 16; "Truly God is good to Israel," lxxiii. 1; lxxxiv. 11; Isa. xlix. 15-16.

Thus will they be prepared to bless all nations, by having a rich abundance of blessings shed upon themselves; so that possessing great stores of benefits, they can have something to dispense forth, something to gladden the nations with. But not only will the nations be attracted by the glorious sight, the fame of these things reaching every land—but more than this Israel will be sent forth on a two-fold errand to the nations, in order to turn them to the Lord, viz. as *emancipators* and as *teachers*. They will have to *deliver* the nations first before they can instruct or bless them, for such is the nature of the cruel and stolid despotisms under which many of them will be found, at that time, (and even now,) that nothing can be done to ameliorate the condition of the people until those who oppress them are taken out of their way. The rulers of the people, as a class, cause them to err, and make them to howl through their tyrannies. And the priesthoods of the nations, invariably lend their aid to strengthen the arm of the repressive and oppressive tyrants who lord it over the earth with a high hand. These two combined, keep the nations in such spiritual and intellectual darkness, and impose so many barriers to the entrance of knowledge that the light does not have the smallest chance to enter in. To attempt to reason with them by moral suasion is hopeless. They are deaf to it like Pharaoh to Moses; and of a stronger kind must be the reasons brought against them. Nothing but physical force will do in the first instance. The arm of the oppressor must be broken, his scepter and his sword shivered from his grasp; his fleets, and

armies, his police, his jailors, his hireling spies, and his lying, enslaving priests, together with all the other myrmidons of his power, must first be shattered to pieces by the most irresistible coercion, before the masses of the people can be reached and blessed with the *light and liberty* of the truth. They have been built up and maintained by nothing but violence and usurpation of the rights of God and man; they have loved to drink blood, therefore blood shall pursue them until they are gorged and drunk with it, but not of others,—it shall be with *their own* only that they shall then be filled. God will give them blood to drink, for they are worthy. It is only by violence that Babylon shall be thrown down. These can only be effected by war and judgments. These we are taught will be inflicted by Christ and his saints. But their agents and instruments to accomplish this will chiefly be the *armies* of Israel. Many of these wicked rulers, not content with destroying their own subjects, will league against this young and rising State. Their king will therefore meet them on their own terms; will make war against them by sending forth the hosts of Israel, as in the days of Joshua; and accompany their resistless march by signs and wonders wrought in the physical earth and heavens, which will eclipse the fame of ancient days. The Lord will plead against Israel's foes by pestilence, famine, earthquake, tempest, hailstones, fire, and floods, and thus show his power to command the elements against his enemies, and like another Joshua, to stop the ordinary course of nature till it works destruction to his foes. Israel's sword will be well able to do the rest. Though few in comparison with their enemies they will be well disciplined, well generalled, perfectly organized, and more than all animated by an enthusiasm, a valor, and a *prestige* that nothing can withstand. The world has seen but little of their prowess for the last 1800 years, except in isolated cases. But when they are hereafter marshalled under the banner of Messiah, Judah will go up to destroy as a lion, (his ensign,) Benjamin "raven as a wolf," and Dan be as a serpent by the way to the enemies of the Lord and the destroyers of the earth, Judah "will become his battle axe and weapons of war, his goodly war horse in the strife," Jer. li. 19-23; and Ephraim his bow and shafts of death against Greece and the Roman west, Zech. ix. 13-15; x. 3-7. Like a new sharp threshing instrument having teeth, they shall beat the nations small, Isa. xli. 10-20; xxv. 2, 4, 8; Micah iv. 13; v. 6-15; "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hands upon their

mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee," Micah vii. 15-17. They will subdue all the lands occupied by their ancient enemies, and thus possess their gates. All nations shall become subject to them, and those who will not serve Israel shall perish, Isa. lx. 12; xlix. 23-26; Zech. xiv. 16-19; Psa. lix. 13; xlvii. 3; cxxxix. 5. Thus will Israel punish the wicked nations and their rulers; but particularly the latter, for it is their military forces which are more the subjects of these judgments. In these the strength of tyranny lies, and the common people will be glad to see them broken and annihilated, for they are a crushing incubus upon them. A two-edged sword will be in the hands of the saints (which refers to Israel here, for they are "the people of the saints," Dan. vii. 27; they are God's sanctified or chosen ones for this purpose;) to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute on them the judgment written; this honor have all the saints," Psa. cxlix. 5-9. "And it shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." And Zion's gates will be open continually to have these princely but wicked captives brought in, Isa. lx. 11.

Thus will the Lamb and his holy messengers scourge the empire of the Beast and the False prophet, ruin Babylon, and give them to drink of the wrath of God without mixture, by tormenting them with fire and sword; converting their dominions into the semblance of a lake of fire, and causing the smoke of their torment to ascend up continually till "the ages of ages" (i. e. the Millennium) begin, by reason of the incessant and terrific war they will wage against them till they are destroyed, Rev. xiv. 10, 11; xviii. 22; xix. 14, etc.

How gladly the groaning nations will hail the triumphs of Israel, their emancipators, may be gathered from the effect revealed in the case of Egypt, Isa. xix. 18-26. When these "judgments are abroad in the earth, the people will learn righteousness," Isa. xxvi. 9. They will then delight to honor Israel—for "In those days it shall come to

pass that ten men shall take hold, out of all languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you," Zech. viii. 23.

After Israel has conquered the world, and brought it all under the powerful and benign scepter of Immanuel, then other and milder means will be brought into force. As Israel has during these conquests been like a lion among the nations, so afterwards shall the remnant of Jacob be in the midst of many people as a dew from the Lord, as the showers upon the grass, etc., Mic. v. 7. Thus if they conquer, "it is that they may bless, and the nations who dwell under their shadow shall revive as the corn, and grow as the vine," Hos. xiv. 7.

When Israel has delivered the nations, then she will go forth to instruct them in the true knowledge of God. "The law shall go forth from Zion, and the word of the Lord from Jerusalem," to all the peoples of the earth. "The Lord gave the word; great was the company of them that published it," Psa. lxxviii. 11. Now who are the proclaimers of this blessed peace-giving, life-giving and joy-bringing law, or new constitution of Israel. Their king will enunciate it, and they as his priests and ministers will carry it forth to the nations, Isa. lxi. 6-11; lxxi. 21; 4, 5; lxii. 12. They will become the MODEL STATE, the praise and admiration of the nations, Zeph. iii. 19, 20; Jer. xxxiii. 6, 9; Isa. lv. 5-7, 11, 12; lvi. 1-8; lxi. 7-11; lxii. 3, 4, 7, 12; lxvi. 10-14. They shall become God's *Witnesses* both against all forms of idolatry and superstition, whether Pagan, Papal, or Protestant; and witnesses for the one Supreme Creator and His vicegerent—Messiah, Isa. xliiii. 1-7, 3 xlv. 1, 2, 5-8, 21; xlvii. 12. Many of these chapters in this middle part of Isaiah are a series of beautiful arguments with the Gentiles, exposing the folly of their superstitions, and reasonings with Israel on their past and (then) present state, and encouraging promises of omnipotent aid and protection by their Redeemer and Savior—the Holy One of Israel,—whilst they are in process of restoration, conquest, and *evangelizing*. To strengthen their faith in their ultimate success, the Almighty is constantly appealing to the ancient displays of His power their fathers witnessed, and giving promises of glorious repetitions of the same, since his "arm is not shortened that it cannot save." And by a sublime anachronism or transposition of time, the prophet, as it were takes his stand in the future, speaks as though he were living in the "Times of Restitution," and visibly beholding its matchless scenes; and then appeals to the prophecies, uttered of old, as though he was not

life. I have shown that to deny a super-human revelation places the infidel in the sad predicament of utter inability to announce the name of a specific God, or to account for the harmony of the attributes ascribed to the deistical idea of a Supreme Being, or even to tell what those attributes are, or even to show with any degree of certainty, what object the Supremo Being, (if, indeed, there be one in his creed), proposed in the infidel's creation. I have endeavored to show you that the internal evidences of the Scriptures sustain its claims; the alleged contradictions offered by infidel assailants are captious cavils; that these apparent discrepancies are often the result of the employment of language accommodated to human infirmity; and that the argument by which such accommodation is denounced as pernicious, is neutralized by the clear and positive declarations that God, as God, is not subject to the passions, or arrayed in the form of humanity, so that they who would pervert the Bible on this account, do it in the face of its own protest. I have shown that the more closely Bible history is studied, the more clearly is the verity of its facts established; for it has been manifest that the infidel objections against the Mosaic account of the deluge and the ark, paraded with so much pomp of authority, are idle and absurd. In short regarding the purity of its morals—the dignity of its style—the varied extent of its subjects—the harmony between the laws of the Bible and the operations of Providence—the clear and distinct explanations of phenomena, such as the introduction of sin, sickness, misery and death into the world, which, without the scriptural solution, are problems which infidelity can never unravel or reconcile with the idea of a God who governs in accordance with the laws of justice and mercy—regarding, I say, all these things, and the want of man's nature which seeks for and feels after the light beyond the grave, furnished in the gospel; and then, above all the glorious example of Christ, so pure, lovely and gentle, startling the world by a blaze of celestial glory, when the midnight darkness of corruption was blackest, and calling men to the faith of the gospel by the most wonderful attestations of divine power, in working miracles, and blessing the poor and the outcast with the sweet mercies of heaven, and offering to sinful man the wondrous plan of redemption through the blood of the cross, fulfilling the plainest predictions in the circumstances of his own life and sufferings, death and resurrection; and himself predicting events which were literally accomplished, not only in the terrestrial fulfilment of his mediatorial work, but after his ascension into heaven;—regarding all these things, and the consistent testimony of evangelists,

disciples and apostles, who sacrificed all for Christ and the gospel, and lived and died in the defence and the faith of it, and gave the best practical testimony in the holiness of their lives, that they were the messengers of God and of Christ, I cannot conceive of any amount of rational doubt that must not yield before the pressure of this flood of testimony.

We love this Bible! We can conceive no direr calamity to the race than to be deprived of its pure morality! and we know of no blacker gloom, even in imagination, than when the prospect of a speedy dissolution pours its dark shadow over the mind, unsolaced by this light of life. No Bible! Oh! horrid deprivation! No Bible! Then is this world one grand enigma—a tangled tissue of contradictions, unanswered and irreconcilable.

I see the flowers springing from the warm bosom of the earth, and lifting their meek eyes towards heaven, and I say—surely there is a God, and this fragrance is earth's incense of praise! I hear the birds singing among the branches, happy and free, rejoicing in the pure air and sunlight of the bright heaven, and I say—surely there is a God, and this music is nature's anthem of thanksgiving.

I look out upon the furrowed field, and the springing corn smiles its blessings upon the God who sends the soft showers in their season. I see the joy of the harvest, and the golden sheaves praise him, and the fruitful trees praise him, and in full concert all his works declare that he is good.

*****This world—what is it? A wilderness of graves! a mighty charnel house! from which groans of pain and sorrow are forever rising to the heavens; and I ask, "Is this world governed by one God who is good, and by another who is evil?" and is evil greater than the good; Wretched man that I am! How shall I appease the wrath of the malignant being who wars thus continually against human happiness, and finally prevails, so that men die; and dying, shall they ever live again?

What answer shall I give? Shall they live again? and if they do, will that be a curse? What can I say? There is no Bible! and every grave confounds me—the joys of life perplex me—its sorrows depress me. I am afraid to live—I dare not die! Oh what can I do without the Bible? * * * * * So says the infidel but not so the Christian. This world is no enigma to him. He cannot explain every detail, but he can see a glorious harmony between the operations of Providence and the testimony of the Bible. He knows that God is holy—that moral law has its penalty for transgression as surely as natural laws have theirs; and there-

whether he has crossed that visible line marked out in the word, although we may not be able to read the heart, (for we find that among those to whom Jesus stretched forth his hands and said, behold my brethren, one was a devil,) but until a man has complied with all the outward visible requirements of the Gospel, we have no right to call him a brother in the Christ. He is a sinner uncovered before God, notwithstanding he may be a professor of Gentile religion, he may edit a religious paper, profess to be a teacher of righteousness, write and preach many abstractions that are positively true: or he may assent to every iota of the Gospel of the Kingdom yet if he is disobedient he has nothing but his own righteousness to cover him, which is but filthy rags. He may profess any amount of love to God, or his Son, but we have the evidence in him before our eyes, that his profession of love is false, because he complies not with the requirements of God, or the Son, "And this is the love of God, that we keep his commandments, and his commandments are not grievous." The gospel makes no allowance for difference of opinion, or for the different sects in which men have received their religious education, it comes to all as sinners, and its inviting is to all whether Jew or Gentile, Methodist, Baptist, Adventist or Hindoo: all are alike out of Christ, and to come into him it requires implicit faith and obedience. It requires a cutting off, and casting off, of all former relations and associations, and a New Man in the Anointed Jesus. To neglect or reject its inviting is death. When Abraham was called to be the father of the faithful, and the heir to future glory and honor, he was commanded to sunder the dearest ties, to leave father, and mother, and kindred, and go out and become a sojourner and a stranger, in a land which he is hereafter to receive. In like manner, those who are invited to become children to faithful Abraham, are told, that if any one love father or mother, or son, or daughter, more than Messiah, he is not worthy of him." See Matt. x. 37; Luke xiv. 26. Away then with all the falsely called charity of the world; let us have that true charity which is love: *Love to God*, that with a whole-hearted obedience does his will. *Love to man*—a real unfeigned love; that will point out to him his true position as a sinner, unshielded from almighty wrath, and will present to him the only true refuge, and shield from God's displeasure; and not that mawkish, heathenish, fleshly, sentimentality that calls him dear brother in the Lord, who is disobedient, and will not obey the truth. Let us make no unholy compromise, sail under no false colors; let us not only show our true colors, but nail them to the mast; and let all sinners of whatever

name or sect, know that we make no fellowship with unbelievers, or unwashed, disobedient believers, and that we seek not their fellowship or sympathy so long as they by disobedience remain enemies to our Lord and King.

MARK ALLEN.

Woburn, June 12th, 1860.

For the Gospel Banner.

The Law of Christ—or Sundry Christian Duties.

I. TOWARD GOD.

THE INDUCEMENT.—"Having therefore *these* Promises, let us cleanse ourselves from all filthiness of the flesh and spirit *perfecting* holiness in the fear of God," 2 Cor. vii. 1.

1. PRAYER.

"Let us come *boldly* to the Throne of grace that we may obtain mercy, and find grace to help in time of need," Heb. iv. 16.

The injunction.—"Pray *without ceasing*," 1 Thes. v. 17. "*Continuing* instant in prayer," Rom. xii. 12. "Praying always with all prayer and supplication *in the Spirit*, and *watching thereto* with all perseverance," Eph. vi. 18. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known to God," Phil. iv. 6.

The promise.—"Whatsoever ye shall ask *in my name*, that will I do," John xiv. 13. "Ask, and it shall be given you," Matt. vii. 7. "You ask and receive not, because you ask amiss," James iv. 3.

2. THANKSGIVING.

"In *everything* give thanks," 1 Thes. v. 18. "In the Faith abounding with thanksgiving," Col. ii. 7. "Be ye thankful," Col. iii. 15. "Thanks be to the Father, who maketh us meet to be partakers of the inheritance of the saints in light." Col. i. 12.

3. JOY.

"Rejoice evermore," 1 Thes. v. 16. "Rejoicing in hope," Rom. xii. 12. "Rejoice in the Lord," Phil. iii. 1. "Singing and making melody in your hearts to the Lord," Eph. v. 19. "Rejoice and be exceeding glad, for great is your reward in the heavens," Matt. v. 12.

4. HEARTINESS.

"Whatsoever ye do, do heartily, as to the Lord, and not to men," Col. iii. 23.

5. FERVENCY.

"Be fervent in spirit," Rom. xii. 11. "Quench not the spirit," 1 Thes. v. 19. "Grieve not the spirit," Eph. iv. 30.

6. PERSEVERANCE.

"Hold fast that which is good," 1 Thes. v. 21. "Let us not be weary in well doing," Gal. vi. 9. "In nothing terrified by adversaries," Phil. i. 28. "Stand fast in the Lord,"

iv. 1. "Hold fast the profession of our faith without wavering," Heb. x. 23. "They who trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever," Psa. cxxv. 1.

7. HOLINESS.

"Be perfect," 2 Cor. xiii. 11. "Be ye holy, as I am holy," 1 Pet. i. 16. "Abstain from all appearance of evil," 1 Thes. v. 22. "Abhor that which is evil," Rom. xii. 9. "In keeping of them is great reward," Psa. xix. 11. xv.

8. WISE IN THE WORD.

"Let the word of Christ dwell in you richly in all wisdom," Col. iii. 16. "Be ye doers of the word and not hearers only," James i. 22. "Holding forth the word of Life," Phil. ii. 16. "Despise not prophesyings," 1 Thes. v. 20. "Keep yourselves from idols," 1 John v. 21. "Covetousness is idolatry," Col. iii. 5. "Stubbornness is iniquity and idolatry," 1 Sam. xv. 23. "Beware lest any man spoil you through love of vain wisdom and deceit, after the traditions of men, and not of God," Col. ii. 8. "Be not carried about with divers and strange doctrines," Heb. xiii. 9. "Receive with meekness the ingrafted word, which is able to save your souls," James i. 21.

II. TOWARD THE BRETHERN AND MAN.

INDUCEMENT.—"Exceeding great and precious promises; that by these ye might be partakers of the Divine Nature," 2 Pet. i. 4.

1. COUNSEL.

The Duty.—"Warn the disorderly," 1 Thes. v. 14. "If a man be overtaken in a fault, restore such in the spirit of meekness," Gal. vi. 1. "Teaching and admonishing one another," Col. iii. 16. "Let us consider one another to provoke to love and good works," Heb. x. 24.

2. HELP.

The Duty.—"Support the weak, comfort the feeble minded," 1 Thes. v. 14. "Be kind one to another with brotherly love," Rom. xii. 10. "Do good to all—especially they of the Household of Faith," Gal. vi. 10. "Lift up the hands which hang down and strengthen the feeble knees," Heb. xii. 12.

The Blessing.—"The fruit of righteousness is sown in Peace of those who make peace," James iii. 18.

3. GIVE.

The Duty.—"Distributing to need of saints," Rom. xii. 13. "Bear ye one another's burdens, and so fulfil the Law of Christ," Gal. vi. 2. "To do good and to communicate forget not," Heb. xiii. 16. "Let no

man seek his own but each another's welfare," 1 Cor. x. 24.

The Reward.—"Whatsoever good thing ye do, the same shall ye receive of the Lord," Eph. vi. 10.

4. BE PATIENT.

The Duty.—"Be patient in tribulation," Rom. xii. 12. "Be patient toward all. See that none return evil for evil," 1 Thes. v. 14, 15. "Forbearing one another in love," Eph. iv. 2. "Be gentle, showing all meekness to all," Titus iii. 2. "Let us run with patience the race set before us," Heb. xii. 1.

The Reward.—"To them who by patient continuance in well doing seek for glory, honor, and immortality God will render eternal life," Rom. ii. 7. "If we suffer we shall also reign with Christ," 2 Tim. ii. 12.

5. BE PEACEABLE.

The Duty.—"Study to be quiet," 1 Thes. iv. 11. "Follow peace with all men," Heb. xii. 14. "Live in peace," 2 Cor. xiii. 11. "Be not angry, lest ye sin; let not the sun go down on your wrath," Eph. iv. 26. "Do all things without murmurings and disputings," Phil. ii. 14. "Let the peace of God rule in your hearts," Col. iii. 15.

The Blessing.—"The God of Peace sanctify you wholly," 1 Thes. v. 23. "Peace I leave with you, my peace give I to you," John xiv. 7.

6. HUMBLE.

The Duty.—"Be not wise in your own conceits, Mind not high things but condescend to men of low estate," Rom. xii. 16. "In honor prefer one another," Rom. xii. 10. "Let us not be desirous of vain glory," Gal. v. 26.

The Blessing.—"Blessed are the poor in spirit, for theirs is the Kingdom of the Heavens," Matt. v. 3.

7. BE OBEDIENT.

The Duty.—"Be subject to principalities and powers: obey magistrates," Titus iii. 1. "Submit yourself to every ordinance of man for your Lord's sake; whether to the King, or to governors, etc. Fear God; honor the King," 1 Pet. ii. 13, 17.

8. BE PURE.

"Let no corrupt communication proceed out of your mouth," Eph. iv. 29. "Evil communications corrupt good manners," 1 Cor. xv. 33. "Let your conversation be as becometh the Gospel of Christ," Phil. i. 27. "Abstain from fleshly lusts, which war against the life," 1 Pet. ii. 11.

"Blessed are the pure in heart, for they shall see God," Matt. v. 8.

9. SYMPATHETIC.

"Rejoice with them who rejoice, and weep

with those who weep," Rom. xii. 15. "Be pitiful," 1 Pet. iii. 8.

10. COURTEOUS.

"Be courteous," 1 Pet. iii. 8. "Greet one another with a holy kiss," 1 Cor. xvi. 20.

11. HOSPITABLE.

"Be not forgetful to entertain strangers, for some have entertained angels unawares," Heb. xiii. 2. "Given to hospitality," Rom. xii. 13. "Use hospitality one to another without grudging," 1 Pet. iv. 9. "My God shall supply all your need, according to His riches in glory, through Christ," Phil. iv. 19.

12. BE HONEST.

The Duty.—"Provide things honest in the sight of all," Rom. xii. 17. "Speak every man truth with his neighbor. Let him who stole, steal no more, but rather labor," Eph. iv. 25, 28. "Lie not one to another," Col. iii. 9. "Do your own business, and work with your own hands, that ye may walk honestly to them who are without," 1 Thes. iv. 11, 12. "If any man will not work, neither let him eat," 2 Thes. iii. 10.

"Trust in the Lord, and do good; and truly thou wilt be fed," Psa. xxxvii. 3.

13. FORGIVING.

"Avenge not yourselves. Overcome evil with good. Bless them that persecute you. Bless and curse not. Return no man evil for evil," Rom. xii. 19, 21, 14, 17. "If you forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. vi. 15. "Not rendering evil for evil, nor railing for railing, but contrariwise blessing," 1 Pet. iii. 9.

"The wisdom which is from above is first pure, then peaceable, gentle, and easily entreated, full of mercy and good fruits, without partially and without hypocrisy," James iii. 17.

14. LOVE.

"A new commandment give I to you, that ye love one another," John xiii. 34. "Let love be without dissimulation," Rom. xii. 9. "Walk in Love," Eph. v. 2. "Put on charity, which is the bond of perfection," Col. iii. 14. "Let brotherly love continue," Heb. xiii. 1. "Love one another with a pure heart fervently," 1 Pet. i. 22. "Have fervent love among your yourselves. Love covereth a multitude of sins," 1 Pet. iv. 8.

15. UNION.

"Be of one mind," 2 Cor. xiii. 11. "Be of the same mind one to another," Rom. xii. 16. "Endeavoring to keep the oneness of the Spirit in the bonds of peace," Eph. iv. 3. "Submitting yourselves one to another," v. 21. "That they may be one, even as I and thou, oh Father, are one," John xvii. 21.

"Not forsaking the assembling of yourselves together," Heb. x. 25.

16. ASSURANCE, &c.

"Prove all things," 1 Thes. v. 21. "Let every man prove his own work," Gal. vi. 14. "Walk circumspectly, redeeming the time," Eph. v. 15, 16. "Be sober, be vigilant," 1 Pet. v. 8.

17. PRAYER.

"Be sober and watch to prayer," 1 Pet. iv. 7. "Pray for one another," Jas. v. 16. "Praying always with all prayer and supplication in the spirit, and watching thereto with all perseverance, and supplication for all saints," Eph. vi. 18.

"The effectual fervent prayer of the righteous man availeth much," James v. 16. *

The Jewish National Hope.

We extract the following paragraphs on the restoration of Israel to their own land, &c., from the *Philadelphia Press*. Our readers will be glad to find that the secular press is not wholly ignorant on this subject, or unobservant of the signs of the times.

The *Press* observes:—From intercourse with intelligent Jews, of whom there are a large number in Philadelphia, we are led to believe that the farther they are removed from the land of their fathers, the more laxity they manifest concerning every true Jew's hope, of ultimately returning to Jerusalem, and seeing his promised Messiah. Some we find who even go so far as to express their conviction that the idea of a coming Messiah is but a myth; that *literally* the prophecy means, that at some future day all men everywhere will love each other as the children of a common Father, which fact in itself will be the predicted advent of their King. Every well-informed Christian will at once see that in this interpretation the *effect* is put for the cause, though it would be unjust to say that this was by any means the general Jewish sentiment. Many Hebrew scholars, both of Jewish and Christian faith, are agreed that Israel shall yet be gathered *nationally* to his own land, and that Jerusalem shall again become the proud metropolis of the prophetic earth.

We have recently read, with much interest, a book on "The Life and Times of Herod the Great," written by the Rev. Mr. Willett, of Burlington, and published by Messrs. Lindsay & Blakiston of this city, in which the subject of the Jews returning to Palestine is discussed with force and ability. Speaking of their present dispersed condition, this writer says, "the day will come when, no doubt, this wonderful nation will be restored to its own land, and take the first place among the nations of the earth—will receive the homage, not of one nation, but of many, and will yet bless, according to the promise made to Abraham, all the families of our

world." To sustain this view, it is alleged that among the prophecies relating to Christ as the "King of the Jews," there are many still unfulfilled; as, for example, where, in Isaiah, it is said concerning this people, "He that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem;" and again, where, in Ezekiel, Jerusalem is designated as "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name shall the house of Israel no more defile; and I will dwell in the midst of them forever."

The prophecies relating to the events immediately preceding this restoration are also given, in which "the punishing of the inhabitants of the earth for their iniquity," and the "breaking with a rod of iron, and dashing in pieces like a potter's vessel," of the *heathen nations*, in order that the Son shall receive them "for an inheritance, and the uttermost parts of the earth for a possession," are spoken of as indicative of the times upon which we are now verging—the period spoken of by Daniel, as a "time of trouble, such as never was since there was a nation," in which God will himself march (i. e. Christ, at his second coming) to the conquest of the nations, and to the full and complete establishment of a visible kingdom on the earth, which, while "it shall break in pieces and consume" all opposing kingdoms, shall itself "never be destroyed," "shall not be left to other people," but "shall stand forever." The idea, that this *favoured* indestructible nation, typified by the "stone cut out of the mountain without hands," refers to the United States, as has been gravely put forth by certain interpreters of prophecies is not recognised by our author. On the other hand, the final result of your wonderful commotion, this "reeling" with to and fro like a drunkard," this universal consternation, (save on the part of God's elect,) it is held will be the fulfilment to the letter of the ancient prophecy that Jesus shall be "king over all the earth." The reader is cautioned, however, not to confound the "overthrow of the throne of the kingdoms" with the day of the final judgment, which the Scriptures place at a period beyond the time of the *first resurrection*.

With respect to the hope entertained by the Jews, of one day being restored the inheritance of their forefathers, the writer argues from the Scriptures that it is "a hope which on the part of the Jewish nation is indestructible, and will surely be verified. Ages of disappointment cannot quench the holy flame; it burns ever, it burns now, in the heart of this wonderful people. It is the

same to-day as it was eighteen hundred years ago."

To the student of the Bible and Church history there are few current subjects of more absorbing interest, or of deeper significance than the events now almost daily transpiring, which point to the repossession by the Jews of their own land. The tide of progress after a lapse of centuries, may be said to have fairly turned in that direction, and the prayer long offered by that chosen, but now scattered people, that "Judah may be saved, and Israel dwell securely, and that the Redeemer may come to Zion," is undoubtedly hastening to fulfilment.

The Sultan of Turkey is encouraging Jewish emigration to Palestine, and is offering to sell them as much land as they choose to buy, and it is said has even expressed his willingness to dispose of the Mosque of Omar to them, which, it will be recollected, stands upon the very site of the Jewish Temple on Mount Moriah. This mosque is one of the Mahomedans' most celebrated shrines, being scarcely inferior in national importance to those of Mecca and Medina. Politicians and statesmen look upon these indications as a legitimate consequence of the liberalizing influence of Mohammedan intercourse with Christians, and so they may be; but to the reader of the yet unfulfilled pages of Revelation, they also point to what, as it respects the Jewish nation, "prophets and kings" have long waited for, "but died without the sight." That the Mosque of Omar should be in a fair way of passing into the hands of the people to whose fathers the site on which it stands was once given in an everlasting covenant, is what no reader of secular history fifty years ago could even have dreamed would ever come to pass. Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient owners. That mighty revolution will follow in the wake of such an event is probably as certain as that the Jews will return at all; at all events, affairs in that immediate region of the East must ere long become an engrossing theme among the nations of the earth. An able discussion of this vast theme, and the steps towards the fulfilment of prophecy as they transpire, will constitute a prolific field for the religious press; and those evincing the greatest familiarity with the subject will doubtless find their enlightening disquisitions sought after with avidity. The foreign correspondents of those journals would do well to give particular attention to this subject. The *Presbyterian* of the present week alludes to it, and promises more in future.

The ten Lost Tribes of Israel.

The following is taken from *The Israelite*, a Jewish paper published in Cincinnati, O., relative to the "ten lost tribes of Israel."

"The opinion that the Afghans are of the so-called ten lost tribes of Israel finds a new basis occasionally. A British officer wrote from India, (in January, 1859,) that the Eusyphzie tribe call themselves Hebrews from the tribe of Joseph. They found also an Isaac tribe; but the name Ishmael is too frequent among them not to point to Mohammedan traditions. Mr. H. Vansittart sent an abstract of a manuscript found by him, called "A frarn't Afaghinah," the secret of the Afghans. The original, he says, is in the Pushto-language, according to which, the Afghans or this tribe of them maintain to be descendants of king Saul, who, according to some, was of the tribe of Judah, and according to others he was of the tribe of Benjamin. That manuscript mentions a war of the Israelites with the Amalekites, the capture of the ark of the covenant, the respect shown to it by the idols, and its final return drawn by a cow, so that the story of Eli's sons is visible in it. Since that, two Hebrew manuscripts were found, written on parchment and red goat-skins. A small scroll contained the book of Esther, the large scroll contains the history of the Jews of Cochim and Malabar, from the time of the Babylonian captivity to the first settlement of Portuguese Jews in Hindostan. The copper plates reaching to the time of Nebuchadnezzar were stolen by the Dutch, and brought to Amsterdam in the year 1774.

According to this scroll the history of Judah and Israel after the Babylonian captivity must be divided in two distinct parts. They say the tribes of Judah and Benjamin were dispersed among all nations on earth; but the ten tribes, excepting the colonies which Nebuchadnezzar brought to India and Spain, remained steadily in their first settlements on the Sambation river, until, having increased much, colonies went away to the Caspian sea, and beyond the limits of the Medo-Persian empire to Chinese Tartary. The tribes Simeon, Ephraim and Manassah went to the Caspian sea in the land of Chozar Tartary. The tribe of Issachar went due north and settled on the mountains under Persian supremacy, on the mountains of Ta-kooos; but they choose the quiet nomadic life, and besides the butcher knife no instrument of death is found among them, and theft is unknown to them.

Not being in possession of the manuscripts we have no means to judge of its correctness. Still we find in this discovery a confirmation of our opinion that the ten lost tribes must be sought especially in the countries border-

ing on the Caspian sea, in Tartary, Afghanistan, Bellochistan, Kurdistan, Turkistan, and India. Many of them are in Arabia and the interior of Africa; but the bulk of them must be found there. Not that all the tribes inhabiting those mountains are Israelites, but the Israelites must be found among them in large numbers."

Jerusalem.

"Jerusalem seems to be the resort of religious enthusiasts of every nation. Within a few months past, quite a large number of Germans have arrived and taken up their residence in this city and its environs. They are called Aymmonites or Ammonites, and propose soon to found a colony in Ammon, supposing themselves to be the special instruments in the hands of the Lord to protect the Jews, and that Elijah will be resurrected and be the leader of the children of Israel; who are to come from the East, and pass through Ammon. The leader of this singular people—a Mr. Pike—mysteriously disappeared a few months since, in making an excursion in the neighborhood of Jerusalem, and has not been heard from since. They refused to take any steps to ascertain who his murderers were, alleging that he was *Elijah*, and would soon return as their leader in the person of Elijah. They are a very respectable and quiet people, and exemplary in their conduct, keep the Jewish Sabbath, and have requested to be received into the Jewish community, after submitting to the peculiar rites of the Synagogue. The Jews, however refuse them admission, on account of their belief in the advent of Messiah. They number at present seventy persons, but expect when their colony is formed to have some eight thousand. They established a paper, but were surprised by some Arabs, who destroyed the press, compelling them to abandon such enterprise. The Scripture on which they rely for their strange belief, is the 16th chapter of Isaiah. For a score of years, Mr. Johnston, an Englishman, has resided in this city, laboring under the most peculiar hallucinations. Daily at a certain hour, he occupies a standing position for two hours, waiting for the Lord. He will take you into his yard, and indicate the spot where the devil encounters him, and the evil spirits of the Turks—both of which he always vanquishes. He is well off, and occupies a comfortable house near the English Church, to their great annoyance, frequently interrupting the worship by sounding his trumpet as an alarm for the Jews to prepare for their deliverance.—*German Reformed Messenger.*

☞ He that is first in his own cause seems just; but his neighbor comes and searches him.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM of GOD to other cities also; for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, ED.]

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[VOL. VI., No. 8.]

A paper on some Curious and Original Discoveries,

Concerning the re-settlement of the Seed of Abraham, in Syria and Arabia, with Mathematical and Geographical Scripture proofs. Read before the "British Association of Science," at Aberdeen, September 16, 1859, by MAJOR J. SCOTT PHILLIPS.

To the President and Members of the British Association of Science.

PERHAPS it may be permitted me to observe, that circumstances of discovery have laid upon me the duty of appearing in your presence to-day, in order that I should read before this great assembly a paper upon some curious and original matter concerning the future civilization and settlement of the seed of Abraham within the borders of Syria and Arabia. And upon so vast and important a subject I could not have ventured to speak, had I not been guided to the consideration and combination of some precise mathematical and geographical facts, which I trust may only need to be exemplified and simply explained, to obtain your recognition as realities, and your application of them, as may best suit your views, to a variety of useful purposes.

To proceed, however, with my present duty; I would observe, that possibly there exists no need for my detailing at any length the present condition of the countries which we have mentioned. We know that Syria has been a land flowing with milk and honey, but that it is now waste and desolate. We know that Arabia may be generally described as a waste and howling wilderness; that Syria has for centuries been trodden beneath the hoof of the Turk; Arabia trodden by the feet of the wandering Arab; while both alike have lost all tokens of civilization, existing at this day under the decadence of the Turkish empire and the very dregs of the Mahomedan religion. We know also, that the seed of Abraham, under the general name of Jews, have been and still are scattered throughout the world; and yet they have been called the chosen people, and Arabia bordering upon

Syria may be spoken of as the very cradle of the human race.

Who that has carcered along the Red Sea, gazing on the desert shores where even the trading Arab dares not land—who that has numbered the stones of Zion, and have we not all been enabled to do so by the means of that beautiful art Photography—who that has the civilization of his species at heart and has compared our glorious Britain, cultivated like a garden, with the barren sands of Syria and Arabia,—but must wish for the time and means whereby the sands of the wilderness shall be watered, and the desert shall rejoice and blossom as the rose.

And if among the various wonderful developments of the days in which we live, a new development can be produced, even out of a very very old book, and if such can be brought to bear upon the lands we have been speaking of, is it not worthy of scientific pursuit to inquire upon this subject; and while Layard has been digging into that book, and digging up foundations, and producing things new and old, and while Rawlinson has been deciphering names and dates, which also illustrate the value of that old book, may it not be permitted to us to turn to our geographical maps, and turn to the pages of what is written, and comparing things past, present, and to come, see if we cannot also decipher somewhat, amid the latitudes and longitudes, the elevations and depressions, the coast and river lines, the sites of cities and of plains, which may throw light upon the return of civilization to Syria and Arabia, the return of the Jews to their own land, and their re-settlement upon that land, amid fertility and wealth, and science, and all that dignifies and exalts the human kind.

In the maps which we have the pleasure to submit to your inspection, it is proposed to show the actual boundaries of the whole of the earth's surface which is to be re-inhabited by the seed of Abraham, fixing those boundaries by the needful quotations—their

the bearing, line, and centre of construction for the orderly re-settlement throughout the said extent, the same to be proved by mathematical proportions—then the geographical alterations which the formation of Syria will admit, illustrating the same with the effects of such geographical alterations—and lastly, we would carry out their effects even upon the tongue of the Egyptian Sea, the Sea of Suez, and upon the Nile and the land of Egypt.

Let us then draw attention to the geographical map No. 1 of Syria and Arabia, and refer to the record which tells us that when Abraham was dwelling in Canaan, between Bethel and Hai, about ten Roman miles north of Jerusalem, it was said to him, (Gen. xii. 14.) "Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever."

But as this was only a general, and an indefinite, though magnificent declaration, we must go farther to ascertain the precise boundaries of this promised land. And so turning to the 18th verse of the 15th chapter, where God covenants with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," (evidently contrasting one great river with the other;) we take the Nile and the Euphrates to aid us in our search for the boundaries, and are thus far aided on the North and the South.

From Genesis we proceed to the 31st verse of the 23rd chapter of Exodus, where we read upon the same subject, the promise made through Moses to the seed of Abraham. "I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river." And here we gain the Red Sea as the great southern boundary, stretching its line up to the river Nile; and for a western boundary, we have the Great Sea, Mediterranean or Sea of the Philistines. The expression "from the desert unto the river," most probably applied merely to the partial settlement in the promised land; and in that case, but a small portion of the Red Sea formed a short southern boundary.

But lest we should be lost in the idea that it was only that partial settlement detailed in the 34th chapter of the book of Numbers which was proposed, let us, bearing in mind the grand boundaries for the full-grown expansion of the promises, turn to the 24th verse of the 11th chapter of Deuteronomy, wherein God, speaking by Moses to the children of Israel, describes their full inheritance, saying, "Every place whereon the soles of your feet shall tread shall be yours; from

the wilderness and Lebanon, from the river; the river Euphrates, even unto the uttermost sea shall your coast be." Now, rule a line from the northern roots of Lebanon to the southern roots of Sinai in the wilderness, and will not a perpendicular thereto point out the uttermost sea to be the East Sea, the Sea of Oman? And the uttermost sea, opposite the river Euphrates, is it not the Red Sea?

And therefore as by our geographical map, we presume to judge that the Euphrates, the Mediterranean, the Nile at the prolongation of the Sea of Suez, the Red Sea, and the Sea of Oman, and of course, though not described, the Gulf of Persia, (surrounding all Syria and Arabia,) are proved to be the boundaries, of the promised land; while we will next proceed to consider ancient land measures, and endeavor with mathematical precision to strengthen the fixity of these external boundaries, and then go on with measurements therein.

But Secondly; For these purposes we require above all a standard land measure; and to obtain that is difficult, because the Scripture measure, the cubit—(and the reed of six cubits, each cubit a cubit and a span)—is hardly to be obtained, that is directly, with any certainty, so great are the differences between the best and wisest calculators. But if we compare three different constructions mentioned in different parts of the same great Book, the oblation of Ezekiel, the wine-press of the 14th chapter of Revelation, and the Holy City New Jerusalem, we shall find the first to be a square of 25,000 reeds—the second, a square of 400 furlongs—and the third, also a square of 400 furlongs or fifty miles. And if we refer to the Greek original, we shall find that the word *σταδιους* has been injudiciously rendered furlongs; whereby the mind of the reader has been directed to English common measure, instead, of the ancient Roman measure; the former of 8 furlongs containing 5280 feet per mile, the latter of 8 stadia 4864.64 feet per mile—a very essential difference.

Now, so close are the analogies, as will be proved in our practical working, between the three square areas already mentioned, that, while the medium of other investigations gives 20.168 inches as the standard cubit, we decide for our standard, to take the cubit by deduction from the Roman mile of 8 stadia, each 608.08 feet, and thence, the cubit being 19.45855999 inches, which will give the reed of 6 cubits, equal to 116.75135999 inches; and 25,000 of such reeds will correspond with 50 Roman miles, while 75 such miles correspond, as by Van de Velde's latest map of Syria published last year, with one geographical degree. And the correctness of our views will, we believe, be fully

proved, both when we apply the Roman mile along our line of construction across the breadth of the promised land, and when we apply the reed and cubit to the measurements of Jerusalem and its temple.

But Thirdly: We require a bearing before we proceed with our construction, and, to find that—we fix by latitude and longitude the sites of the two places—Geba and Rimmon, as by careful consideration of the best authorities; having been led to select these places, where it is written, (Zech. xiv. 10,) "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place," that is, in Jerusalem's place, for in the following passage it is stated, that (Zech. xiv. 11,) "Men shall dwell in it, and there shall be no more utter destruction but Jerusalem shall be safely inhabited."

And Fourthly: We would require authority for the line of construction, and this we find, where it is written, (Zech. i. 16,) "Thus saith the Lord, I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem."

And Lastly: We would, require an actual centre of construction, and this we find to be in Mount Zion, because it is written (Isa. xxviii. 16,) "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner, a sure foundation."

Thus, having obtained the boundaries of the land to be re-occupied, the standard measure, the bearing, the line, and the centre of construction, we would now, by your leave, proceed with our developments and proofs. Having drawn the connection between Geba and Rimmon, we stretch out a line of construction through the given centre in Mount Zion, and prolong the same to the great river Euphrates, the northern boundary, and down to the Red Sea, the southern boundary. At the centre we construct a square of 50 Roman miles, which, according to Scripture, is called the Holy Oblation; and now, taking the same measure, viz. 50 miles, in our compass, we step it northward along the line of construction, and find that there are exactly seven spaces of 50 miles each to the boundary at the Euphrates, where that river abruptly turns away to the north; and stepping the same measure southward, we find that there are precisely five spaces of 50 miles each between the Oblation and the southern boundary, the Red Sea.

Thus we have thirteen equal distances upon the breadth of the promised land, one for the Oblation and twelve for the Tribes. And if after having fixed the Oblation upon independent principles we turn to the 48th chapter of Ezekiel and read off the re-settle-

ment as stated there, we find a most complete coincidence along the line of construction. We find Dan to the north, then the tribes in succession down to Judah, next to Judah the Oblation, and the remaining five tribes in succession ending with Gad, all marked off by perpendiculars across the line of construction, and extending from the east side unto the west (the east sea being the east side, as proved by Ezek. xlvii., xlviii.,) entirely occupying all Syria and Arabia, (for the portion marked Dedan on Geographical Plan No. 1 goes to fill up the complement of Dan and Asher, the monstrous cattle cut out by the Gulf of Persia,) and leaving only the long triangular space below Gad unoccupied, concerning which tribe it is written (Deut. xxxiii. 20,) "Blessed be he that enlargeth Gad."

Now these developments are, we trust, so literal and precise, that we may venture to ask your attention to another geographical argument which will greatly tend to illustrate our subject, and which leads us to make mention of the mode whereby Jerusalem will be made the chief city of the whole earth, and also so to speak of the measurements of the Oblation which we have obtained, and its developments for the inhabitation, commerce, and conservancy of Jerusalem delivered.

CONCLUDED IN OUR NEXT.

From the Occident.

The Original Week.

SUGGESTIONS OF ABEN EZRA.

How, inquires some reader, could any subject be selected more unbecoming for a newspaper than this subject! Newspapers now are almost afraid to touch the piece that has been in other newspapers only one week earlier. A fact, which has its date back four weeks ago, begins to be clearly too old for the newspapers. It would appear then to be manifestly improper to attempt to introduce into a newspaper, facts as old as the weeks themselves,—facts which have their date in the Original Week. But, gentle reader, be not indignant at my subject. Important as it is to survey the weeks of our own time, still we must not lose sight of the Original Week. The perfection of knowledge requires that we be able to connect what is last with what is first. There can be no perfect knowledge of the human race without a thorough knowledge of the first man. In the Original Week there are all the elements out of which have grown all the importance and all the grandeur, all the improvement and all the religion of all following weeks. Our modern philosophy has been discussing the original six days, and magnifying many difficulties connected with

those who know the law but nevertheless break it for the *second* class; and the vast mass of mankind who have no knowledge of the law, and therefore not subject to its re-wards or punishments, as the *third* class. Concerning this great class of our fellow-beings, the Apostle Paul writes:—"as many as have sinned without the law, shall also *perish* without the law," Rom. ii. 12; and if they *perish*, then there is no resurrection for such.

Now as none were under law to Moses, but such as were circumcised; so also none are properly under law to Christ, but such as have been "circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, having been buried with him by immersion," Col. ii. 11, 12. In this manner they put on Christ, and become children of God, Gal. iii. 26, 27; and as children they are expected to be "*obedient* children, not fashioning themselves according to their former lusts in their ignorance," 1 Pet. i. 14. Those who are not thus adopted into the family of God, have no share in the rights and privileges belonging to the house of God, or come under the discipline which regulates the household. Christians are said to be espoused to Christ, "having been sanctified and purified with the washing of water by the word," Eph. v. 26, that they may be "presented as a chaste virgin to Christ," 2 Cor. xi. 2; and as such will have a title to her share in all the glory, honor, and dominion which belongs to him. What right then have those to this patrimony who have not been thus *purified, set apart, and espoused* to Christ? What right have those to be called the children of God, and therefore *heirs* to all that God has promised, who have not submitted to the *law* of adoption? And how is it possible for those to enjoy the blessings of the new covenant who have not been introduced into it by Christ's mode of circumcision, or cutting off? And is it not also right and perfectly reasonable, that all those having thus covenanted with Jehovah to do his will, or to become obedient children of God, or to be a chaste and faithful bride of Christ, should be held by the bonds of the covenant; and if they perform not its obligations, to be judged thereby, and thus be subject to all its penalties?

The salvation of the Gospel is only promised to the *obedient* believer:—"He who believes (the gospel) and is baptized shall be saved," Mark xvi. 16. An individual must *hear* and *understand* the word, or good news of the Kingdom, before he *can* believe; and *must* believe "the things concerning the Kingdom of God, and the name of Jesus Christ," Acts viii. 12, *before* he is a proper

subject for immersion. "*Without faith it is impossible to please God,*" Heb. xi. 6. There is no promise to the *faithless* and *disobedient*. There is no salvation out of Christ. The *life, honor* and *glory* of his kingdom are given by him *only* to those who hear his voice, and obey him, John x. 27, 28; Heb. v. 9. What then becomes of the great mass of humanity who are ignorant of the gospel? What is the result? Why this—that *every one*, of whatever nation, whether *capable* or *incapable* of understanding and believing, whether he may have *heard* the good news or *not*,—and who is an unbeliever, or has not submitted to God's righteousness, by obeying the *law of faith*, proclaimed by the Apostles for the obedience of the nations, is an *uncovered sinner* before God, and has no promise of salvation, or *hope of life*, by a resurrection from the dead. Such are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, *having no hope*, and without God in the world," Eph. ii. 12. These are all subject to the law of sin and death—under condemnation—from which there is no release, only to those who are *in* Christ Jesus. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord," Rom. vi. 23.

In view of this what becomes of the "Doctrines of the Non-Resurrection of the Wicked and Infant Destruction?" The resurrection of the Wicked is clearly taught. By the Wicked I understand those who have covenanted with God to do his will, but have not done it. These must come forth to judgment. Those who know not God's will are *not the wicked*, yet they are all *uncovered sinners* in the sight of God, and are subject to death in consequence. As to the "Salvation" or "Destruction" of infants let it be distinctly understood, that the promises of future life and glory attach to *character only*, and not to *flesh and blood*. "Flesh and blood (or mere human beings,) cannot inherit the kingdom of God," 1 Cor. xv. 50. "That which is born of flesh, is flesh; and that which is born of Spirit, is spirit," John iii. 6; and "except a person be born of water and spirit, he cannot enter the kingdom of God," iii. 5. If salvation belongs to a person because found in the first Adam's likeness, then there is no necessity of being conformed to the moral image of the Second Adam. If I understand the scripture testimony on this subject rightly, it teaches that it is *necessary* in order to salvation,—

First.—to be made *wise* by the scriptures, 2 Tim. iii. 15; to be "begotten by the word of truth," James i. 18; or in other words, to *hear, understand, and believe* the glad-tidings concerning the kingdom, and the name of

Jesus Christ. *Second*.—to show our faith by our works, as Abraham did—"Reform and be immersed into the name of Jesus Christ for the remission of sins," Acts ii. 38. *Third*.—to observe *all things* whatever Jesus has commanded or his apostles, Matt. xxviii. 20, that we may walk in *all* the commandments and ordinances of the Lord blameless.

By this means a *character* will be developed according to God's plan—"a *new man*, which after God is created in righteousness and true holiness;" Eph. iv. 24; and thus he is "created in Christ Jesus unto good works," Eph. ii. 10; and "brings forth fruit unto holiness, and the end will be everlasting life," Rom. vi. 22. All the promises belong to such characters as these. Infants are undeveloped men, and incapable of "being renewed by knowledge," Col. iii. 10; they can neither hear nor understand, therefore cannot obey,—and Jesus is "the author of eternal salvation to all those who *obey* him," Heb. v. 9.

Hoping that what I have written may aid you in your investigations, and that you may be guided into "the truth as it is in Jesus," is the sincere desire of your obedient servant, the

EDITOR.

For the Gospel Banner.

"Who are Brethren?"

ADRIAN, Mich., July 10, 1860.

DEAR BRO. WILSON:—I wish the brethren and the world to know my position; and if it be wrong, I desire it may be corrected. We are all poor erring mortals, possessing minds more or less prejudiced, by reason of the very different training they have received; and we do know that equally honest and truly devoted *men* differ widely in judgment upon some very plain and positive declarations of God's *word*. There is quite a great deal said at this present time, not only in private conversation, but in public, and by the press, in relation to the using of the name *brother*. *The question with me is*, have we not a scriptural right to call others, or, at least *some* others, *brethren*, whom we know are *not* in Christ, according to the *law*, or *rule* of the *one* faith. Please don't understand me to say, we have a right from God's word to call any man a *brother in Christ* whom we know is *not* in Christ; but have we no right, in any sense, from the bible, to call even those *brethren*. If *not*, will not some dear brother *in Christ* please give me a correct understanding of the following passages: "Then said the High Priest, Are these things so? And he (Stephen) said, Men, *brethren*, and fathers, hear-ken," Acts vii. 12. Query.—Were those men brethren *in Christ*? Again,—“Men, *brethren*, and fathers, hear ye my defence

which I make now unto you," Acts, xxii. 1. "And one Ananias, a devout man according to the *law*, came unto me and stood, and said unto me, *Brother* Saul, receive thy sight. And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on (or taking upon you) the name of the Lord," Acts xxii. 16. Query.—Was Saul a brother *in Christ* before he obeyed? We all say no. Yet Ananias called him *brother*. Again,—“And Paul, earnestly beholding the council, said, Men and *brethren*, I have lived in all good conscience before God unto this day. Then said Paul, I knew not, *brethren*, that he was high priest: but when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, Men, and *brethren*, I am a Pharisee, etc.," Acts xxiii. 1, 5, 6. Again,—“And now, *brethren*, I know that through ignorance you did it, as did also your rulers. Repent ye, therefore, and be converted (or baptized) that your sins may be blotted out," etc., Acts iii. 17, 18. Again,—“Men and *brethren*, let me freely speak unto you of the patriarch David. * * * Repent, and be baptized every one of you, *in the name* of Jesus Christ, for the *remission of sins*," Acts ii. 29, 38. Thus we find in a multitude of instances where the holy apostles of Jesus Christ called unconverted Jews *brethren*. And now I ask, is an unconverted Jew any more a brother *in Christ* than an unconverted Gentile? And again I ask, cannot Gentiles "according to the flesh," who have been converted to the faith, call unconverted Gentiles brethren, with as much propriety as converted Jews call unconverted Jews brethren? It is true Christ said, "They that *do* the will of my Father, the same is my *brother*, sister, and mother." This is a relationship which does not exist between an unconverted Jew or Gentile and Christ; and in that sense the Jew is no nearer related to Christ than a Gentile.

For us to address men as *dear brethren in Christ*, when we know that they are *not* in Christ, is, of course, inconsistent in the extreme. But can we not use that endearing name, *brother*, in any sense whatever, and at the same time violate no precept of Christ or his apostles? If we cannot, just as soon as I am convinced of the fact, I shall cease doing so. There are individuals, whom we have been in the habit of calling by that name, that, as we have said before, did no more believe in the gospel of the Kingdom of God, at the time of their baptism, (in our humble judgment,) than the wild, uncultivated Hottentot. But we have not called them "dear brethren in Christ." If the bible teaches this to be wrong, we will abandon it, most assuredly. But I must

say that I have seen a better spirit manifested by those whom I honestly believe to be aliens, than by many of that class who have professed *faith* and obeyed the *form*. Is it not truly deplorable that there is not more of brotherly love manifested among even those who profess to be *one* in the faith? Broils and contentions seem to be the order of the day. What little good may be done in proclaiming the gospel of the Kingdom of God, and the Name of the anointed Jesus, is soon overthrown and destroyed by some *refractory spirit*, and the truth of God brought to disgrace. Truly, we are living in perilous times. "Men are lovers of their own selves." We detest the idea of compromising truth with error; yet we wish to be courteous toward all men, and grant to all men that which is just and equal. I want the *truth*, the whole truth, and nothing but the truth. And as far as I understand it I mean to proclaim it, without regard to frowns or favors. And hoping, dear brother, that you may continue to wield your tongue and pen for the advocacy of the *truth* and *right*, and that the columns of your paper may always be open and free for "great plainness of speech" upon all subjects pertaining to the Kingdom of God, I remain as ever,

Your affectionate Brother,
In the one Hope,
L. H. CHASE.

We thank Bro. Chase for his article, and for the calm and scriptural manner in which it is written. Will not some Brother reply to the same in as kindly a spirit? The truth is all we want on this, or any other subject. We would just say, however, that if we call our former associates in sectarian churches *brethren*, it is generally understood that we speak in the common acceptance of the term. Sectarials of whatever class, claim to be Christians, and when addressed as *brethren*, by one professing to be a Christian, they understand that *he* recognizes them to be such, and thus his practice has a direct tendency to blind the eyes of those he is striving to enlighten. If we call them *brethren* in a sense of our own, and they do not understand it, then we are deceiving them. When Peter, or Paul, or Stephen, addressed the Jews as *brethren*, those addressed never understood them to mean *brethren in Christ*, but simply of the Jewish nation. They never so styled the Gentiles till they were made "Israelites indeed."

EDITOR.

SPEAKING WELL OF OTHERS.—If the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite dispo-

sition is the Pandora box, which, when opened fills every house and every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like evil fiends to blast the reputation and peace of others. Every one has imperfections, and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault-finding, to do it privately to the erring one. This may prove salutary. It is a good proof of interest in the individual, which will gradually be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.

For the Gospel Banner.

What is the Age of the World?

This has been a much vexed question. Its answers are as numerous as the parties are who have written upon the subject. And the probability is that not one of the answers is correct. They have almost all had too much learning at their disposal—more than they knew what to do with,—and to secure themselves merit for their learning, they have presented the subject as so ponderous in its dimensions, so intricate in its ramifications, as to over-awe and stagger small heads from presuming to study it out for themselves. Having accomplished this, they next proceed professedly to unravel the subject, using for this purpose, at all available points, such a mass (or mess) of learning as is perfectly appalling,—Hebrew, Sanscrit, Chaldee, Egyptology, Anthropology, Paleontology, Paleography, Ethnology, etc., etc. When they get through, all they have accomplished is to still more embarrass the subject—and not only so, but their readers exclaim, "What a learned man!"—a perfect dungeon of learning—yes, for darkness.

I propose to cast learning (not my own though, for I have none to spare,) to the clerical owls and bats, and meet this question on a purely scripture basis. It is a question that must commend itself to every believer as well worthy of attention. For if *anything* is true, the proposition that the present evil world will only endure for six thousand years, *must* be true. *How many of these years have gone by?* is a natural and important enquiry.

Without further preface I approach the

subject, premising that in case any error should be detected, I shall be thankful to have it pointed out by any of your readers. I shall present it in the form of tables, and where comment is necessary, in the form of notes.

PERIOD I.

Antediluvian Age Embraces 1856 Years,
From the Creation, A. M. 1, to the Deluge,
A. M., 1656.

A. M.	Names and Events.	Yrs.	References.
	Creation,		Gen. i. 2.
	Adam,	130	" v. 3.
130	Seth,	105	" v. 6.
235	Enos,	90	" v. 9.
325	Cainan,	70	" v. 12.
395	Mahalael,	65	" v. 15.
460	Jared,	162	" v. 18.
622	Enoch,	65	" v. 21.
687	Methuselah,	187	" v. 25.
874	Lamech,	182	" v. 28.
1056	Noah, (Note 1.)	500	" v. 32.
1556	Japheth, Noah 502,	2	" xi. 10.
1558	Shem, " unk'n	" ix. 22-24.
1656	Ham, " 600,	98	" vii. 6.
1656	Flood, Total,	1656	

NOTE 1.—Gen. v. 32: "And Noah was five hundred years old, and Noah begat Shem, Ham and Japheth." Noah did not beget them all in one year—but he lived five hundred years before he begat any of them—and then he begat them in the following order: First, Japheth, for as he must have begat *one* in his five hundredth year, and it could not be Shem, as Gen. xi. 10 clearly shows; neither could it be Ham, for he was the *youngest*, Gen. ix. 22-24; therefore it must have been Japheth. Shem is only mentioned first by way of pre-eminence.

PERIOD II.

Noahic Age Embraces 437 Years,
From the Deluge, A. M. 1656, to the Confirmation
of the Covenant, A. M. 2093.

A. M.	Names and Events.	Yrs.	References.
	Shem,	2	Gen. xi. 10.
1659	Arphaxad,	35	" xi. 12.
1693	Salah,	30	" xi. 14.
1723	Eber,	34	" xi. 16.
1757	Peleg,	30	" xi. 18.
1787	Reu,	32	" xi. 20.
1819	Serug,	30	" xi. 22.
1849	Nahor,	29	" xi. 24.
1878	Terah begat Haran (Note 2)	
1949	" " aged,	70	" xi. 26.
....	" " Nahor, age,	
2008	" " Abr'm, " 130	60	
2083	Abr'm leaves Haran,	75	
2093	Confirmation Abraham, 85	10	" xvi. 3.

NOTE 2.—Gen. xi. 26: "And Terah lived seventy years, and begat Abram, Nahor and Haran." One of the three was born when Terah was seventy. It could not be Nahor for he married Haran's daughter, Micah, Gen. xi. 29. It could not be Abram, for he was seventy-five when he left Haran, Gen. xii. 4, which he did after his father died, Acts vii. 4, who died aged two hundred and five, Gen. xi. 32; therefore it must have been Haran, and the others must have been born in the order noted in the table.

P. COGHILL.

New York. June 25, 1860.

For the Gospel Banner.

Report of the Seventh Semi-annual Conference, held at Geneva, Ill., July 1st and 2nd, 1860.

Although this season of the year is not the most auspicious, it being so near the time of harvest, yet on Sunday morning, July 1st, we were highly gratified at meeting so many strange faces, together with the more familiar ones, at the Disciples' meeting house in this place. There were some sixty brethren and sisters present, all of whom were intelligently immersed believers, representing the following localities, viz: Aurora, St. Charles, Geneva, Dundee, South Northfield, West Northfield, Rockford, Manchester, Adeline and Harvard in this State, and Bristol and Monroe, in Wisconsin.

At half-past ten o'clock A. M., the services commenced, Bro. B. Wilson of this place, presiding. An hour and a half was profitably occupied in attending to the ordinances of the Lord's house, after which the meeting adjourned to two o'clock P. M.

Two o'clock P. M.—Met pursuant to adjournment, and commenced by singing and reading a portion of God's word. The afternoon was fully occupied, until four o'clock, with the varied remarks of brethren, which were mostly of a practical nature. Adjourned to six o'clock.

Six o'clock P. M.—At this hour the meeting was called to order, and an election proceeded with, which resulted in the choice of Bro. Richard Appleyard, of South Northfield, as chairman, and T. Wilson of Geneva, as Secretary.

The subject previously announced for examination, coming next in order, was taken up, viz:—"What kind of Church order are we scripturally bound to adhere to?" The brethren engaged in its examination for nearly two hours, with spirit, it being apparently divided as in Acts ii. 42. A feeling of earnestness was manifested, arising in part, perhaps, from the fact that some of the brethren present had come with a determination of learning what the Scripture truth is upon this subject.

At eight o'clock a motion was made that we adjourn to nine o'clock A. M. on the subsequent day, and that we continue the examination of the subject after disposing of the Conference business. Carried.

July 2, nine o'clock A. M.—Met pursuant to adjournment, and opened by singing. The minutes of the last Conference were then read and approved.

The Corresponding and Financial Committee made their report which was approved.

Bro. A. W. Button moved that the same Committee, viz. James Wilson, Thomas

Wilson and H. B. Peirce, serve for the ensuing six months. Carried.

The Chairman then made inquiry as to the opinions of brethren respecting the new hymn book recently published by Bro. B. Wilson of this place. Several gave their opinions, when Bro. Button moved the adoption of the following resolution, which was carried, viz. :—

Resolved, That the Conference approve of the hymn book as published by Bro. B. Wilson.

A communication was then read from Bro. Robt. Chown, who wrote in behalf of the Plum river Church in Christ.

The brethren then reported the condition of the cause of Christ in their several localities, both past, present and prospective, from which we gather that progress is surely being made. Although some of the churches are at a standstill, yet others are adding to their numbers, and some report a good prospect of increase. This is truly encouraging, when we consider the many hindrances with which the truth has to meet.

On motion, Bros. R. Appleyard, L. Z. Baker and James Wood were appointed a committee to propose subjects for examination at our next Conference.

The subject left over last evening was now resumed for further examination. The branch more particularly considered was regarding the frequency of our meeting together to observe the appointed order of the Lord's house. We think this branch of the subject was canvassed as thoroughly as it well can be—at least, all seemed satisfied with the conclusions arrived at, that although there is not a positive "thus saith the Lord" commanding us to assemble on the first day of every week, yet there is what amounts to the same thing—there is the exhortation of the apostle to the Hebrews (ch. x. 25) which applies with equal force to us—there is the example of the primitive Christians, who were under the immediate supervision of the Apostles, (Acts xx. 7; 1 Cor. xvi. 2,) and there is the corroboration of historians immediately subsequent to the times of the Apostles, showing that it was customary for Christians in their day to meet on the first day of the week to break the memorial loaf, etc. Some law or order must have existed in those days relative to the *time* of observance, as well as the institutions to be observed, else how could they be said to continue *steadfastly* in the doing of them? These and other proofs were brought to substantiate this point. The time for adjournment having arrived, a song was sung, after which we adjourned to two o'clock P. M.

Two o'clock P. M. Met as before, and

opened with singing. The committee appointed in the morning to propose subjects for our next Conference now reported the following:

"What means are best adapted to infuse a more energetic spirit amongst us, that shall be instrumental in spreading the truth?" which was adopted.

The subject under consideration was now resumed. The fellowship and breaking of bread having been considered previously, the last of the list in Acts ii. 42, viz.: the prayers, were next considered. This was a branch of the subject necessarily wide, and although much was said upon it by nearly all present, yet much remains to be said. It was well spoken to until the hour of adjournment arrived.


A motion was made that we continue the investigation of this subject at our next Conference, in place of the one selected at our last Conference, and announced in the *Banner* as the second one for examination at this meeting. Carried.

Adjourned to six o'clock P. M.

Six o'clock P. M.—Met pursuant to adjournment. A number of the brethren from a distance were compelled to leave on the cars in the afternoon, and others, distant 10 to 12 miles, returned home before our evening meeting, so that our numbers were somewhat reduced; yet there were sufficient present to secure an interesting and lively meeting. The time was devoted to short exhortations, interspersed with singing. In fact, we had a *revival meeting*, but not in the approved fashion. Ours was not the silly jargon of empty-headed professors of religion, who scream out their foolishness, thinking they are heard and approved of God. Ours were earnest, sober-minded, and heart-felt expressions, and admonitions, fully in harmony with God's word, and therefore, approved by Him. They were designed to stir one another up "to love and good works," and no doubt but they had the desired effect. The best of feeling prevailed, and many were heard to express themselves gratified and benefited by their visit to the seventh semi-annual Conference. It is hoped that our next one may be equally as profitable, and that God's blessing will attend all our efforts to arrive at a true knowledge of his will regarding us.

At eight o'clock, P. M., the Conference adjourned to meet in the same place on Sunday, December 23, 1860.

THOS. WILSON, Sec'y.

 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, ED.]

GENEVA, KANE CO., ILL., SEPTEMBER, 1860.

[VOL. VI., No. 9.]

A Paper on Some Curious and Original Discoveries,

Concerning the Re-Settlement of the Seed of Abraham, in Syria and Arabia, with Mathematical and Geographical Scripture Proofs. Read before the "British Association of Scientists," at Aberdeen, September 16, 1859, by MAJOR J. SCOTT PHILLIPS.

CONCLUDED.

In two volumes, entitled "the dead Sea, a new route to India by Capt. Allen, R. N., we have had an ingenious proposition for connecting the Mediterranean and the Red Sea, by a canal across the plains of Esdraclon, and clearing out the old bed of the Jordan. And under political and engineering reprobation, we know of the plan of the Suez canal. But neither of these would give to Jerusalem the prominence and position which would be effected by an earthquake valley dividing the land of Syria through the mount of Olives, as seen in our 2d Geographical plan; and concerning which, we have a curious quotation, (Zech. xiv. 4-8) where it is written:—that on a certain day "the Lord's feet shall stand 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 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 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 good reason for flying—for the Mediterranean will come rushing in. For Symonds and other surveyors have shown to us that the level of the Dead Sea is 1312 feet below the Mediterranean, and if we draw a line to represent the major axis of the Mount of Olives, and divide that line by a perpendicular thereto, we shall find that on the East, the division immediately reaches the Dead Sea—and on the West if prolonged so as to indicate the course of a very great valley, it will reach unto Ascalon, whereof the sea changed into z

produces Azalon, and cutting off the termination on will bring the valley unto Azal on the coast of the Mediterranean, fulfilling scripture where it is written, "Ascalon is cut off the remnant of their valley." In the plan presented, the small blue lines show the valleys which bound the mount of Olives to the North and South, while up the centre of the mountain runs the little valley of Achor, whereof it is written: "I will give thee the valley of Achor for a door of hope," and accordingly, while you may perceive that the line A B shows the major axis of the mountain, and the line C D gives the perpendicular thereto, passing precisely over Ascalon, we have taken the course of delineating the Straits of Azal, as we venture to term them, according to the present natural water lines, save only where it has seemed appropriate to cut into main channels, and so through water sheds. An earthquake valley being opened, the waters of the Great Sea, falling eight times the depth of the falls of Niagara into the Dead Sea, will speedily cause its waters to rise; and while a mighty whirlpool will be created in the vast basin of the Dead Sea, its rising waters will be quietly permeating the drift sands of four thousand years which now conceal the southern bed of the Jordan. Yes, as surely as the waters of the Mediterranean shall enter the Dead Sea at an angle; and admirably prepared as the geographical construction of the surrounding mountains is to produce a grand gyration; so surely will that gyration of commingled waters rise from a hollow swirl to a mighty overpowering swell. And when at length the waters stand upon an heap; and the sustaining power of gyration ceases to uphold, the mass of water falls and separates and strikes against the surrounding mountain sides: and now, let "the sea roar and the fulness thereof; let the floods clap their hands before the Lord, for he cometh to judge the world and the people with his righteousness," and God will make a way in the wilderness and rivers in the desert.

The tumultuous waters finding no other outlet will rush down the Jordan's bed, cleansing it as in a moment. The Red Sea, rising above its desolated shores, will overflow by the Valley of Edon, completing the Straits of Azal into the long Red Sea, by the Gulf of Akabah. Thus Jerusalem, become the central city of the earth, will stand upon the highway for all nations. And the riches of the East and of the West will there find their great Emporium; and religion, reigning above commerce, in those coming happy days, will fill that long-despised down-trodden city with the glory of the earth; and "God will extend peace to her like a river; and the glory of the Gentiles like a flowing stream."

Doubtless the ancient bed of the Jordan was the Valley of Arabah. That broad Valley "is one wide waste of sands, worked by the winds into driving clouds." Its boundary rocks, "show as an old sea coast, grooved by torrents, and worn with water marks." And though, between the North wind and the South, its sands may be heaped to the height of 485 feet—and thus give drainage to the North and South—yet, how soon would the swellings of Jordan, and the rush of the ocean waters by the Straits of Azal, sweep off the sand drift of 4000 years, and cause the commerce of ancient Petra, and of Tyre, that overthrown merchant city, to centre in the Emporium of the Holy City, the city of Jerusalem.

The Sea—the Dead Sea—shall receive the living waters of the Ocean; and thus shall be formed the great pool of Jerusalem—the harbor for the commerce of the world.

Having thus, as we trust, been enabled to show the possibility of Jerusalem possessing the great gate of commerce between the Eastern and Western Hemispheres, we would endeavor to add what we hope may be found to be a great confirmation of our last-mentioned geographical development. For, if as by scale and measure of the cubit, we construct, as in Plan No. 2, the new Temple on Mount Zion, which, on the given scale, would be one mile square—and if, also, considering the conservancy of the great city ten miles square, around the same centre—we seek for an abundant supply of waters rising from a central spot, we shall find, on turning to the 47th chapter of Ezekiel, a vision of waters rising from beneath the altar of the Temple, and issuing out from the threshold of the house eastward. These waters, at a thousand cubits, going east, were ankle deep—at a thousand more they were knee deep—at three thousand they reached to a man's loins—but, at four thousand cubits, behold "a river that could not be passed over, for the waters were risen"—the straits of Azal were opened, the Dead Sea was risen, and the river shown was of waters to swim in, a river that could not be passed over. This last development is shown by scale and measure in our plan; and having, as we trust been enabled to illustrate these curious combinations of scripture with geography, we would be content with having demonstrated their possibility, leaving all our hearers to judge of their probability; only observing, that, as it is written, a fountain shall go forth of the house of the Lord, and shall water the valley of Shittim; and, as its waters are described as going down into the Dead Sea and healing the waters, so that for the multitude of fish thereof, the fishermen shall stand thereon from Engedi to Engallim, so, when upon our maps we find Shittim just above the Dead Sea, and Engedi and Engallim on its borders, we can no longer be led to accept what are called spiritualizing views upon such precise statements, and can but smile, when the multitude of fish, described as the fish of the great sea after their kinds, are attempted to be applied to believers in the truth of the Bible.

We would, however, beg to detain your attention a few minutes longer, when having completed our geographical illustrations, we would turn to quote the peculiar sayings recorded in scripture concerning the three Northern and the three Southern tribes.

Of Dan it is written, "He shall judge his people as one of the tribes of Israel—Dan is a lion's whelp." They were wont to place lions—we frequently place them at entrances—and judges of old sat in the gate; so Gad is the Northern entrance to the land.

Of Asher it is written, "Let him dip his foot in oil, thy shoes iron and brass, and as thy days thy strength." Antioch is just within the border of Asher; and, in his blessing, we read a just emblem of a modern railway, which, from Antioch, running up the Orontes, and taking the first turn possible through the mountains on its right bank, would run its course parallel, yet sufficiently distant from the Euphrates, down to the settled sea shore of the Persian Gulf.

Of Napthali it is said, "O, Napthali! possess thou the west and the south"—harborage on the Mediterranean and on the Persian Gulf.

Of Issachar it is written, "Rejoice, Issachar, in thy tents." They (Issachar and Zebulon) shall suck the abundance of the seas, and treasures hid in the sand. "Issachar is a strong ass, bowing down between two burdens." Our plan shows Issachar at the harbor mouth in the head of the Gulf of Akaba. There all who come by water and all who come by land will pitch their tents and unload their land and sea burdens; the treasures hid in the sand drifts of the Valley

of Araba will speedily be developed, when the rush of the opening Straits of Azal shall establish forever the "river which shall make glad the city of God."

"Zebulon shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border unto Zidon." He as well as Issachar, "shall suck of the abundance of the seas and treasures hid in the sands." We look upon the geographical plan, and see Zebulon correctly placed.

Lastly, of Gad it is written:—"Blessed be he that enlargeth Gad," "he dwelleth as a Lion" seated at the entrance; "and he provided the first portion for himself, because, there in a portion of the lawgiver was he seated." We have already observed upon the customary position of lions at entrances; the kings of Israel and Judah proceeding to judgment, put on their robes and sat in the gate; men surrounded by numerous sons are spoken of as not being ashamed when they speak with their enemies in the gate; all the declarations concerning Gad point out his place as, by our plan, seated at the great gate of commerce; and Gad alone, in respect of land which could be available beyond his actual portion in breadth as one of the other tribes, is capable of the enlargement spoken of where it is said,—*"blessed be he that enlargeth Gad."*

Having now concluded all we have to say at present concerning Syria and Arabia, we would just, in conclusion, speak a few words concerning the Geographical changes possibly consequent upon the effects of the mighty rush of waters created by the opening of the Straits of Azal.

The rush of the waters, possibly aided by a north wind, because Scripture says—"And with this mighty wind shall He shake his hand over the river of Egypt"—will sweep out the sands which now fill the old bed of the Jordan; and as the Gulf of Akaba is straight, and its sides steep, the sands will not rest there, but in the quiet back eddy behind the roots of Sinai, there among the narrows and the islands will the mass of sand be deposited; and when once the swell of the Red Sea is bounded thus, speedily the waters will sail from the tongue of the Egyptian Sea—the Sea of Suez; and as by the maps of the surveyors of the Red Sea, the Bay of Cossair is opposite to the Gulf of Akaba, and since, as by the maps of the savants who accompanied the first Napoleon to Egypt, as well as by the maps of the Society of Useful Knowledge, there exists an old river bed, stretching from Cossair to the Nile; the rush of waters, swollen as aforesaid and pressed on by a mighty north wind, will push up that ancient river bed—plunge into the valley

of the Nile, with heaps of mud and sand; and in their reflux course drag after them the waters of the Nile—thus "beating off from the channel of the river" into the Red Sea.

Our Geographical Plan, No. 1, shows this old bed taking off in a right line straight below Thebes; and rushing waters in their reflux course would never pause to take the downward curve, but would go straight onward where they found a straight course, as shown upon our map, presented for their exit. Thus the river of Egypt, as described in Scripture, would be smitten in the seven streams thereof. Egypt would be at once smitten and healed; for the low lands would soon be freshly irrigated by means of wells and water-wheels, and the newly opened mouth of the Nile would bring all nations from the sources of the Blue Nile in Abyssinia; and all from the undiscovered wilderness of the White River—from the great mountains of the Moon in Africa, till

At Jerusalem should be fulfilled
That "Ethiopia spreads abroad the hand
And worships;" and its riches come to swell
The riches of the City of the Lord.
And not alone the passage shall be made
From Ethiopia to the long Red Sea,
But the superfluous waters of the Nile
Shall be redeemed above each cataract,
And flowing westward o'er the wastes of sand
Shall through interior Libya be poured.
For "they shall turn the rivers far away
And I will cause thy rivers to flow like oil;"
And Science, guided by the hand of Faith,
In duteous cognizance of Prophecy,
Shall make the desert blossom as the rose,
And till the barren sands with teeming life.

And now having concluded a brief sketch of developments in Syria, Arabia, and Egypt, we would only, in conclusion, seek to note, that when, as at length in these our days, so remarkable for the increase of knowledge—we have, after so many centuries of ignorance and guess-work, such correct delineations of rivers and seas, correct latitudes and longitudes, and that wonderful fact correctly established by Lieutenant Symonds, and since by many others, of the actual great depression of the Dead Sea; surely we may say, that veraciously dealing with Geography, and taking words and things in their natural straight-forward sense, we might expect to obtain some new developments of Scripture truth; and along with them bright prospects for the human race, and especial prospects for the chosen seed—the seed of Abraham.

If we have failed in deducing these, at least let us say we have not failed for want of earnest desire after true deduction. If our adduced combinations are not realities, we submit to your faithful judgment; and if happily we have been enabled to produce aught worthy of acceptance, let praise be

given where alone it is due. We desire only, having fulfilled our humble duty of exposition, to make our courtesy to our kind auditors, and thankfully to retire.

For the Gospel Banner.

Paternity of Jesus.

MR. WILSON, Dear Sir:—You may have seen a letter from me, to Dr. Thomas, published in the *Herald*, concerning the Paternity of Jesus, in answer to which, the Dr. favors the opinion of Jesus being the Son of God, born of a woman, without a natural father; or in other words, crediting that which is recorded in Matthew concerning the birth of Jesus. On reflection, and comparing scripture with scripture, giving in my opinion due consideration to both sides of the question, I have with a few others formed an opinion, that Joseph was the father of Jesus. Having formed this opinion, I concluded that it would no longer do for me to remain with those I had been associating with, so I immediately withdrew, knowing full well, if I had not done so, I should have been turned out of the Synagogue, as were those who had formed this opinion before me, with the exclamation, "Blasphemy! Blasphemy!" (like the contemporaries of Jesus, because Jesus being a man, had declared himself, a son of God, manifesting their ignorance of the scripture, and who the Messiah was to be,—not being able to answer the question of Jesus, "If he be David's son how did David in Spirit call him Lord?" not understanding the effect of the resurrection.) It has been hinted through the columns of the *Herald*, that there had been trouble in Washington, we suppose this rumor refers to what has been caused concerning this question. Believing you, and your subscribers, may be interested in this matter, as well as those in Washington, I take the liberty of laying before you and your readers, some of the reasons, why we have chosen to become so contemptible in the estimation of some of our community.

In the first place as Jesus has said, the scriptures cannot be broken; (be it remembered he said this concerning the Law and the Prophets,) and Moses has said, "by the mouth of two or three witnesses let every word be established," and Paul says, "prove all things, and hold fast that which is good." Certainly this was the rule by which the Bereans were upheld, being commended for their perseverance and diligence in searching the scriptures, to find whether the things were so, that had been taught them. As Matthew, 1st chapter contains the things offensive, and as we believe, an untruth, the counterpart of which is not contained in Old or New scriptures, we will give our opinion of it first. In Matt. i. 1, it is written, "The book of the

generation of Jesus the anointed, the Son of David," &c. and contains the genealogy to the 16th verse, where it is said, "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called the anointed." This is a genealogy of Joseph, and is also said to be of Jesus. Now if Joseph is not his natural father, why give this genealogy of Joseph down to the birth of Jesus? Joseph's genealogy has nothing to do with Jesus, if Joseph is nothing more to him than a foster-father. Why is it given at all, if they are not blood relations? In the 18th verse, it is written, "Now the birth of Jesus was on this wise; when, as his mother Mary was espoused to Joseph, before they came together, she was found with child by the holy spirit," how will this harmonise with the oath to David? "That of the fruit of his bowels, Jehovah would raise up his son to sit upon his throne, and establish his kingdom forever." See 2 Sam. viii. 12, and Psa. cxxxii, and many other passages I might name, but withhold, believing these sufficient for any one who believes Jehovah's word, as faithful Abraham did. The oath to David is too consistent with nature to admit of such a base deception.

Abraham did not labor under the delusion of Jesus' contemporaries, (and I might add ours) concerning how God was to take out of the nations a family Royal—a people to his name, who are to rule the world in righteousness. He knew too well by receiving Isaac as from the dead, how mortality was to put on immortality, and how the sons of men were to become the sons of God. The idea of God's making a new man through the first,—a clean thing coming out of an unclean, dating the new man Adam from the birth of the baby Jesus, not only destroys the grandeur and beauty of Jehovah's purposes in the earth, but robs him of his glory. But to the law and the testimony. Jesus it is written was the end of the law to all them that believe on his name. I understand that, that law was not annulled until Jesus had shed his blood as the testator, of that new or better covenant. Jesus then being a Jew and worthy in God's estimation to become the testator of that will, must have been born and reared consistent with the Law of Moses. And if born according to Matt. i. 18, all may see the illegitimacy of his birth, and his false claims to the throne of David, and consequently his just execution by the Jews. But did this state of things exist? I say with voluminous testimony to sustain me No! Jesus could go to the records and show his *right* to the throne of David, through the very genealogy given by Matthew; Joseph, as it is there shown, being his natural father. We all know that

an adopted child has no *right by blood* to his father's inheritance, particularly in a case like this, when Jehovah had been so careful to say so much about his inheritance by right, through the flesh. Since God said to David he should never want a son to sit upon his throne, could it be possible that a woman could have right to it? If Mary did not possess this right, and Joseph was not the father of Jesus, then his proclamation of the kingdom, and his claim as king, is again manifestly erroneous. It is also said Mary was espoused to Joseph. An espousal is an agreement or contract of marriage; and evidently from all we can gather, the ruling method in the days of Jesus of consummating those obligations. By this existence of things it would appear then, that Joseph *was* the husband of Mary. If Joseph was her husband, and she was with child as is represented in Matthew, she was not worthy any longer to live, according to the Law of Moses. See Deut. xxii. and Joseph being (as is said) a *just man*, was minded to put her away privately, and not make a public example of her, (as the law required.) This is a beautiful character indeed for a *just man*, to screen a person who is worthy of death, from the just execution of the law. The whole thing is too absurd for any one of good sense to entertain.

There is one more passage in this connection I wish to notice. It is written in Isaiah vii. 14, "a virgin shall conceive and bear a son." This in my opinion is begged in, in this connection, with this (said to be mysterious) birth of Jesus, to prove its authenticity or genuineness. Suppose we turn to Isaiah and examine the context. The child here spoken of was for a sign to the house of David, during the lifetime of Ahaz. The question arises, when did Ahaz live? See 2 Chron. xxviii. Margin says, 741 years before Christ; and before this child would be old enough to refuse the evil and choose the good, the land they abhorred, was to be forsaken of both her kings. See 2 Kings xv. 30, and xvi. 9. A record is there made of the death of Pekah and Rezin, the two kings the land was to be forsaken of. And how do these records agree with that of Ahaz, with reference to time? They are both recorded as *facts*, about 740 years before the birth of Jesus. If this reference contained in Isaiah refers to Jesus, then he would be at his birth the oldest child that ever was born, and sufficiently old "to refuse the evil and choose the good."

"That which is born of flesh is flesh, and that which is born of spirit, is spirit."

My object in writing the foregoing is not to disprove the scriptures, but to prove them, as we are directed to do. If we fail to do this,

we fail to build on a solid foundation, such as the Apostles built upon, proving all things by the Law and the prophets; (and I challenge any one to prove their inconsistency with nature;) and in doing so, we lay ourselves liable to run into error, and of being rejected as being numbered with the foolish virgins, who took no oil in their lamps. When the Lord of glory shall appear, he will declare unto them, he never knew them. They are illegitimate children, begotten by a false word;—an iniquity they had been admonished to be careful of, a mysterious iniquity that worked in Paul's day, of which John says, "If there come any unto you, bringing not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." This is that antichrist, which denies that Jesus is come in the flesh.

Paul says, "no man can say that Jesus is the Christ, but by the holy spirit," or the Spirit that made him Lord, as I understand it. Paul in another place, quoting the Psalms says, "Thou art my Son, this day have I begotten thee," referring at the same time to the resurrection. *This was the only begotten*, "The first born from the dead;" referring to which Peter calls him "that holy child." •

And now to all those who may think themselves justifiable in withdrawing their fellowship from us entertaining these opinions;—we ask that you will put your finger upon any passage in God's word, consistent and harmonious with itself, that will condemn us for the position we assume.

If you cannot, then it cannot be found in God's word, and we shall not be condemned; for it is by that word we shall be judged.

Most humbly and sincerely a friend to all truth. I remain, very respectfully, yours,

B. L. NEVUS.

Washington, D. C., June 11th, 1860.

REMARKS.

We are sorry to learn from our correspondent's article, that there has been a schism in the Congregation at Washington, D. C., arising from the subject discussed in the preceding letter. Have not our brethren acted rather precipitately in this matter? Mere opinions ought not to separate brethren; and all ought to be very careful about entertaining speculative subjects. From this source often arise strifes, animosities, and disunion. We would fain hope that our brethren in Washington will sink minor differences of opinion, and be united as the "One Body," and "earnestly contend for the Faith once delivered to the saints;" that the truth may be found to be "mighty through God to the pulling down of strong-holds," and be effective.

chance of being discovered; if any should be detected let them be exposed, so that the subject may be canvassed, and ultimately we may know where we are.

PERIOD III.

Patriarchal Age Embraces 430 Years,

From the Confirmation, A. M. 2693, to the Exode, A. M., 2523.

A. M.	Names and Events.	Yrs.	References.
2094	Ishmael born,	1	Gen. xvi. 16.
2107	Circumcision instituted,	13	" xvii. 24.
2108	Isaac born, Abraham 100,	1	" xxi. 5.
2143	Sarah dies at Hebron, 127,	57	" xxiii. 1.
2143	Isaac marries Rebekah, A- braham 140,	2	" xvii. 17 " xxv. 20.
2158	Shem dies, aged 600,	10	" xi. 11.
2168	Jacob and Esau born, Isa- aac 60,	10	" xxv. 26.
2183	Ab'm dies, 175, Jacob 15,	15	" xxv. 7.
2208	Esau marries, aged 40,	25	" xxvi. 34.
2239	Jacob leaves Isaac, sees the vision of the ladder, ar- rives at Laban's aged 71,	31	(Note 3.)
2259	Joseph born, Jacob leaves Laban, having serv'd him 20 yrs, aged 91, Isaac 151,	20	" xxxi. 38 -41.
2276	Joseph is sold into Egypt, aged 17, Jacob 108,	17	" xxxvii. 2
2288	Isaac dies 180, Jacob 120,	12	" xxxv. 28 -29.
2298	Second year of the great famine, Jacob 130, re- moves into Egypt, Jo- seph 53,	10	" xlvii. 9; xlv. 6.
2315	Jacob dies, aged 147, Jo- seph 56,	17	" xlvii. 28.
2369	Joseph dies, aged 110,	54	" l. 26.
2443	Moses born, Aaron 3 years old,	74	(Note 4.)
2458	Moses flies from Egypt,	40	Acts vii. 2, 3.
2523	The Israelites return from Egypt, 430 years from the confirmation of the cove- nant, Moses 60,	40	" vii. 30.
	Total,	430	

Note 3.—The chronology of Joseph may be es- tablished by the following process:

What age was Jacob when he went into Egypt? He was one hundred and thirty, Gen. xlvii. 9.

In what year of the famine was it? In the second, Gen. xlv. 6.

How many years of plenty preceded the two years of famine? Seven.

What age was Joseph when he stood before Pharaoh? Thirty, Gen. xli. 46.

What would his age be in the second year of the famine? Thirty-nine, 30+7+2=39.

As at this same time his father was 130, what would his father's age be when Joseph was born? Ninety-one. 130-39=91.

Once more. As Joseph was born at the same time, or immediately before Jacob left Laban, Gen. xxx. 25 & xxxi. 38, the date assigned to this event, A. M. 2239, and all the following dates, must be correct—being all bound together at fixed distances.

Note 4.—Moses was 80 and Aaron 83 at the giv- ing of the law, Exod. vii. 7, consequently Moses was born at this time, and Aaron three years be- fore.

The patient reader in his voyage down the stream of time may now rest upon his oars, having arrived at "the mount that might be

touched, and that burned with fire, unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard en- treated that the words should not be spoken to them any more."

But we must not tarry here as long as the Israelites did, but pursue our journey to "mount Zion, to the city of the living God, the heavenly Jerusalem, and to an innumera- ble company of angels, the general assembly and church of the first born, which are writ- ten in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new cove- nant, and to the blood of sprinkling, that speaketh better things than that of Abel." The space between Moses the mediator of the Sinaitic covenant, and Jesus the medi- ator of the Zion covenant, is spanned by a bridge of numerous arches—the first of which is the forty years in the wilderness, as follows:

PERIOD IV.

Wilderness Embraces 40 Years,

From the Exode, A. M. 2523 to the Division of the Land, A. M. 2563.

A. M.	Names and Events.	Yrs.	References.
2525	Arrive at Paran, Caleb 40 years old,	2	Num. x. 11, 12; xiii. 1, 2, 3; Josh. xiv. 7.
2563	Arrive at the brook Zered, Caleb is now 78.	38	Deut. ii. 14.
	Total,	40	

PERIOD V.

Division of the Land Embraces 7 Years,

From the Wilderness, A. M. 2563, to the Judges, A. M. 2570.

A. M.	Names and Events.	Yrs.	References.
2570	Caleb 85 years old,	7	Josh. xiv. 10.

Strange as it may appear, this period has been botched by the great and learned chro- nologists, who have allotted only five years for it. Gross carelessness can alone account for such a mistake, for it is plain from the reference, that Caleb was 85 when he pre- sented his claim. He also tells us his age when he was sent out to spy the land, which from other testimonies we learn was in the second year of their journey. If Caleb then was 80, in the second year of the journey, would he not be 88 at the departure out of Egypt? Caleb's chronology would therefore be as follows:

- A. M. 2485, Caleb born.
- " 2523, " leaves Egypt with the Israelites.
- " 2525, " sent to spy the land.
- " 2563, " arrives at the brook Zered.
- " 2570, " presents his claim.

FRANCIS COGNILL.

New York, Aug. 6, 1860.

From the Occident.
The Original Week.

SCIENCE AND THE SIX DAYS.

In the preceding article we had the help of Aben Ezra to determine what the first chapter of Genesis clearly teaches. The object of this article is to determine how geology agrees with Moses. Here I must acknowledge that I am by no means at home in the science of geology;—hence I have no facts and conclusions of my own to present, but I will try and present the facts and conclusions which are considered unquestionable by the ablest geologists.

1. It is an established fact in geology, that man has been comparatively only a very short period on the face of the earth. The remains of men have not been found in any deposit older than the alluvian. There is no evidence that any man was living in the drift period, which is a very recent period in geology. Man comes on the stage among the very last of animals. Geology places the origin of man just as far back as Moses places it,—not farther back than six thousand years. This is a highly important point, that Moses and geology so perfectly agree in relation to the antiquity of man.

2. It is an established fact in geology, that there was world after world, dynasty after dynasty of living creatures on earth before the existence of man. Mammiferous quadrupeds of amazing size and strength, of the grandest development, had been the lords of our planet long before man appeared. Previous to the magnificent quadrupeds was the dynasty of birds and reptiles; and when the reptile dynasty was in its glory there were no degraded reptiles then as there are now. The footless, groveling, venomous serpent had no place, until the reptile dynasty was already eclipsed and sinking, and the mammals were already introduced. The incalculable ages of the reptile dynasty were preceded by the dynasty of fishes. When the fishes occupied the summit of animate nature on the earth before the rise of the reptile, they were the most grand and perfect specimens, and their degradation belongs to a later age. Geologists have made their stop with the fishes. They have found no dynasty of living creatures earlier than the fish. This creature accompanies them down to the primitive rocks, where the remains of animals cannot be found. The geologist commences his journey away from us, where history commences her journey towards us. He commences with the origin of man,—reasoning, immortal man—whose brain is to the spinal cord in the proportion of twenty-three to one,—mark it, *twenty-three* to one. Beyond man he finds the mammiferous quadruped, whose brain is to the spinal cord

in the proportion of four to one. Beyond the mammal he finds the bird, where the proportion of the brain to the spinal cord is three to one. Beyond the bird he finds the reptile, where the proportion of the brain to the spinal cord is two-and-a-half to one. Beyond the reptile he finds the fish, where the proportion of the brain to the spinal cord is not more than two to one. He cannot travel farther. Brain and spinal cord appear to have no place farther back. He feels that he has already traveled back to the very commencement of sentient nature. He has gone away down to the base of the pyramid of sentient life at the primitive rocks; and now he can look up over perhaps a million of our ages, and see the first man seated on the sublime summit of the pyramid. All that he finds is brute, except man. All that he finds from man downwards is descending brute. All the brain that he finds beneath man is brain diminishing more and more. He walks around the foundations of the pyramid, and from the awful depth he looks up to man on the apex, and addresses him as the last of beings, and the only being created in the image of God. Geology places the brute creation just where Moses places the quadrupeds, the cattle, behind man in the sixth day;—and then behind all these he places the bird, the reptile, the sea-monster in the fifth day. Moses traveled back and descended the pyramid very much in the path of the geologist.

3. It is a well settled principle in science, that in the early ages of our planet, the sun and moon had no such control over it as they now have, and that when the sun and moon first began to shine as they now shine, and rule on earth as they now rule, by means of their days, and months, and seasons, there had already been a long and immense period of universal and most abundant vegetation. It is a suggestion of science that it was not until the close of the drift period, which is one of the very latest geological periods, that the sun obtained his present power on the surface of the earth. The climate of Europe may have been very much like the present climate of lower Egypt during the period of the tertiary formations, but in an earlier age Europe was vastly warmer. During the secondary period, of the immense coal-formations, the intense heat was nearly the same all over the earth; and it was not the sun's heat, but the earth's own heat. There was no sun then marking out torrid, and temperate, and frigid zones; it was then one universal torrid zone. Plants and animals then abounded in Northern Europe which could not live except in a torrid climate. In Germany the palm tree, the elephant, the tiger, the rhinoceros, the lion were

plenty. This was a period when all the earth poured forth the most luxuriant and unbounded vegetation. "The formations of coal in every country attest the universality of the most amazing vegetation. Hugh Miller speaks well on this point. "In these earlier ages," says he, "the atmospheric temperature seems to have depended more on the internal heat of the earth, only partially cooled down from its original state, than on the earth's configuration, or the influence of the sun. Hence a widely spread equality of climate, a green-house equalization of heat, if I may so speak; and hence, too, it would seem a widely spread Fauna and Flora. The green-houses of Scotland and Sweden produce the same plants with the green-houses of Spain and Italy; and when the world was one vast green-house, heated from below, the same families of plants and the same tribes of animals seemed to have ranged over spaces immensely more extended than those geographical circles in which, in the present time, the same plants are found indigenous and the same animals native."

So speaks Hugh Miller. Now, be sure to remember that Moses places the green-house period before the sun and moon period, the third day before the fourth.

4. It is a well settled principle in science, that the original atmosphere of our earth was such that no animal could breathe in it, no plant could grow in it, and no seed could retain life in it any time. All the rocks and metals of the earth were once melted and chaotic. The short distance of eight miles from the surface would still take us into the heat of melted iron. A crust had to be condensed and cooled for a surface, the dry land had to be brought out from the liquid mass, an atmosphere had to be formed, and purified, and furnished with its ascending vapors, and heavy clouds, and descending rains, before there could be plant or animal on the earth's surface.

5. According to the nebular hypothesis, our planet was once an incipient gathering or condensation of matter in the bosom of an immense nebula, and it was the faint light around it and separating it from the dark nebula all around, which was the first indication that a new world was coming forth from the womb of immensity. Science is pleased with the idea that our planet, on her very first day, wrapped herself in a robe of light,—not the sun's light, but her own light. Turn your telescope to the heavens, and there you may see the same thing in the nebulae.

Now let these five principles be remembered, and then let us again examine whether Moses has not written out the best possible programme of creation. It may yet be

demonstrated that no arrangement can be more philosophical than his.

Moses places the fifth day before the sixth day—all the fifth day and a good part of the sixth before the origin of man. Geology declares, that if she has ever learned anything she has learned at least this much, that all the higher animals, the beasts of the field, the cattle, the birds, the reptiles, must be placed before man and close up to him.

Moses places the fourth day before the fifth—the day of the sun, and moon, and Cancer, and Capricorn before the day of beasts and birds. It is reasonable that, when the birds first began to inhabit the air, there was already a sun to give them day and night,—a sun to tell them when to be flying and when to roost. The higher animals needed a sun to give them their periods of activity and repose,—the day for sleep in the shade, or the night for sleep in their dens; and when they first appeared there was doubtless a sun already shining in the heavens for them.

Moses places the third day before the fifth,—the day of the vegetable before the day of the animal. We are aware that it is just here that one of the worst conflicts springs up between geology and the Bible. Geology appears to find the remains of animals just as low as it finds any remains of vegetables. Remember, however, that geology is still only a young beginner in her own field; many things remain yet to be learned. It certainly does appear reasonable, that as we are traveling down the side of the pyramid of terrestrial life, when we come to the point where we must leave the animal kingdom above us, there should still be a little space below for vegetable life. It appears right that life should travel up from a lower form to a higher, from the vegetable to the animal. Hitchcock says: "The presumption is strong, that marine vegetables must have existed contemporaneously with marine animals, in order to furnish the latter with food." We know of some islands where there were at their original discovery vegetables without animals; and this was very probably once the condition of our planet. If so, the third day is rightly set before the fifth.

Again, Moses has placed the second day before the third,—the day of the atmosphere with its ascending vapors and descending rain before the day of the herb in the field. It appears exactly right that the rain be before the herb, and that the rain fall before the herb is growing.

Moses finally, in his programme of creation, places the day number *one* before the second day,—the day of light before the day of ascending vapors and descending rain in an atmosphere purified. Science says: Yes,

let a greater antiquity be ascribed to the light of our planet than to the rain. Let light be the first vesture of our planet on the morning of her birth.

Ask science if the higher orders of animals, the quadrupeds, the birds, the reptiles had to come on the earth before man, and be placed right next to him? She replies, that this is the voice of all geology. Ask her if the sun, and moon, and stars had to appear in the heavens and commence their rule of our planet before the higher orders of animals appeared? She replies, all right as far as she can see. Ask her if that exuberance of vegetation, which has furnished the deposits of coal all over the earth, had to come before the rule of the sun and moon? She replies, that there never was such universal vegetation from the sun's warmth. Ask her if the rain had to come before the herb? She replies, all right as far as she can see. Ask her if the light had to come before the cloud and rain? She replies, that this harmonizes with the grandest discoveries of the telescope.

Still, however, it appears that there was a beginning, which we have not reached. We desire to travel farther back than the light, and reach the beginning itself of our planet. When we first started, we immediately got farther back in time than man; then we got farther back than the animals, which have a form similar to the human; then we got farther back than the quadruped; then we got farther back than the bird; then we got farther back than the reptile; then we got farther back than the sun and moon, than Cancer and Capricorn, than Orion and the Pleiades, than the North Star himself in our heavens; we got back to a burning planet, enveloped in such mists and heavy clouds, that no sun or star could be seen; then we got farther back than the vegetable; then we got farther back than sea, and cloud, and rain; then we got still farther back to the beginning of light. But there still remains a beginning of our planet beyond this. Can we now make one additional step back into the depths of eternity? If we now leave the light behind us, and start out into the darkness, where will we come? That awful beginning which we have not yet reached! what was it like? can we not obtain some glimpse of it? was our planet once a mist, with nothing solid in it, and with the elements of all things scattered through it? was it once a nebula, with millions and millions of miles from one extremity to the other, and no light in it? Moses leads us farther back than the light, and sets the true and awful beginning before us. "In the *beginning*,"—listen, O listen to the words that echo back in answer to our inquiries

from all the vastness of eternity. "In the *beginning*," this is the beginning, beyond which there is nothing permitted to us to learn; here we must stop. "In the beginning of God's producing the heavens and the earth, then the earth was desolation and emptiness, and darkness was upon the face of the deep, and the spirit of God moved on the face of the waters."—This is the perfect compend of all that science can ever teach us about the beginning of our planet.

M. R. M.

For the Gospel Banner.

Scripture Testimony on the Restoration of Israel.

That the scattered sons and daughters of Israel will be gathered, and return to the land of their fathers, is very frequently and positively asserted in the Sacred Writings. There are some at the present day who presumptuously assert, that "God has cast off his people whom he formerly acknowledged," although the apostle Paul plainly declares that he has not, (Rom. xi. 2,) and also says, 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 ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins," Rom. xi. 25-27. Such individuals, who though they may claim to be the "Israel of God," "Israelites indeed," "Jews inwardly," and "children of Abraham by faith," are ignorant of the first elements of the gospel, and therefore are "aliens from the commonwealth of Israel, and strangers from the covenants of promise," Eph. ii. 12. They do not believe the word of Jehorah to Jeremiah, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them."

If there is to be no restoration of Israel, then there can be no kingdom; and if no kingdom, no gospel or glad tidings concerning it. But all is predicated on the fulfillment of God's promises to the fathers of Israel, and the accomplishment of all those glowing predictions relative to the redemption of Israel, by the Messiah, the re-establishment of the throne and kingdom of David, the re-settlement of the land by the twelve tribes, the building of the temple, the re-institution of sacrifices—in fact, "the restoration of all things spoken by the mouth of all his holy prophets," Acts iii. 21.

Moses, the lawgiver of Israel, in Deut. xxx., plainly states, that after the blessing and the curse has come on the nation, when they shall turn to Jehovah and obey His voice, then he will have compassion, and gather them out of all the nations into which they have been driven. The predictions of Moses hitherto have been literally verified in their past and present history, and it would be exceedingly presumptuous for us to say that Jehovah will not or cannot fulfil the balance of what he has promised them through his servant.

Jehovah by Isaiah, (chap. i. 25-27,) says, "And I will turn my hand upon thee, and I will purely purge away thy dross, and take away thy tin; and I will restore thy judges *as at the first*, and thy counsellors *as at the beginning*; afterwards thou shalt be called, The city of righteousness." The nation has not been placed in its primitive condition since Isaiah wrote this. Will it ever be? Jehovah says, "My word shall not return unto me void, but it shall accomplish the thing whereunto I sent it." We read in the 11th chap. that when the "root of Jesse shall stand for an ensign of the people," "that the Lord shall set his hand again the *second time* to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Ham, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." The "Root of Jesse" has indeed appeared, but only as "a root out of a dry ground"—a weak and "tender plant"—this *second* gathering of Israel is to be effected when "he shall stand for an ensign of the people." Of course it could not be before he appeared at all; and after he came, because they despised and rejected him, they were sent into captivity, from which they have not yet been restored. Then this remains to be fulfilled.

Jeremiah declares that in Messiah's day, "Judah shall be saved, and Israel shall dwell safely," Jer. xxiii. 5, 6; and that the deliverance of the nation will be so great as to eclipse the glory of their former deliverance from Egypt. See verses 7, 8. Also read chaps. xxx., xxxi., xxxiii., which are full on the subject.

The prophet Ezekiel, after he has spoken to the people the woes and judgments which should come upon them, concludes his prophecy with assurances of Jehovah's favor in the latter day. Read chap. xxxiv., and from the 36th to the end of the book. See Hosea i. 10, 11; iii. 4, 5; vi. 1-3; Joel ii. 21 to end of chap. iii; Amos ix. 11-15; Micah

iv. v., vii. 14-20; Zeph. iii. 14-20; Zech. x. 5-12.

Let the reader examine these references, and other collateral ones which can easily be found while reading them, and then say whether God has cast off his people or not. Why, it is absolutely necessary that the people be re-gathered, so that the covenants made with Abraham and David may be brought into full force. See Gen. xv. 18; xvii. 3-8; xxii. 16-18; 2 Sam. vii. 4-16; Psa. lxxxix. 3, 4, 34-37. Messiah must sit on the throne of his father David, to order and establish his kingdom; see Isa. ix. 6, 7; Luke i. 32, 33; and the apostles must sit on thrones, at the same time, judging the twelve tribes of Israel; see Matt. xix. 28; Luke xxii. 29, 30. But before this can be, Jerusalem and the land must be taken from the Gentiles; (Luke xxi. 24,) the land physically altered; (Zech. xiv. 4, 5,) and the nation return from their long dispersion. Jesus told the Jews before their captivity, that they should see him no more, till they should say, "Hosanna! Blessed is he who comes in the name of Jehovah!" This will then be fulfilled; and the "wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose." The nation will "seek the Lord their God, and David their King; and fear the Lord and his goodness in the latter days;" and the "redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away." The Lord will give them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" "they shall build the old wastes, they shall raise up the former desolations; and they shall repair the waste cities, the desolations of many generations." And "whereas thou hast been forsaken and hated, so that no man went through thee, I (Jehovah) will make thee an eternal excellency, a joy of many generations."

☞ "Such prophecies being committed to the church, for its instruction and profit, to denominate them a sealed book, to declare their study unprofitable, or to affirm that they are incapable of being understood, is to deny that they were given for the church's edification, or that there is a blessing pronounced on those who read and keep them; and it dishonors God, by imputing to Him communications unintelligible by those to whom they are addressed. Said the apostle, 'See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.' Heb. xii. 25."—*Time of the End.*

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—JESUS. *"The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."*—Rev. xi. 16.

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For the Gospel Banner,
What the True Gospel is.
 THE GOSPEL.—WORLD-WIDE FOR UNIVERSAL
 MAN.

We come now to consider the relations which the gospel bears to humanity at large. We have shown that whilst "salvation is of the Jews," that it is not limited to them; but was deposited with them, until they were, or shall be sufficiently qualified to dispense it forth.

That God has from the first intended the blessings of salvation to embrace all nations, is evident from all his dealings. They all died in Adam, therefore they must be made to live in Christ, or perish—for these are the great federal chiefs of the Old and New creations. As soon as man fell, instead of being abandoned to despair, a ray of hope was sent to cheer his bitter cup by the promise of a Deliverer in the woman's Seed; and provision made for the forgiveness and covering of his sins by the institution of sacrifice. Eve, and the believers before Abraham saw in the first promise to Adam the announcement of a Coming One, who should vanquish the serpent and his seed, and free them from the miseries which sin had brought upon them. So they waited patiently for him. It is probable that they had many revelations of the will of God which are not recorded, though Jude has furnished us with a remarkable fragment in the prophecy of Enoch.

But it is to the promises made to Abraham that we must turn for more definite intimations of the purposes of God. The old economy with its faith and its wickedness had perished with the flood, save what was preserved in the ark of Noah. The world began anew with his family, and by the confusion of tongues at Babel, were dispersed over the globe as tribes and nations. So the gospel was preached to Abraham, saying, "In thee shall all families of the earth be blessed," Gen. xii. 1-3. This promise did not reveal the steps and means to be taken, but it did state the agent, and the fact. But as we

have shown, the rest of the scriptures unfold what is here contained as in a nutshell. All the fathers had this same promise repeated to them. Gen. xviii. 18; xxvi. 4; xxviii. 13-15. Paul refers to this, and calls it preaching the gospel, in Gal. iii. 7, 8: "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed." This would be thought strange gospel now-a-days, not a word as to the death of Christ, and pardon through his blood being once hinted at. But that it is the gospel nevertheless we have this apostle's testimony to prove.

Here then was the grand purpose of God in the call of Abraham, and the adoption of his posterity, broadly stated—to bless all nations. And though the special care and attention of Jehovah for ages after this seemed to be lavished solely upon his chosen people Israel; yet he gave frequent intimations of the catholicity of his designs, which the more liberal-minded of that people saw. He had declared to Moses: "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21. This same prediction is reiterated by Isaiah vi. 3; and David in Psa. viii. Indeed these two holy seers seem to be enraptured at the catholicity of the Spirit's revelations through them. Thus thy sing: "The glory of the Lord shall be revealed and all flesh shall see it together," Isa. xl. 5; and of a "Light" that should come to the Gentiles, and a "salvation" to the ends of the earth—by the agency of the coming restorer—the Messiah. And when that Messiah came there were not wanting some, who, casting aside the selfish egotism of their country-men, saw in him the Savior of all the world. Such was good old Simeon, who exclaimed as he gazed on the Lord's Christ: "Mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke ii. 30-32.

That Messiah was, (as might be expected) deeply imbued with these comprehensive sentiments. He taught that he had come as the Savior of all, and not a section of the human race; that he had not come to destroy men's lives, but to save them; not to condemn but to save the world; that when he should be lifted up he would draw all men unto him; that there were other sheep which were not of *this* (Jewish) fold whom he would also bring; and that his mission was the effect of God's love: "for God so loved the world that He gave his only begotten Son" to save it. John iii. 14-17; vi. 33; x. 9-11; xii. 16, 47; Luke v. 31, 32; xix. 8-10; Matt. xviii. 11; xi. 28, 29. Many of his parables were intended to teach the same truths, and also the rejection of the Jews and the calling of the Gentiles: e. g. the Prodigal Son, the Lost sheep, etc., Luke xv; the Rich Man and Lazarus, xvi. The great Supper, xiv. The Pharisee and Publican, xviii. The wicked husbandmen, Matt. xxi. The Marriage Feast, xxii. And his disciples showed that they "had been with Jesus" and learned of him by similar teachings. John xi. 50-52; Matt. xii. 18-21. When he ascended to heaven, he gave them a broad commission to go and disciple all nations; and told them that they should be witnesses to the uttermost parts of earth, Matt. xxviii. 19, 20; Mark xvi. 15, 16; Luke xxiv. 46-48; Acts xvi. 15, 16; Acts ix. 15, 16; Acts i. 8. This they fulfilled. Mark xvi. 20; Col. i. 6, 23. But they were rather slow at first to perceive its broadest applications and confined their labors to Jews, native and foreign. Acts ii. 5, 8-11. By and bye, however the full import began to be perceived, and more expansive sentiments uttered, and labors made, and the terms of salvation offered to the Gentiles at large. Acts iii. 25, 26; viii. 5-8, 14, 25; xi. 19-26. Peter was employed to use one of the "keys of the kingdom of heaven" to open the door to the Gentiles, at the house of Cornelius, Acts x. xi. But Paul, the great apostle to the Gentiles, is full of this in all his sayings and writings. He magnifies his office on every occasion. Acts xiii. 24, 42-49; xiv. 27. But some wanted to impose the yoke of the Mosaic law upon the Gentile converts, against which this apostle stood out boldly. This matter was settled by the authority of the apostles assembled in council at Jerusalem. Acts xv.; at which were uttered the noble sentiments contained in v. 10, 11, 13-19. See also Paul's speech at Athens, ch. xvii. "God hath made of one blood all nations of men. . . . that they should seek the Lord, if haply they might feel after him, and find him though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. . . . And the times of this ignorance God winked at, but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." These lofty and expanded ideas are brought out more fully in his epistles to the Galatians, Ephesians and Romans, in a series of masterly arguments directed against the captious, restrictive, and selfish Jew. Thus in Rom. i. 1-6, 14-17, and chaps. ii. iii; he shows that the scriptures of the prophets are made known to all nations for their faith and obedience, and that the gospel is the power of God to the salvation of all, irrespective of race or nation, that neither Jew nor Gentile had anything personally to plume themselves upon, because all the world stands convicted of guilt before God; that seeing the former had broken the law, it could only condemn him and was useless for his salvation; that there needs therefore a new system of justifying grace, that God has furnished this in the redemption by Christ. Note particularly ii. 1, 11, etc., iii. 9, etc., 29, etc. In chap. iv. he shows that this justification by the faith of Christ is independent of the law, that it is like that by which Abraham was made just before circumcision; that thus he became the "Heir of the world" and the father of the faithful "who are adopted into him, on the principle of faith being imputed to them for righteousness. The 3rd and 4th chapters of Galatians contain an amplifying of this argument, viz, that it has been the purpose of God, to justify the Gentiles by faith in Christ all along; that all who are of faith may be blessed with faithful Abraham; that the inheritance of the promised land is based on this same principle, which the law coming after cannot disannul, nor frustrate the promise of God; that the law by making Christ, an outcast from its pale and cursing him innocently, had brought about the admission of the Gentiles; "that the blessing of Abraham might come on them;" and that they can be adopted as the seed of Abraham, and thus become heirs, by becoming Christ's through baptism into him, because he is the testator and mediator of this new and better covenant. In Col. ii. Eph. ii. he shows that the obstacle of the law has been abolished and removed by the death of Christ, and all men placed on an equal right to salvation, by the broad platform of *faith in the Covenant-promises*; and in Eph. iii. 3-9; he speaks of a Mystery of the Gospel being now revealed, which is, "that the Gentiles should be fellow-heirs, and of the same body, and par-

takers of his promise in Christ by the gospel," which Mystery had been kept secret for ages. (Read all Eph. i. ii. iii.) That they are no longer strangers and foreigners, *aliens from the commonwealth of Israel* and strangers to the covenants of promise, but adopted into its citizenship. That Christ is the end of the law for salvation to every one who believes. That "God has concluded all under sin, that He might have mercy upon all," Rom. xi. 32; x. Well may we exclaim with him, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" v. 33, etc. And in chap. xv. 8-12; he quotes a number of prophecies to show that this has always been the will of God.

Let us now enquire into the nature of the salvation and the means by which it will be wrought. To do this aright let us see what are the evils under which the world of humanity labors, and then learn what is the panacea for each; for that is no gospel which does not meet the necessities of the case.

When we look abroad over the earth we see beneath its fair exterior an under current of misery, corruption, and death at work. Human life is so extremely short that it is aptly described as nothing but a rapid "march from the cradle to the grave;" and is for the most part of it a scene of trouble and sorrow while it lasts. "Man is born to trouble as the sparks fly upward," Job. xiv. 1. The books of Job and Ecclesiastes may be called a commentary on the present life and its evils. Their statements, though sad, are yet true. "All is vanity and vexation of spirit," was the conclusion to which the wise man came after surveying all the works done under the sun. "The heart of the sons of men is full of evil, madness is in their heart while they live, and after that they go to the dead," Eccl. ix. 3. Humiliating is the picture drawn in the Word of truth of the forlorn condition of our race. "The imaginations of man's heart are evil from his youth." It is "deceitful above all things, and desperately wicked." The dark places of the earth are the abodes of cruelty. The world is dead in trespasses and sins, "walking after the lusts of the flesh." It lies in the arms of the wicked one," and is "led captive by the devil at his will." It yields itself to be the willing victim of hurtful passions, which drown men in perdition, and war against their lives. This is specially the condition of the heathen world; and in the most enlightened nations we find a vast amount of private and social wickedness. Injustice, fraud, robbery, oppression, murder, fornication, pride, ignorance, extravagance, and every species of vice prevails more or less. Though the people may be in-

creasing in wealth and knowledge, they do not increase in goodness. Selfishness is everywhere the bane of society, and "the love of money is the root of all evil." The world is ruled by might, and not by right, and those who have the power generally abuse it to the injury of the poor. A nation that boasts of being the freest on earth, keeps *four millions* of their fellow-creatures in bondage. War stalks the earth and drenches it with the blood of its children. The groans and tears of millions pour forth like water. Vast numbers have sunk to a state of utter or semi-barbarism. They perish for lack of knowledge. For thousands of years they have groped in darkness; "hateful, and hating one another," and suffering untold misery of their own infliction, 2 Cor. iv. 4; John viii. 44; 2 Tim. ii. 26; Eph. ii. 1, 2, 3; iv. 17, 18; Psa. xciv. 6-8, 20, 21; lxxiii. 6-11; li. 5; lviii. 3-5; Gen. vi. 5; viii. 21; Job xv. 14-16; Eccl. vii. 20; viii. 11; Isa. xxvi. 10, 11; lvii. 20; Mark vii. 20-23; Gal. v. 19, 21; Tit. iii. 3; 1 John v. 19; Hos. iv. 6.

How long shall these things be? Shall deliverance never come? Has the Almighty abandoned his creature man to an endless succession of woes? Some are ready to think he has. To this we answer, No! He is not indifferent to our welfare. He is too benevolent for that. He does "not willingly afflict or grieve the children of men." It is not his will that any should perish. He has no pleasure in the death of the sinner, 2 Pet. iii. 9, 15; Ezek. xviii. 29, 32; xxxiii. 11; Tit. ii. 4; 1 Tim. ii. 4; Lam. iii. 33. Why then do they perish? Because they have forsaken Him,—the fountain of living waters,—broken His laws, cast off his fear, and would have none of his ways. They forsook his paternal government, and set up "gods many and lords many," who have made them to howl with their superstition and misrule. Thus man has usurped God's authority, and cast off all lawful allegiance to his Maker. "God made man upright, but he has sought out many inventions." Therefore, seeing they did not like to retain God in their knowledge, He gave them over to a reprobate mind, because that while they did know Him they honored him not, Rom. i. 21-28. In this passage we have the reason given why God abandoned the heathen world for so long a time, which dates from the call of Abraham. He is *just* as well as merciful, a righteous and inflexible Sovereign, too holy to wink at iniquity. So he must punish *all* violation of His law by permitting the penalties attached to overtake the transgressors. They were left to their native darkness of mind and hardness of heart, and the practice of those awful

crimes, in which they took so much pleasure. Another reason why man has been left so much to himself, is *because he wanted to be so*. Divine constraint was accounted irksome, and man in effect said to his Maker: "Depart from us, we desire not the knowledge of thy ways," Job xxi. 14, 15; xxii. 17; Jer. iv. 22; Ex. v. 2; Ps. xiv. 1-3; Dan. v. 21-23; Ps. lxxx. 3-5; x. 4-7, 11, 13; xii. 4. He indulged him so far as to allow him this wish, till men should experience the bitter results of "departing from the living God." So man has had full sweep during the major part of his probation on the earth. Yet He left them not entirely without witness of his wisdom and power, Rom. 19, 20; or his goodness: "We . . . preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," Acts xiv. 15-17.

Yet this abandonment is only temporary, not final. For, as we have already shown, it has been his intention from the first to save *universal man*, the creature of His hands. It formed part of his plan to leave the great mass of the world to itself for a few thousand years, in his righteous anger; while He occupied himself in training Israel to make them His "Priests and Ministers" in bringing back the rest of the world. And though humanity has suffered greatly during this long defection from God, its state would have been inconceivably worse but for the unseen and unrecognized influence of Jehovah, who has set agencies to work to check the too great extension of evil, and to develop a slow but steady process of ameliorating good. Indeed, the world has all along been given a chance of respite from its self-imposed and aggravated toils. First by the option to come under the sheltering wing of Israel's liberal institutions; and again there was as it were, a half-day holiday offered it about the middle of its *week* of seven millenary days; a rest and foretaste of millennial felicity, when the Apostles carried the gospel into all nations, inviting "men everywhere to repent," embrace it and be blessed. The announcement was open and free to all, and if the masses had *received* the Truth in the love of it, and *kept* it, what a different phase it would have put on all things. But they did not, so a tide of "strong delusion" was once more permitted to come over them, which remains to this day. They have been often scourged,—

already have six vials of wrath been poured upon them, but they have not "repented of their murders, fornications, thefts and blasphemies," Rev. ix. 20, 21; therefore there still remains a fearful looking for of judgment and fiery indignation, which shall devour the adversaries," Heb. x. 12, in the coming "controversy" God has with the nations, 2 Thess. ii. 8-12. The world is coming to such a pass that a necessity for a special Divine interposition will be felt by all who can feel anything. This we have not space to detail, but consult these texts as furnishing the best delineation of the condition of the world shortly before the second advent of Jesus: Ps. liii.; lxiv.; lxix.; lxxi.; lxxix. 18-13; lxxxii.; Isa. xxiv.; lix.; Luke xviii. 8; 2 Tim. iii. 1-4; 2 Pet. iii. 3; Rev. iii. 10; xi. 10; xii. 12; xvi. 13; etc.

(TO BE CONTINUED.)

For the Gospel Banner.

What Constitutes a Christian ?

BY L. H. CHASE.

This is a subject which claims the attention of all who profess to have taken upon them the name of Christ. Many and various are the opinions given upon this subject. But first, let us enquire, what will constitute a Christian, according to Bible testimony? Will prayer? Will alms-deeds? Will conscientiousness? Will zeal? Will an upright walk among men? Will honesty? Will piety? Will devotion? Will all these virtues combined? Will all these grand qualifications by themselves *alone*, constitute one, who is a son of Adam a *son of God*, or a Christian? I answer, *No*. If the Word of *faith* means what it says, a man may carry out all these virtues in his life among men, and still be an alien from God, and a stranger to the covenants of *promise*, having no hope, (that the Bible recognizes,) and without God in the world. Yet, I admit that no man can live a Christian, *approved* of God, unless he exhibits those fruits of righteousness in his every-day life. It is, first, indispensably necessary to be *made* a Christian, before it can be possible to *live* one. The last will and testament that God has given to man pronounces all mankind aliens and enemies. And in naturalizing aliens, the commandment of Christ is, first, submit to them the *constitution*, or preach to them the Gospel of the Kingdom: "Go into all the world and preach the gospel. He that *believes*, and is *baptized*, shall be *saved*, and he that believeth *not*, shall be *damméd*." Believeth not what? I answer, the constitution,— "the gospel of the kingdom," "the word of truth," "the law of

faith," "the ministry of reconciliation." But when they do *believe*, and are desirous of being brought into the covenant of God in Christ, that they may receive the remission of sins, and an inheritance among all who are sanctified, they are to be buried in water, into the name of the Father, Son and Holy Spirit, and raised out of it, confessing their death to sin, their faith in Christ's sacrifice, and in his resurrection as the anointed King, to occupy David's throne on mount Zion, in Jerusalem, in the land of Palestine, in Asia. Thus they are born of *water*, and thus their state or relation is changed from Adam's sons to Sons of God by adoption,—so they become fellow-citizens and *heirs* of the house hold of faith, built upon the foundation of prophets and apostles, Christ being the chief corner stone. To as many as thus receive him, he gives the privilege to become the sons of God. It is not faith *alone*, in the word of the kingdom that will induct a man into Christ.

It is not baptism *alone*, nor a faith unlike the one faith, in connection with immersion in water, that will bring a man into the relation of a son of God, or a Christian, but both, for God has joined them together. It must be the one faith, and not a counterfeit, for the Bible knows of but one faith. That faith comes to us by *hearing* the good news of the Kingdom. Now if men do not *hear* that gospel, they cannot have the faith; and if they have not the faith, they cannot please God. Although immersed in water a hundred times, their state is the same; they are *aliens* still. Why? Because they are strangers to the covenant promises contained in the word of the kingdom: "He that believeth, and is baptized shall be saved." Not he that believeth *not* and is baptized; nor he that believeth a *lie* and is baptized; but he that believeth the *truth*,—the Word, the Gospel,—and is baptized, shall be *saved*. Amen. An immersion without the faith is not the product of *truth*, but is the result of an evil conscience. Such an immersion is the true form of the seal of the *true* covenant. But some have stamped the true form of the seal upon a counterfeit faith, and the result is, they are yet enemies to God. They may be pious in their way, they may be conscientious, devout, praying men and women, and as honest as Saul of Tarsus; yet they are enemies to God, alien-sinners, uncovered before Him, except with their own righteousness, which is as filthy rags. In this state, although they may offer in sacrifice their first-born,—the fruit of their bodies,—for the sin of their soul, God will not accept of it. Why? Because he does not propose to bestow his favors in that way. Thus Paul testifies: "Who hath

saved us, and called us, with an holy calling, not according to our *works*, but according to His own *purpose* and *favor*, which was given us *in* Christ Jesus before the ago began."—2 Tim. i. 9. Again, "In whom also we have obtained an inheritance, being *predestinated* according to the purpose of Him who worketh all things after the counsel of His own will; in whom you also trusted, after (not before) that you *heard* the word of truth, the gospel of your salvation, in whom also, after (not before) that you believed, you were *sealed* with the Holy Spirit's promise."—Eph. i. 11, 13. Again, "For the hope which is laid up for you in heaven, whereof you have *heard*, in the word of the truth of the gospel, which is come unto you, as in all the world; and bringeth forth fruit, as it doth also in you, since the day, (not before) you *heard* of it, and knew the favor of God in truth."—Col. i. 5, 6. Again, "And you who were some time alienated, and enemies in your *minds* by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and unreprouvable in his sight; if you continue *in* the faith, grounded and settled, and be not moved away from the *hope* of the gospel."—Col. i. 21, 22, 23. Again, "Even as Abraham believed God, and it was accounted to him for righteousness; know you therefore, that they that are of faith (not without) the same are the *children* of Abraham. Now to Abraham and to his *seed* (or children) were the promises made. He saith not, And to *seeds*, as of many, but as of *one*, and to thy seed which is *CHRIST*. For you are all the children of God by faith *in* Christ Jesus, for as many of you as have been baptized *into* Christ, have *put on* Christ, and if you be Christ's, then are you Abraham's *seed*, and heirs according to the promise.—Gal. iii. 6, 7, 16, 26, 27, 29. "Therefore if any man be *in* Christ, he is a new creature, old things are passed away; behold, (see) all things are become new. And all things are of God, (not man) who hath reconciled us to himself by Jesus Christ, and hath given unto us (apostles) the ministry of reconciliation."—2 Cor. v. 17, 18.

(TO BE CONTINUED.)

For the Gospel Banner.

Is it Right for any Brother or Sister in Christ to Marry an Unbeliever?

[BORUEN WILSON, there is a matter which from some cause, almost continually engages a portion of my thoughts; perhaps it is because I see brethren viewing it differently one from another. From reading the scriptures to get an understanding of the gospel plan of salvation and its requirements, concerning this matter, my belief is, that the limiting of believers to believers in their choice of companions for life is connected with it as one of the restrictions necessary to the perfect-

ing of the aspirant to the kingdom and glory it promises; but I like to get other brother's understanding of the matter, that if I am wrong, and my present belief only the result of doubts and conscientiousness, they may be cleared away, and I convinced by some one who is competent to the task of setting the matter in its true light; or if I am right, as I am now persuaded, that I may be more firmly established in my present views by some one who can do justice to that side of the question. I hope, therefore, that if you consider the subject of any importance, or even one which will justify you in giving your convictions as derived from scripture precepts and examples, you may take occasion to do so; and I have no doubt that by so doing (if through the Banner) you will oblige many others besides myself.]

We are commanded to "love not the world, neither the things in the world" to "be not conformed to this world;" to "have no fellowship with the unfruitful works of darkness, but rather reprove them;" and to "prove what is that good and acceptable and perfect will of God," "proving what is acceptable unto the Lord," "understanding what the will of the Lord is." Have not these exhortations pre-eminent claims upon our consideration in so premeditated a matter as that of marriage? Should we not before acting, "understand what the will of the Lord is," "proving what is acceptable unto him? Can it be shown that it is the will of God that his children should intermarry with the children of man? Do the examples before the flood show it to be his will (Gen. vi. 1-7)? Do the examples under the Law show it to be his will, (Deut. vii. 3, 4; Neh. xiii. 26; 1 Kings xi. 1-6; or does anything in the teachings and exhortations of Jesus and his apostles show it to be his will? (2 Cor. vi. 14-18; 1 Cor. v. 15-20) If so, then they have a right to marry whomsoever they will, whether in the Lord or out of the Lord. But if not, then do not brethren act very self-willed in marrying unbelievers? and can such marriages be said to be "what the Lord has joined together? if not, they are the unfruitful works of darkness; and we should take heed to the apostle's exhortation to have no fellowship with such works, "but rather reprove them."

Further, do not believers show at least an equal love for the things of the world, the children of men, to that for the things of God, his children, when they manifest such a decided preference by choosing them? There appears to me to be a covetousness and idolatry connected with such a preference the love and desire of a mere worldly object, a natural born heir of death, and it may be seed of the serpent, above that of a child of the living God, and heir of his kingdom and glory, laboring day after day to do his pleasure, and prepare for the inheritance that is incorruptible, and undefiled, and that fadeth

not away. Who could make such a choice where the lust of the eyes, or the pride of life has an influence? And is it not a step toward bringing about just such a state of things as we see in the sectarian world, where all, whether of a particular sect, or of the world at large, have equal privileges of approaching the Father, only so that each worships according to the dictates of their own conscience? "They that worship God must worship him in spirit and in truth." They worship they know not what, because they have not the knowledge of the truth of the gospel of the kingdom. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "The sacrifice of the wicked is an abomination to the Lord." "The thoughts of the wicked are an abomination to the Lord." Therefore "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." Let them first believe and obey the truth, knowing that "to obey is better than sacrifice;" then shall they be welcomed to all the privileges and responsibilities of the sons of God, and their prayers and sacrifices of righteousness and praise shall be his delight; and should choose for their companions members of their own Father's family; knowing that being members of the body of Christ, we should not be "unequally yoked together with unbelievers" of Satan's synagogues. It seems strange to me that believers should see no difference between themselves and unbelievers. As for my part I find it hard enough to keep from being carried along by the current of moral influences into the way of the worldly-minded among whom we move; and I cannot see that by choosing from among that number a companion for life I should meet with any greater assistance toward getting clear of my faults, and perfecting my character in the fear of God; the very things for which we should live. Some may have come to an understanding of the truth after marrying believers, but brothers or sisters marrying unbelievers in hope of teaching them the truth, looks like working on the principle of "Let us do evil that good may come?"

The inference I draw from 1 Cor. vii. 12-17, is, that the believers at Corinth after they had united themselves to the church of Christ, being exhorted not to be unequally yoked together with unbelievers, thought it was even necessary to separate themselves from their unbelieving husbands and wives which they had before; but Paul tells them, No: but if brothers or sisters have unbelieving wives and husbands that be pleased to dwell with them, let them not separate themselves; but if the

dwelt; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac," Gen. xxiv. 3, 4. Now Abraham had this testimony from the Lord prior to this,—“I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham, that which he has spoken of him,” Gen. xviii. 19. Abraham's command to his servant about procuring a wife for Isaac, was approved by Jehovah, as may be seen by reading the narrative of his journey to Mesopotamia.

Also Isaac in his old age blessed Jacob, and charged him, saying, “Thou shalt not take a wife of the daughters of Canaan,” Gen. xxviii. 1. Both Isaac and Jacob regarded the law of their parents in this matter, and were blessed of heaven.

Of Esau we read, “When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence, and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; and that Jacob obeyed his father and his mother, and was gone to Padan-aram; and Esau seeing that the daughters of Canaan pleased not Isaac his father; then went Esau to Ishmael, and took unto the wives which he had, Mahaleth the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife,” Gen. xxviii. 6-9. “The wives which he had” were Hittites, one of the tribes of the land of Canaan; and when he took them it was evidently contrary to his parents' wish, for we read, “Which were a grief of mind to Isaac and Rebekah,” Gen. xxvi. 34, 35; also Rebekah complains to Isaac about them, “I am weary of my life, because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me,” Gen. xxvii. 46. While Jacob was on his road to Haran, the Lord appeared to him, and confirmed the promise and covenant which he had made with his father Isaac, and his grandfather Abraham. Gen. xxviii. 10-15; thus evidently approbating Isaac's command and Jacob's obedience.

When Samson saw a daughter of the Philistines, and wished his parents to procure her to be his wife, his father's reply to him shows the knowledge they had of the law of God in this matter:—“Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?” Judges xiv. 3.

If it was the will of God that the nation of Israel, that nation which he had chosen, should be kept separate and distinct from the

rest of the nations, and for the accomplishment of this purpose gave them a command, that they should neither make *covenants* nor *marriages* with them, is it reasonable to suppose that those who are now grafted into the “good olive-tree,” and are called “a chosen race, a royal priesthood, a holy nation, a purchased people,” are without law in this respect? Did Jehovah care more for fleshly Israel, than he does for Israel according to the faith? Are worldly-minded persons of the present day, or sectarians belonging to the organizations of the “Mother of Harlots,” or any of her daughters, more holy or pleasing in his sight than the idolatrous nations of Canaan? We think not. The thinkings of such persons are fleshly, and contrary to the thinkings of the Spirit of God. These are at enmity with God, and therefore cannot please God. Now a Christian is a child of God—one who thinks with God—is subject to the law of God—is one who loves to hear and obey his heavenly Father in all things; and as such he is beloved by God, and his Christ; is specially cared for, and highly honored. Then how can such a person affiliate with one of his enemies—an enemy of God and Christ? How become the partner for life—the bosom companion of one, who is “dead in trespasses and sins,” “an alien from the commonwealth of Israel, a stranger to the covenants of promise,” one who is without hope, and without God in the world? Why the thing seems to be impossible. The apostle Paul might well ask the Corinthian brethren, “what fellowship has righteousness with unrighteousness? and what communion has light with darkness? and what concord has Christ with Belial? or what part has he who believes with an unbeliever?”

The command, “*Be ye not unequally yoked together with unbelievers,*” 2 Cor. vi. 14, expressly forbids all close or intimate connection with those who are not of the faith. This cannot be disputed. Then *marriage* is included, unless some one can show that the union of a believer with an unbeliever is not an *unequal* yoking but is what “God has joined together.” This injunction also harmonizes with the rest of the apostolic teaching. Why does Paul remind the Corinthians that they are members of the body of Christ, and of the Holy Spirit? Why caution them against pollution, and exhort to entire separation from sinful associations? Why? Because he tells them “If any one *defile* the temple of God, him shall God *destroy,*” 1 Cor. iii. 17: and because they are the temple of the living God, God has said, “I will dwell in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye *separate,* saith

the Lord, and touch not the unclean; and I will receive you; and will be a Father unto you, and you shall be my sons and daughters, said the Lord Almighty. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord," 2 Cor. vi. 18—vii. 1. The same Apostle exhorting the Romans says, "present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world," etc., Rom. xii. 1, 2; and to the Ephesians he writes, "Have no fellowship with the unfruitful works of darkness, but rather reprove them," Eph. v. 11. The Apostle John exhorts, "Love not the world, neither the things in the world. If any one love the world, the love of the Father is not in him. Because all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world," 1 John ii. 15, 16. Why all those plain and pointed exhortations, (and many more which might be cited) to have no fellowship with the world? Disassociation with, and non-conformity to the world is positively enjoined. How, then, can a brother or a sister make bosom friends or life companions of those who are not of God, but of the world? Jesus said his disciples were not of the world, even as he was not of the world, and therefore the world hated them; and he prayed that they might be preserved from the evil. Again he says, "If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you, John xv. 19. How absurd and inconsistent it would have been for any one of his unmarried disciples, after he had said this to them, to have made love to a Jewess who either despised or was afraid to own the Nazarene? And yet no more so for them, than for any of us. O think on it, brother! and reflect about it, sister! that another inspired Apostle classes this fellowship with the world with *adultery*. Hear him, "You adulterers and adulteresses, know you not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God," James iv. 4.

Are not Christians "a chosen race, a royal priesthood, a holy nation, a purchased people?" The laws by which they have become such, and by which they are governed, will not allow them to break caste, and descend to lower associations. The "chosen race" must not mingle with other races; the "royal priesthood" would be defiled by close contact with the common people; the "holy nation" must be kept separate; and the "purchased people" remember that

they have been redeemed with the precious blood of Christ, and that they are not their own, and are not allowed to become the servants of men. See 1 Cor. vi. 20; vii. 23; 1 Pet. i. 18, 19.

This subject might be enlarged by considering the objections urged by some to yielding obedience to the Divine law, in this matter, as well as by showing the general bad effect of following this course on the parties themselves, their families, the church, and the world at large.

That the above remarks, in connection with Bro. Boyd's communication, may be received in the same spirit in which they are offered, and be the means of doing some good, is the sincere desire of the

EDITOR.

For the Gospel Banner.

"Who are Brethren?"

DEAR BRO. WILSON;—In a former number I asked the above question, qualifying it by saying, "I wish to be understood as asking who are brethren in the Lord Messiah as the human family are all brethren in Adam, &c." My motive in writing the article alluded to was, if possible, to draw forth from certain who claim to be of the one body, an explanation of their reasons for using the term Brother, in the apparently inconsistent manner they have, which has been the cause of trial not only to myself, but to many other members of the body, and a source of triumph, and comfort to the enemy. In the August number of the Banner, Bro. L. H. Chase of Adrian, Mich. defines his use of the term; and I am not sorry that he has done so, but could wish for the truth's sake and for the feelings of some of the brethren, that there had been no cause for such explanation. Such an explanation as the one brother Chase has given with regard to his position, is very far from the understanding of one at least of the unbelievers and enemies to the truth who received his communications, who certainly have been deceived. To illustrate:—Mr. Joseph Marsh, Editor of the Expositor, received a communication from Bro. L. H. C. and in publishing an extract from the same, went a long distance out of the way, (doing that which is unusual in such a case, publishing his style of address, ("Dear Bro. Marsh") to let a certain class of people know, that he, who had denied the validity of his baptism, and esteemed (Mr. M's.) faith no better than that of demons could still address him in a letter as "Dear Bro. Marsh." This was not published accidentally but designedly, and for the very purpose of showing Bro. C's inconsistency, as Elder Marsh, when his attention was called to the matter before the extract was published, gave the

him to it. He should love God and keep his commandments, and love his neighbor as himself. In presenting the truth we believe it to be right, and proper, and essentially necessary to use great plainness of speech, in order that those whose ears have been so long accustomed to the foolish unmeaning twaddle of the priesthood of modern times, may understand what we write and talk about, and not go off with the impression that we believe about the same as all the rest of the religious sects, and that there is no material or essential difference. It should be our aim to show them that true Bible Christianity is entirely subversive of all the different phases of the so-called experimental, good feeling, revival, and anxious bench religion of our times;—and in doing this we have no call to love mankind the less as men, although we may hold their religion as a system of wickedness, as we should all manifestations of the Antichrist, in abhorrence. It was the spirit or disposition of the Messiah, as also of his apostles, to show up and denounce hypocrisy and deceit, and all deceivableness of unrighteousness, yet they were ready even to sacrifice their lives for the love they bore humanity, and this love is true Bible charity; or rather a true signification of that Greek word which our English translators have many times incorrectly rendered charity. The above is kindly submitted in the love of the truth, by

MARK ALLEN.

WOBURN, MASS., AUG. 13th, 1860.

For the Gospel Banner.

Correspondence.

FELT'S P. O., Ingham Co., Mich.,
July 13th, 1860.

Dear Bro. Permit me to express a great pleasure that I derive from the reading of your devoted sheet, touching two great cardinal points of the one faith and one hope, viz.: one is the work of the thousand years reign, condition of the Kingdom, and return of the literal Israel to their promised home, "spoken of by all the holy prophets since the world began." For the belief and propagation of this doctrine I was rejected from church fellowship by the seventh day Advent people, which rejection placed me so out of the fog of their beclouded atmosphere that I was enabled to clearly see that their faith and zeal was much stronger than their testimony, so I recovered myself from the snare of their craft, I mean mentally, for yet I am laboring under the effect of their broken pledges, temporarily. So you see I am indebted to the clear light of this glorious truth for a complete mental extrication from this misguided people. I believe that God calls

things by their appropriate names; therefore what he calls Israel, Zion, Mt. Zion, Jerusalem, &c., we should call also the same. "God's house is a house of order."

The other point I mentioned is Baptism, its object, mode, and relation to the Christian system. I will not spend time to discuss these points here, but simply say, that a well-informed penitent understands in a certain degree why he offers himself for Immersion, for "whatsoever is not of faith is sin." Had I understood the relation existing between baptism and remission of sins, the Kingdom of God, resurrection of the dead, at the time I became religious, some twenty years since, I should not have repeated baptism; and more than this, I should have been saved from many days of severe anguish of mind and extreme suspense, mingled with doubts of the truth of revelation, etc., which are the fruits of the common system of impulse of the present day. God is love,—he is too good to be unkind,—too wise to err. He never has tampered with his creature man, and he will not be tampered with. If we want salvation from sin we must have it in God's own way, or not at all.

In the light of revealed truth, I venture to say, that a man can go to work by the use of means already in his reach, and save himself from sins that are past, and then continue unto life eternal, as easily and with as much understanding as a well-informed mechanic could make a barn. People talk about "getting religion," "coming forward for prayers," "anxious seats," etc. We often hear a room full all praying at once, and teasing God to convert or bless these mourners, as though God was a hard-hearted, unfeeling being, at a far distance off, and somewhat hard of hearing. O, how heart-sickening such scenes appear to those who have opened their eyes to the truth!

I should be glad to obtain some subscribers for your valuable paper. I hope next winter to go out some; if so, I will do my best to spread the circulation of the *Banner*.

Your Bro. interested in the Truth,

MANNING CURRY.

From the Chicago Press and Tribune.

The Soul-Sleepers.—Tenets of a New Religious Sect.

We have the following from a "Soul-Sleeper," a member of a new sect whose zeal and labor may make some noise hereafter. We believe it to be a fair statement of their doctrines:

It has been recently stated in the *Eagle* and *Rural New Yorker* that a "new sect has arisen in the West," styled "*Soul-sleep-*

era,"—people that believe the "soul sleeps with the body." Will you allow me to correct this misrepresentation of "*the soul sleeping with the body*," and state the real views of the so-called new sect? In the first place, they believe that the primary sense of the word "soul," in the Bible, is the *whole man*—the human body or person. What is their proof? See Gen. ii. 7.—"The Lord formed man out of the dust of the ground." Was the *whole man* formed out of the dust? So it reads; no exception is made of any part of the man that was formed out of something else besides dust. What was then imparted to the dust formed man? The breath of life simply. What did this then become? A living soul or person. The same original word in the previous chapter is translated *creature* several times. The plain statement then is, that man was constituted—not half of dust and half of Divinity—but of dust entirely, and then made a living creature by breathing into his nostrils "the breath of life." The word Soul is used in the same sense in Gen. xli. 26; "All the Souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the Souls were three score and six." Ezek. xviii. 4, "The Soul that sinneth, it shall die." That is, the person shall die, or, human creature. David says, Psa. xlix. 15, "But God will redeem my Soul from the power of the grave." In this case, "my soul" means myself, or, my life, that might be under the power of the grave. The Psalmist could not speak of redeeming an immortal soul from the power of the grave. King Hezekiah also says, Isa. xxxviii. 17, "But thou hast in love to my soul delivered it from the pit of corruption." Then it is certain that the human soul or creature is corruptible, and liable to the power of the grave or "pit of corruption." Again, Paul uses *soul* in this same primary sense: (Acts xxvii. 37,) "And we were all in the ship three score and sixteen souls." Then, in describing the shipwreck, he says these souls escaped drowning, some by swimming and others on boards and broken pieces of the ship. Can't drown an immortal soul, neither can such a soul or disembodied spirit escape death or drowning by floating on a board. Rev. xvi. 3, "And the second angel poured out his vial upon the sea, and every living soul died in the sea;" i. e., every creature. How commonly do the papers speak of souls perishing by shipwreck, meaning the people on board! Thus, nobody holds the absurd notion that the soul sleeps with the body, for it would be the same as to say "the body sleeps with the body." But man himself "sleeps in death's dark gloom, until the final morning wakes the slumbers of the

tomb." The question is not whether the soul or spirit sleeps with the body in death, or Hades, but whether men, persons or souls sleep in death until the resurrection. Let the plain testimonies of the Bible solve the question. Job, xiv. 12, says, "So man lieth down and riseth not, till the heavens be no more, they shall not awake or be raised out of their sleep." David, Psa. xvii. 15, says, "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Daniel, xii. 2, "Many that sleep in the dust of the earth shall awake, some to everlasting life," etc. Jesus, John xi. 11, says, to his disciples, "Our friend Lazarus sleepeth." He cried with a loud voice, "Lazarus, come forth," (not down.) "Paul says to the Thessalonians, "I would not have you ignorant, brethren, concerning them which are asleep." "If Jesus died and rose again, even so also them that sleep in Jesus will God bring with Him." "We who are alive and remain shall not prevent those who are asleep."

But enough. If these testimonies do not establish the fact that the saints "sleep in the dust of the earth—in Jesus," and will awake with God's likeness to everlasting life on the morning of the Resurrection, the Bible can prove nothing. SOUL SLEEPER.

The Luxurious Christian.

A luxurious Christian prays, in the good set phrases of devotion, for a spirit of self-denial: that he may endure hardness as a good soldier of Christ; that he may take up the cross and follow Christ; that he may be ready to forsake all that he hath and be Christ's disciple; that he may not live unto himself; that he may imitate Him who went about doing good, and who became poor that we might be rich. In such a prayer there may be consciously, no insincerity, but a pleasurable sympathy, rather, with the grand thoughts and the grander feelings which the language portrays. The heart is buoyant with its gaseous distention to the bounds of its great swelling words.

This lover of the pride of life does not discover his self-inflation, till conscience pricks him with such goads as these, "Are you living for the things you are praying for?"—"What one thing are you doing for Christ which costs you self-denial?"—"Are you seeking for opportunities to deny yourself, to save others?"—"Are you willing to be like Him who had not where to lay his head?"—"Can ye be baptized with the baptism that He is baptized with?" If then this estimate one is not roused to a more Christ-like life by the uncovering of his hypocrisy, what a sickly murmuring of self-reproach fills his heart at the collapse of that prayer!

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord..... I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—JESUS. *"The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."*—Rev. xi. 15.

B. WILSON, Ed.]

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[VOL. VI., No. 11.]

For the Gospel Bauer.

What the True Gospel is.

THE GOSPEL—WORLD-WIDE FOR UNIVERSAL MAN.

But deliverance will come at last. Now when all kinds of human systems have been tried and failed, *God is going to interpose*, and demonstrate incontestibly the superiority of His government. It is necessary that this should be done also under the present natural regime of things, before the close of human probation. Though the nations have no claims upon his clemency, yet it is in his purpose to save them as an act of free grace, unsought and unmerited. Yet not without agents nor conditions, nor by any coercive influencing of man's will. God never compels conversion. This is purely a voluntary act of man's free-agency, and a mental and moral process produced by enlightenment, conviction and obedience.

Now what the world most needs is a Theocracy, or government of God. The original sin was disobedience, and a forsaking of him, so only by a return to allegiance, can men be blest. The restoration of the Divine government is therefore the world's *only hope*, the one great panacea for all its evils. We do not mean the general providence and superintendence of God. *That* has never ceased. But we mean the acknowledged and visible rule of Jehovah. He once had such a kingdom on earth. Saul, David and Solomon acknowledged their kingdom of Israel to be Jehovah's. 1 Chron. xviii. 14; xxviii. 5; xxix. 23. But it has long since been overturned, and its elements all scattered so that God has now no kingdom on earth, therefore there is no Theocracy. Yet there is many a pledge given that it shall be restored, and when that transpires, it will give *new life* to the world, it will be Earth's salvation,—for it will be under a glorious heaven-sent King and Constitution.

Let us see *how*, and *by what means* this is to be done, and what will then be its *nature*.

I. It will be by means of the *personal presence and agency of the Son of God*, who will return from heaven for that purpose. He is the Man at God's right hand whom He has made strong for this work, Psa. lxxx. 17; the Lord's Anointed, to whom "the nations have been given for an inheritance, and the uttermost parts of the earth for his possession," Psa. ii. 6-9; the man whom God has ordained to judge (rule) the world in righteousness, and who was raised from the dead for that purpose, Acts xvii. 31. "Arise, O God, judge the earth for thou shalt inherit all nations," Psa. lxxxii. 8, &c. "I saw in the night visions, and behold, one like unto 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," Dan. vii. 13, 14. "He ascended on high, to receive gifts for men, yea for the rebellious also, that the Lord God might dwell among them," Psa. lxxviii. 18; Eph. iv. 8. The heavens have received him until the "Times of Restitution of all things" arrive, Acts iii. 19-21. "The Lord cometh to judge the earth with righteousness, and the people with his truth," Psa. vi. 6-8; ix. 8; "Behold the Lord God will come with a strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him," Isa. xl. 10; lxii. 11; Rev. xxii. 12. Those who talk of bringing about the Millennium without him will find it a hopeless task; for the work of converting the heathen by moral suasion, in which Gentile missionaries have been engaged very extensively for the last 30 or 40 years, is a futile hope. The world grows worse instead of better on their hands, and what has taken them many decades of years to build up, is undone in as many weeks or days, by reactionary agents which they did not expect.

(E. g. The late Hindoo and Syrian massacres, which scattered mission-settlements like chaff.) It is like the stone of Sisyphus which tumbled down hill, every time he gained the top, with far greater ease than with which he rolled it up. Jesuit and Protestant propagandists are neither wise enough, good enough, or *strong* enough to accomplish anything permanent. They are ignorant of the gospel and the purposes of God themselves, so how can they successfully teach others what they do not know, and expect the divine blessing? It cannot be. Those whom they convert, will need converting over again. Besides they are too weak to reach and grapple with the evils they essay to remove. But Christ when he comes, will commence the work more wisely, by striking at the root of the evil, of which their very systems form a part. He will use the strong arm of power to overthrow the civil and ecclesiastical oligarchies of the world. The first blow must be struck at kings and priests-hood, for it is these which enslave the masses both mind and body, and little can be done to free the people till these are taken out of the way. These make the people to labor as it were in the fire, Hab. ii. 13, 8; and hold them in a bondage and darkness almost as great as Egypt's of old.

And can any one be so stupid as to believe that the "powers that be" will quietly give up their authority to Jesus when he comes, without a struggle to retain it. If such there are, who thus think, they are grievously mistaken in their views of human nature, and ignorant of Scripture teachings. It would be what unregenerate man is seldom in the habit of doing. Those who sway the sceptre love power too well to give it up so easily. Oh no! it is not by mild and gentle means that the kingdoms of this world will become Christ's, or the Image empire fall; but by smiting and shattering them with violence, like a potter's vessel, and then grinding them to powder by the going forth of irresistible judgments against them. Dan. ii. Psal. ii. 9; Isa. ii. 12, &c. "Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," Isa. xxvi. 20, 21; xxvii. 1; "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." Isa. lxxvi. 15, 16; xxx. 27-33; Mal. iv. 1; Deut. xxxii. 35-42; Ex. xv. 3; 2 Thess. i. 6-8; Rom. iii. 5, 6. Particularly upon the rulers and their willing tools their subservient priests, police, spies, fleets, and armies, and whatever else their strength consists in—the first and heaviest judgments will fall, for the present organized

military monarchies are the great obstacles to the progress of truth and liberty; and till these are removed there is small chance of reaching the masses. Isa. xxiv. 21, 22; xxvii. 13, 14; xxxvi. 1-8; lviii. 1-4; Psal. lxviii. 12, 14, 30; xli. 6-9; lxxiv.; cx.; xxiv. 7-10.

A whirlwind of wrath will go from nation to nation to the ends of the earth, Jer. xxv. 31-33, 15-30; and a fire will be sent "on Magog and them that dwell carelessly in the isles," Ezek. xxxix. 6. A woe is pronounced against those who decree unrighteous decrees, and an enquiry made of them what they will "do in the day of visitation, when the Lord makes inquisition for blood," Isa. x. 1-4. To such is the solemn warning addressed in Isa. xxviii. 21, 22. "The Lord shall rise up, he may do his work, and bring to pass his act, his strange act. Now therefore be not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth."

A mournful description is given in Isa. lix. of the dplorable state of Israel and the nations just before the second advent of Jesus. But it is cheering to read of the glorious intervention of Messiah, and its result: "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." To accomplish these things more effectually, Jehovah will *more than once*, cause them to gather their armies in order to shatter them with one mighty blow; first under Gog, Ezek. xxxviii.; xxxix.; Joel iii; Mic. iv. 12; Isa. x; xxx. 27, 28; Zech. xii. 1-4; xiv. 1-4; Dan. xi. 40-45; xii. 1; Rev. xvi. 13, 14, 16; and again under the Beast and the false Prophet, Rev. xix. 19-21; and perhaps Psal. ii. 1, 2; xlvi. 4-7; which must be a distinct gathering from the first. "Therefore wait ye upon me, saith the Lord, 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," Zeph. iii. 8.

These judgments will not only be executed by Christ, but his brethren the saints, raised from the dead, (Hab. ii. 7) will have the same powers, and will use them, Rev. ii. 26-28; Psal. cxlix. 5-9.

And as we showed before, the armies of Israel will be the great agents employed to punish and subdue all nations to the ends of the earth, and make their Messiah's power felt from the farthest Orient to the utmost Occident, which will of course include these United States. Numb. xxiii. 19-24; xxiv. 5-9, 17-24; Isa. xi. 14; xxviii. 4, 7, 11, 12;

Psa. xlviii. 2, 3; lxxviii. 23; cxliv. 1, 2; xviii. 27-47; Zech. xii. 5. 8; Psa. lx. cviii. See also Psa. vii. ix. x. xi. l. lviii. lxxviii. 8-12; lxiv. 8-10; lxxviii. 1, 2, 21, 23; lxxxix. 9, 10; xcii. 7-11; xciv. xcvi. 3-5, 7 8; lix. 13; lv. 23; lxxxiii. 18; cvii. 40-43; and Dan. iv. 17; Isa. xxxvii. 20; xl. 21-24; as illustrative of the character and acts of him who is justice itself; and who declares that when he receives the congregation, He will judge righteously. See a declaration of the King's intentions and the principles on which he will govern. Psa. lxxv. ci. The consequences of these things will be most salutary. Awed by these sublime displays of divine power and wrath: "The lofty looks of man shall be bowed down, and the Lord alone shall be exalted in that day." Nay even the stupid idolator cowed by the awful terrors of that day, when the powers of heaven are shaken, will be convinced by ocular demonstration that there must be a mightier power than that of his idol-god. So he will cast them into the caves of moles and bats, and rush to the fastnesses of the rocks; "for fear of the Lord, and for the glory of his majesty, when He arises to shake terribly the earth," Isa. ii. 10-22. The idols he shall utterly abolish." And when the remnant of Gog's army carry the news of their amazing overthrow into the countries from which they came, the effect will be that many of the people will voluntarily bring the scattered seed of Israel which are found dwelling among them, to the Lord, to Jerusalem, as a kind of peace-offering for having fought against them. Javan, Pul, and Lud; and the ships of Tarshish, the isles afar off, (the British) are mentioned as being among the first and readiest to render this service, and to give in their submission to Israel and their King, Isa. lxvi. 18-21; lx. 9; xlix. 22, 23; li. 5; Psa. lxxii. 10. After almost every prediction of future judgments, the prophets show the effect on the people by declaring that the heathen, (or nations) "shall know that I am Yahveh;" and though this is not sufficient of itself to determine their conversion, it tends to support that inference, especially when backed by other more positive testimonies that such will be the final result. Thus after the overthrow of Gog's army, it is said; "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 the Lord," Ezek. xxxviii. 23; "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them" . . . "in the day that I shall be glorified saith the Lord God," xxxix. 13, 21. When the judgments of God are abroad in the earth, the inhabitants will learn righteousness, Isa. xxvi. 8-11. When

the song of Moses and the Lamb is sung, its burden will be; "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou KING OF NATIONS. Who shall not fear thee O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest," Rev. xv. 3, 4. Oppressed humanity, Deut. xxxii. 43; and the persecuted saints, will then be called upon to rejoice at the destruction of their foes. Psa. xxxviii. 4, 5; xlviii. 11; lviii. 9-11; xciv. xcvi. 8; lxxxiii. civ. 35; Rev. vi. 9, 10; xix. 1-6; When these things transpire at the close of the seventh angel's trumpet-blast will be heard voices, saying; "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever," and the 24 elders; "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, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth," Rev. xi. 15-18. Thus sublimely will the Day of Judgment and of vengeance hold its course, till all his enemies fall before the conquering King. Besides these majestic displays of power; the fertilizing of the barren wastes of Syria, Isa. xxxv. lx. Isa. xli. 19-21; and their peopling with the restored seed of Abraham, cannot fail to exert a mighty influence on the whole world, especially upon the more enlightened nations among whom the Bible is found. This glorious fulfillment of prophecy will confound them all, Ezek. xxxix. 23, 27; xxxiv. 29, 30; xxxvi. 22-26; when Jehovah's Sanctuary is in the midst of Israel for evermore, xxvii. 28. Indeed, mercy and restoration from captivity and degradation is promised to many nations who were once the enemies of Israel; some by *occupation* of their lands by the increasing seed of Jacob, for their seed shall inherit the Gentiles, and break forth on every side, Isa. liv. 1-3; Amos ix 12. Thus it will be with Philistia, Psa. lxxxvii. 4; Obad. 20; Moab, Isa. xvi. 3-5; Jer. xlviii. 47; Ammon, Jer. xlix. 6; Isa. xl. 14; Edom, Psa. cviii. 8-10; Obad 19; Amos ix. 12; Num. xxiv. 18; Syria, Zech. ix. 1; Isa. xvii. 7; Tyre, Psa. xlv. 12; lxxxvii. 4; Isa. xxxiii. 18; Arabia, Psa. lxxxii. 9; Isa. lx. 6, 7; and others because of their close proximity to the "blessed land," as Egypt, Jer. xli. 26; Isa. xi. 16; xix. 18, etc.; Assyria, Isa. xix. 23-25; Elam or Persia, Jer. xlix. 38, 39. Princes will come out

of Egypt; Ethiopia will soon stretch out her hands unto God; and the Sabaeans submit to Israel, Psa. lxxviii. 31; lxxxviii. 4; ex. 3; lxxii. 10; Isa. xlv. 14. Even Sodom is to be restored also, Ezek. xvi. 53-55.

But it is not by judgments alone, that the work of salvation is to be wrought. The design of these is only to break the fetters, and remove the barriers that stand in the way of the expansion of the universal empire of Jesus. The decree has gone forth, that to him "every knee shall bow," Isa. xlv. 23; Phil. ii. 9-11; for he must reign till he has put down all enemies,—all other authority and power, 1 Cor. xv. 24, 55; Psa. cx.; Heb. x. 13; Acts x. 36. In order to effect this it is necessary at first to use coercive measures, as we have seen, for selfish tyrants will not relinquish their power without a struggle to retain it. Yet even before their overthrow they will have first been warned by the *ainian* Good Message, called the "everlasting gospel" in Rev. xiv. 6. The gospel was once preached to all the people of the Roman earth, by the apostles, as Jesus commanded; but as the nations have long ago forgotten it, and as the known world is now so much larger, it behoves to be again proclaimed. And this will be done by the *angelos* or messenger who passes through mid-heaven, with the sublime commission detailed in ver. 6, 7, commanding all to fear God, and forsake idolatry, because the "hour of judgment is come"—both judicial and regal. This "good message of the Age," is probably the Law which goes forth from Zion. But be that as it may, certain it is, that one will be sent forth.

(TO BE CONTINUED.)

For the Gospel Banner.

Animadversions on Major Philips' Geographical-Scriptural Discoveries.

In common with many others, I have read with much pleasure the address of Major Philips; interested as much in the satisfactory developments which he has given concerning the division and settlement of the "land of promise" as by the fact that these and correlative things have thus received an introduction to public notice which will ensure the attention of the intelligent and scientific portion of the community. The British Association of Science having now become an institution of scientific orthodoxy, the observations of the Major have acquired a *prestige* which they could hardly have got by any other means. His gratulation we express frankly enough, yet only find it right to call the attention of brethren to some of the minor arguments of the paper which appear to us inconsistent in a very important point.—Page 9 of the pamphlet in question:

"If we draw a line to represent the major axis of the Mount of Olives, and divide that line by a perpendicular thereto, we shall find that on the east the division immediately reaches the Dead Sea; and on the West, if prolonged so as to indicate the course of a very great valley, it will reach unto Ascalon, whereof the *ae* changed into *z* produces Azalon, and cutting off the termination *on* will bring the valley unto Azal on the coast of the Mediterranean, fulfilling scripture where it is written, 'Ascalon is cut off the remnant of their valley.' Up the centre of the Mount of Olives runs the little valley of Achor, whereof it is written, 'I will give the valley of Achor for a door of hope.'

Turning to the prophecy of Zechariah, in which alone there is any intimation of this earthquake valley, its locality and direction, we find that the term Azal is used in chap. xiv, while Ascalon (Ashkelon) is used in chap. ix,—suggesting that the prophet indicated two different places by the two different names. Wherefore then use such liberty with the one as to confound it with the other? The same process might metamorphose *Jerusalem* into *Jericho*, or suggest Aijalon instead of Azal. Besides, the alteration is effected with this incorrectness as its basis, the Greek form of Ashkelon (Ascalon) is taken, while the Hebrew form of Azal is obtained; whereas, if the Greek words used in the Septuagint be accepted in both cases, we have *Ascalon* for the one, and *Iasod* for the other. A difference which would baffle the ingenuity of the most skilful to subject it to such hermeneutic transmutation. This therefore I deem an unwarranted and quite untenable course to follow with those names.

But where is the foundation for this idea of the great valley reaching to Ascalon, *west* of Jerusalem? Reading Zech. xiv. carefully, but simply, one is naturally impressed with the idea that Jerusalem is the stand-point of the description of those changes and phenomena of the advent of the Lord. The mount of Olives is on the east of Jerusalem. The mount is to be divided by an earthquake, running east and west, i. e. from Jerusalem, *eastward*, forming a great valley, reaching to Azal. Our first conclusion very naturally is therefore that Azal is east of Jerusalem. Dr. Barclay,—an excellent, because an experienced authority in the topography of Jerusalem and its vicinity, informs us that there is "a valley called WADY ANAK-NAZAL, leading up to Mount Olivet, opposite Jerusalem, may not"—says he—"this Nazal have some connection with the Azal to which the valley of the mountains is to extend,"—suggesting—"the transition of Azal to Nazal is by no means too violent for a Hebrew name to undergo in the mouth of an Arab; and besides,

as the valley takes its name from an *ain* or fountain or its border, the *n* may properly belong to the *ain*, and the difficulty of separating the *n* from the *a* in pronunciation may have led to its permanent connection. But be this as it may, the place is situated due east of Jerusalem in the precise direction indicated by the prophet.*

Again, the quotation of Jeremiah by the Major in support of his conceptions, is as unwarrantable; how can we suppose that *thus* the scripture is fulfilled which says "Ashkelon is cut off the remnant of their valley," when we find this saying delivered not concerning the opening of a new valley from the head of the Dead Sea to the Coast of Ashkelon, but concerning the smiting of the Philistines by Pharaoh—probably about the time of the seventy years captivity. (See Jer. xviii.) Of like value is the quotation of Hosea—"I will give the valley of Achor for a door of hope." This valley is between Jericho and Ai 12 or 15 miles distant, and not about Mount Olivet at all, (see Joshua viii. 24, 26,) whether it may have any remote connection with the Olivet valley is another question.

Having thus attempted to show the mistakes of the Major regarding the extent of this earthquake valley, let us consider what are the prophetic indications of the character of the vicinity of Jerusalem during the era in question. As acknowledged by modern authorities the surface of the Dead Sea is about 1300 feet below the level of the Mediterranean, and nearly 4000 feet lower than Jerusalem. At the present time, its borders are not only uninhabited and unfrequented even by the wild Arabs, but cursed with barrenness, and the most chilling aspect of desolation—the blight of the Lord is still on the Dead Sea. But its future in relation to Jerusalem, or the sanctuary of the Lord, is very strikingly indicated, and correctly detailed by the prophet Ezekiel. According to his account—chap. xlvi. 1–12; a stream will rise out of the house of the Lord and flow eastward, and probably receiving accessions from various fountains on the way, to augment its volume so much that at the distance of less than two miles it shall be an unfordable river. This river is to heal the Dead Sea, and will possibly pass through the valley above referred to, corresponding to the living waters which shall go out from Jerusalem, half of them towards the former sea, and half of them toward the hinder sea, in summer and in winter it shall be," i. e. a perennial stream, Zech. xiv. 8; and also the "fountain which shall come forth of the house of the Lord, and shall water the valley of Shittim,"

towards the north of the Dead Sea. Joel iii. 18. When it is remembered that Jerusalem is about 2600 feet above the level of the Mediterranean, we have no difficulty in imagining how a valley may be opened in the vicinity which should afford an exit for the other stream to the hinder (or Mediterranean) Sea, by the way of one of the other valleys which run down to the Philistian sea-board, at the time when the mount of Jerusalem is constituted the great watershed for both east and west Palestine. This will render an exact fulfilment of the word of the Lord by Isaiah, (xxxiii. 20–22,)—"Thine eyes shall see Jerusalem a quiet habitation, . . . there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby, etc." This description, it is submitted, will hardly accord with the busy commercial aspect of the Holy City, as indicated by Major Phillips, when the changes he speculates upon, by the inrush of the Mediterranean "shall cause the commerce of ancient Petra and of Tyre to centre in the emporium of the Holy City, the City of Jerusalem, and when the Sea, the Dead Sea shall receive the living waters of the ocean and thus shall be formed the great pool of Jerusalem, the harbor for the commerce of the world."

The further changes, according to the hypothesis of the Major, is rendered somewhat doubtful by this consideration, "but while the healing of the Dead Sea is effected in so far as to supply a fishing ground round the northern extremity, from En-gei on the Judean to Eneglaim on the Moabite side of the Lake; yet "the miry places thereof and the marshes thereof shall not be healed, they shall be given to salt," Ezek. xlvi. 10, 11. Is it not so that those marshy places are in the southern extremity, towards the cursed land of Edom, Joel iii. 19; and therefore at the mouth of the valley of Arabah? But on this point we dare not be too dogmatical; seeing the filling up of the Dead Sea even by a milder stream than the Major supposes, may effect by hydrostatic pressure the clearing out of the sands of that old river bed, and renew the supposed ancient connection between the Jordan and the Red Sea.

But finally, the alteration of the current of the Nile, and the choking up of the Sea of Suez, referred to in the pamphlet in question being predicated upon the influx of the Mediterranean by the "Straits of Azal," which, if the above showing be correct, we have no ground for supposing, we are left to other means for the fulfilment of the prophetic word regarding them, if indeed they are to be expected at all. Without doubt the Lord has means in reserve to accomplish

* City of the Great King, page 616.

the destruction of the tongue of the Egyptian Sea, but the question is still open as to the river of Isa. xi. 16; xxxvii. 12; being anything else than the river Euphrates and the Nile, in order to the gathering of the children of Israel; and not at all to an alteration in the direction of the stream of Egypt.

Let these matters be examined carefully and without bias, and we may expect correct conclusions on the part of all. On the former part of the Major's argument I have nothing more to remark than that a certain looseness in quoting the prophets, in support of his very rational construction of the lines of division tends rather to weaken than to strengthen his ingenious and plausible geography; as witness Zech. i. 16; Isa. xxviii. 16.

GEORGE DOWIE.

Edinburgh, Scotland, Sept., 1860.

For the Gospel Banner.

Editorial Wanderings.

In compliance with a standing invitation of twelve months from brethren in Boone county, to visit them, and recent urgent requests from Bro. Reed, of Harvard, Melfenny Co., to attend a Discussion, we left Geneva for that place, on the morning of Sept. 17th, by the circuitous route of Chicago, traveling double distance in order to save time. Wife accompanied us on this tour, for the benefit of her declining health. We both safely arrived at Harvard a little after noon, and were met at the station by Bro. Reed, who kindly conducted us to his residence. For the information of our readers in other parts, we may mention that Bro. Reed is a young man of considerable ability, whose talents are at present, and have been for some years past, entirely devoted to the preaching and defence of the "Faith once delivered to the saints," for which he earnestly contends. His plain and forcible manner of presenting the truths of the Gospel, arouses much opposition from the sects, and as a consequence he is frequently challenged to Debate on various questions which are held as scriptural by the orthodox. The Discussion, to commence in the evening, was to be with one Mr. Hull, a Seventh-day Baptist, who was to take the negative of the proposition, "Resolved, that death, or the destruction of animated being, is the penalty of God's law, to be inflicted on all the finally impenitent." The Debate continued four evenings, when Bro. Reed summed up and concluded his defence of the proposition, apparently much to the dissatisfaction of Mr. Hull. We understood from the published notice that the Debate was to continue for five evenings, but Mr. Hull would not discuss on the Friday evening, because his Sabbath commenced at that time, and Saturday or Sunday evening

would be inconvenient, so he wished it deferred till the following week. On account of having to leave for Central Wisconsin on Monday, Bro. Reed could not consent to this, but offered to discuss the whole of Friday and Saturday, if necessary. Neither party could agree, so the matter ended. Mr. Hull, however, was informed if he would wait a week or two, Bro. Reed would meet him again. We are informed that on Tuesday, Oct. 9th, the Discussion was resumed, but with what result we know not. We shall refrain from making any comments on the merits of either disputant. The speeches were reported with the intention of being published in pamphlet form, so that our readers and others may read for themselves. Much interest was manifested by the hundreds of persons present every evening, many of whom came a distance of several miles. It was announced at the close of the discussion, on Tuesday evening, that we should speak to the people at two o'clock on Wednesday afternoon, which we did from Gal. iii. 26-29, endeavoring to present in a plain and simple manner the *faith*, the *means* of adoption, and the *privileges* of the children of God. As there were some present who were not altogether clear in their views of the requirements of the Gospel, we hope our remarks on the absolute necessity of "obedience to the faith" may not be lost. No one can become a child of God except it be "through the *faith*." Who can say, intelligently and truthfully, that he or she is a child of God, who is ignorant of the *faith*? And though a man belonging to a sectarian church should become instructed in the Gospel of the Kingdom of God, does the simple fact of his enlightenment constitute the *obedience* required? Is this putting on Christ? Or is an immersion in water *without* this knowledge, equivalent to an immersion *with* it? If so, then faith is of little account compared with baptism; the commission may be reversed; the apostolic practice being wrong, and the present teaching and practice of sectarian churches right.

Whilst sojourning at Harvard we had the pleasure of meeting with Bro. James Wood, formerly of Rockford, but now a resident of this place. Bro. Wood is a tailor by trade, but from want of employment has been driven away from his former friends and associates to obtain the necessaries of life. We were happy to learn that his prospects were brightening. Here also we were met by Bro. A. D. Barnes and wife, who had come from Bogus Corners, in Boone Co., a distance of 13 miles, with a conveyance to take us to his house; but as Bro. Reed insisted on our staying till the Debate was over, and prom-

ising to forward us on Friday, they left without fulfilling their design. Before leaving, however, arrangements were made that we should meet the brethren and the public at a stone school house, near Bro. H. Fish's, on Sunday at 1 o'clock, for the purpose of breaking bread, etc., and speaking to the people. Accordingly, on the following day, Bro. Reed took us as far as Chemung, to the house of a worthy brother in the faith, of the name of Stewart, with whom we took dinner. After an hour or two of pleasant conversation Bro. Stewart sent us forward in his own conveyance to Bogus Corners, where we were hospitably received by Bro. Barnes. Here we had much profitable conversation on things relating to our faith, and was introduced to the acquaintance of two brethren recently added to the church,—Bro. Connible and Bro. Barnes, an aged gentleman of 74, and the father of our host.

On Sunday forenoon, a little while before we were ready to start for the meeting, brethren Wood, Stewart and Simmons, from Harvard and Chemung, called, and passed on their way to the school house. We soon followed, and on arrival at Bro. Fish's were agreeably surprised to find brethren Keeling, from Rockford, who had only received intelligence the previous evening of this meeting, and had come a distance of 20 miles to meet in communion with those of "like precious faith." The school house being occupied by a Methodist class-meeting we had to wait our opportunity, so that the hour of meeting was deferred to two o'clock. When convened, Bro. Fish took the lead in calling our attention to the order of the Lord's house, and setting before us the memorials of the Lord's death. After breaking bread and offering a song of praise, we were invited to address the brethren, which we did from Titus ii. 11-14, endeavoring to exhibit the abounding favor of our God, and the lessons it teaches us, while we are looking for the glorious appearing of our Lord Jesus Christ. O that our brethren in general were more impressed with the necessity of being prepared for that sublime event!

Our short visit with the brethren in this locality was of a pleasing character. Being our first interview with some of them, we had not much opportunity to become acquainted, but their apparently sincere, earnest, and intelligent manner favorably impressed us. And though some may eat and prefer beef and mutton to swine's flesh, or abstain from tobacco and alcoholic drinks, for the good of their own health, and the benefit of their families, yet they are not so ignorant or uncharitable as to say, that those who are not so far enlightened, or do not see the necessity of adopting this course, are of the

"Apostacy," the "Flesh," and the "Devil." They make no "crochets" of these matters, or adopt them as *tests*, as our worthy brother Thomas has been misinformed, and which he has circulated as true. No one who has any *knowledge* of these brethren, and regards speaking the truth, will say so. Nor do we know any brethren who are guilty of this. But we do know many readers of the *Herald*, who hold its editor in high estimation for his work's sake, and the benefit they have obtained from his writings, who feel very sorry indeed at the bitter and denunciatory spirit which he has shown of late towards brethren who do not see eye to eye with him in these minor matters. Witness the uncalled for and it may be added unjustifiable expressions, used by the Dr. when alluding to these things. See the June, August and September Nos. of *Herald*, pages 134, 138, 200. We are glad to hear that our brethren in Henderson "hold their own," and rejoice in "THE SIMPLICITY THAT IS IN THE CHRIST." We happen to know some of them, and from our short acquaintance formed a very favorable estimate of their Christian character, of which we have often spoken to others. But suppose they should become infected with "*porkism*," and quit raising and using *swine's flesh*, because they are convinced that scrofulous diseases are entailed by its use, and because they find it always spoken of in the scriptures with disapprobation, would that be a proof that they had departed from the simplicity of the Gospel? Or suppose that from the bad effects of *tobacco* on their own physical organism, producing indigestion, impairing mentality, and blunting moral sensibility, they should embrace "*antitobaccoism*," and consequently should neither use nor raise it to be used by others, would that prove that "their brains are addled and softened," "their minds befogged by the thinkings of the flesh," and "their scriptural knowledge and intelligence impaired?" Or, having become convinced of the aforesaid principles, and having now little use for bond-servants, they should become practical "*abolitionists*," and should emigrate into "a region as beautiful as that in which we dwell," who could censure them for so doing, or denounce them as "zealots in crochetry," "demonized," "tatterdemalion souls," and "puling imbecilities of the flesh?" We do not see that any brother is of necessity a *better* Christian, or more acceptable to God, because he uses pork, loves tobacco, drinks intoxicating liquors, or keeps slaves; or that another brother is any the *worse*, because he may abstain from any, or all of these things. We know of none who make these "*crochets*" a "standard of morals." True, there are a few brethren in Toronto who have made a "crochet" of

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W. C. C.
Dr. Reed

abolitionism, with whom we have no sympathy whatever. In this matter we think they are decidedly wrong. Brethren in this locality have no such idea, nor have we, as it has been reported; our visit to Henderson two years ago, and our replies to questions proposed to us by the brethren while there, are proof sufficient on this point.

While on the subject of "crotchets," we may as well allude to "vegetarianism," "unleavened-breadism," and "decoction-of-raisinism." As to *vegetarianism* we only know of four brethren who practice abstinence from all kinds of flesh, and this not as a religious duty, or as any part of religion, but because they find they enjoy better health without flesh food than with it. All of them are young, and adopted the course before they became members of Christ's body; one of them in order to counteract a tendency to scrofulous disease, which was already making its appearance on his person, and from which he was soon delivered. Here we discover no "crotchetry" whatever. It did not interfere with their belief and obedience. In our opinion if some others, their seniors in years, had from their youth up practiced the same things, they would now enjoy better health, and in consequence be better able to work for their Lord and Master. In this course of conduct we see nothing objectionable or reprehensible. There is nothing "fanatical" or "hypocritical" about it. Nor is it a "vagary of the flesh."

As to "*unleavened-breadism*" and "*decoction-of-raisinism*," our brethren in Boone Co. had the first but not the second, dropping the *ism*. Now why should our good brother Thomas make use of these and kindred epithets, expressive of his strong dislikes, instead of pointing out and proving by argument and scripture that brethren are doing that which is highly wrong by thus showing forth the death of Christ? Again, even in this matter, we are not aware of any of our brethren who make a "crotchet" of it, as they are charged. There are many, however, who use both unleavened bread and unleavened wine. If they are wrong in doing so, let it be shown. They are open to conviction. They only desire to follow the teachings of the book, and would impose no opinion or practice upon any brother not found there. When our Lord instituted the supper he used unleavened bread; no one we presume will deny this. Then who has a right to condemn, or hold up to contempt, brethren who choose to follow his example in this respect? As the paschal lamb of which he and his disciples had just eaten, was no doubt such as the law required, without blemish, and therefore a fit representative of himself, "who was holy, harmless, and undefiled," so also the

bread being unfermented was untainted with the principle of corruption, and a fit symbol of that "body which was broken for us." The bread now being the representative of his body, reminds us of "Christ, our paschal lamb, slain for us." Should not the symbol harmonize with that symbolized? Bo pure, uncorrupt? We think so, but do not dictate. So also of the wine. Did Jesus use *fermented* wine and *unfermented* bread at the passover? It seems hardly reasonable to suppose it. Probably it was the inspissated juice of the grape, mingled with water. Lightfoot informs us that the Jews at this feast generally drank four cups of wine which was mixed with water. Jesus calls it "the fruit of the vine" three times, but not once wine. Now we can unhesitatingly say that the principal part of that which is sold as wine is not the fruit of the vine, but the product of the still, and a decoction of logwood chips and other vile compounds. Is this vile stuff, containing in it the elements of death, a fit symbol of the life-giving blood of Christ? The inspissated juice of the grape mingled with water, or even "a decoction of raisins," which are dried grapes, would be a far better representative of that "precious blood." Though we thus think and act, we claim that we have a right to do so, and no one has a right to interfere with our liberty; nor is "the little vitality we possess exhausted upon these humanisms." Which practice is a "humanism," and most akin to "the wisdom that descendeth not from above;"—that which adheres closely to the example of our Lord as exhibited in the establishment of the institution, or that which follows custom, and the taste of a perverted and depraved appetite?

But enough of this for the present. The subject has been forced upon us, or we should never have touched it. Sometimes it is necessary to assume the position of self-defence. If we made *isms* or *crotchets* of any of these things, and preached them as essential components of the truth, then we should feel called upon not merely to defend our own positions, but to assail those of our opponents. We only wish for peace, and union, and love. We have endeavored, and do endeavor, to cultivate that "love which suffers long and is kind; which envies not; which vaunteth not itself, is not puffed up; which does not behave itself unseemly; which seeks not her own; is not easily provoked; thinks no evil;" knowing that without this Godlike principle, faith and knowledge and gifts and self-sacrifice, are only as "sounding brass, or a tinkling cymbal.

But to return. After spending two or three days very agreeably in Br. Fish's family, we departed for S. W. Coffman's, Adeline,

Ogle Co. This was no part of our programming, for we had obtained return tickets from Chicago to Geneva; but having received a pressing invitation whilst at Harvard from our friend Coffman to return home by way of Adeline, we acceded. We took cars at Beloit on the Racine and Mississippi R. R. for Freeport, arriving there at four o'clock. Wishing to reach the place of our destination that evening, we immediately set out to search for a conveyance. We found a man who had been to market with a load of wheat, who engaged to take us where we wished. The distance was fourteen miles, and we had to travel some in the night. Our guide was a blind guide and took us to the wrong place. Like many guides in religious matters, he thought he *knaw* when he was mistaken, and was mortified when he found it out. Once more obtaining the road, and searching among the bushes, after about an hour's delay, we found our friend's house, and were sorry to disturb them as they had all retired to rest. We knocked and called aloud and the door opened, and we were received with a welcome. How different will be the lot of those virgins who come knocking too late at the door! Not wishing to keep our friend out of bed, we retired almost immediately, and obtained a good night's rest.

Our friend S. W. Coffman, wished to make sundry inquiries about certain matters introduced to his notice by brother Thomas, during his recent visit there, and therefore sent for us to go to Adeline. At present we have nothing to publish concerning them, only to say, that, if necessary, we are prepared to vindicate our moral integrity, and defy any one to *proove* the contrary. We know we may be and have been misrepresented in certain quarters, but that does not affect our real character. Brethren may become prejudiced in consequence, and alienated in affection, but this will pass away when they are better informed. We know our personal interests may be affected thereby, but we will try to take it all patiently, knowing that God is our judge. As to hints about "temporal advantage," making "merchandise" of the truth, seeking "popularity and power," "mixing with errorists," &c., we pass them all by, for they are all untrue, as those who know us best can testify. All these things have ever been contrary to our principles and practice. For years we have sacrificed "temporal advantage" for the truth's sake.

On Sunday morning we spoke to the people at the stone school house on the excellency of the scriptures, from 2 Tim. iii. 14-17. In the afternoon met some friends at Bro. Abraham Coffman's for conversation. In the evening went to Bro. Enos Jacobs,

with whom we remained till Tuesday morning. There are some in this locality who have known the truth for years, but have not yet seen fit to quit the slavery of sin for the service of Christ. We hope for the best, and sincerely desire that they may speedily come out on the Lord's side. Bro. Jacobs took us to the station at Baileyville, on Tuesday morning, and at 11 o'clock we were homeward bound, arriving at Geneva about four o'clock, somewhat improved in health, and on the whole pleased with our visit.

EDITOR.

For the Gospel Banner.

The Apostles' Law of Ordinances Delivered.

Submitted in Love to the Brethren Scattered Abroad.

Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you, 1 Cor. xi. 2, for I received of the Lord that also which I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread and gave thanks, . . . after the same manner also he took the cup, when he had supped, saying, This cup is the new (or Abrahamic) covenant in my blood. This do ye, as oft as ye drink it, in remembrance of me; for as oft as ye eat of this bread, and drink of this cup, ye do show forth the Lord's death till he comes, 23-26 vs. This is that form of sound doctrine delivered to the Corinthian brethren for their obedience of faith, which the apostle in ch. xv. calls the gospel. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless you have believed in vain. This form of doctrine reminded them of the Abrahamic covenant, confirmed in the blood of Christ, and brought into force by virtue of his death, and also of the condescending love of Christ, in laying down his life for them, and by the obedience of which they were to keep him in remembrance until he comes. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, etc., 1 Cor. xv. 3. He delivered to them a doctrine, called the Apostles' doctrine, Acts ii. 42. Only let your conversation (or conduct) be as it becometh the *gospel* of Christ, that is, stand fast in one spirit, with one mind, striving together for the *faith* of the *gospel*, Phil. i. 27. If there be, therefore, any consolation in Christ, if any comfort of *love*, if any *fellowship of spirit*, if any *bowels of mercies*, *fulfil* this my joy, that you be like-minded, having the same *love*, being of one accord, of *one mind*, Phil. ii. 1, 2. He then

tells us what this mind is: Let this *mind* be in you which was also in Christ Jesus, (and if this mind is not in us, we cannot walk in the obedience of the gospel,) who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon himself the form of a servant and was made in the likeness of men, and being found in fashion as a man, he *humbled* himself, and became obedient unto death, even the death of the cross, Phil. ii. 5, 8. Now abideth faith, hope, love, but the greatest of these is *love*, 1 Cor. xiii. 13, because love is the law of Christ as set forth in his great humiliation and condescension. He who was rich, and equal with the Father, for our sakes became poor, that we might be rich. The foxes had holes and the birds of the air had nests, but the Son of man had not where to lay his head. Hereby we perceive the *love* of God, because Jesus laid down his life for us; and we ought to lay down our lives for the brethren; but whoso hath this world's goods, and seeth his brother have *need*, and shutteth up his bowels of compassion from him, how dwelleth the *love* of God in him? 1 John iii. 16, 17. This is the mind that should be in us, for we are not our own, but have been bought with a price—the precious blood of Christ, and we and all we have are at his, and not our disposal. Without this love we are as sounding brass and tinkling cymbal, 1 Cor. xiii. 1; for it is by one spirit we are all baptized into one body, 1 Cor. xii. 13, and are many members, but one body, ver. 20, and all drink of the one spirit, so the eye cannot say unto the hand, I have no need of thee, ver. 21; and if one member suffer all the members suffer with it, or if one be honored all rejoice with it. God has placed us as it pleaseth him, in his body, that there should be no schisms, but that the members should have the same care one for the other, ver. 25. This is the apostles' doctrine for the obedience of our faith by observing the ordinances as they have delivered them to us.

The first and greatest doctrine is love, manifested by fellowship or equalizing. Peter delivered this to the church at Jerusalem, so that there were none among them who lacked, and they were of *one heart* and of *one soul*, neither said any that ought of the things he possessed was his own, Acts iv. 32, 34. So did Paul to the church at Corinth, commanding upon the first day of the week every one to lay by in store as God had prospered them, for the poor saints, so that he boasted of their liberality. As love is the fulfilling of the law of Christ, he has given us an ordinance whereby we can make it manifest that we love him, by loving our brother, thus fulfilling the new command,

1 John ii. 8. This is called the fellowship of ministering to the saints, 2 Cor. viii. 4; also the daily ministration, Acts vi. 1; and the apostle tells us why he has so ordained, that there might be an equality; that now at this time your abundance may be a supply for the wants of those that need, and that their abundance also may be a supply for your want, (of an opportunity to show forth your love,) as it is written, He that had gathered much had nothing over, and he that had gathered little had no lack, 2 Cor. viii. 14, 15. And that this ministration not only supplied the wants of the saints, but they glorify God for your professed subjection to the gospel of Christ, and your liberal contribution to them, and all men, 2 Cor. xi. 12, 13. The apostolic doctrine must be put into practice, and thus they set in order the things wanted to carry it out, beginning at Jerusalem. And they that gladly received their word continued steadfast in the apostles' doctrine of fellowship, which was to supply the want of those brethren that lacked, thus producing that equality, by condescending to his brother, which was also showed by our Lord, who thought it not robbery to be equal with God, but made himself of no reputation, and took the form of a servant, being made in the likeness of men, Phil. ii. 6, 7.

After manifesting their love to God by their fellowship to their brethren, they were prepared to show forth their love of God in the death of his Son, by their observance of the institution appointed for that purpose, thus manifesting their love to their Lord by remembering him also; and then having fellowship in his sufferings and showing forth the love of God to them, and towards all men, they could pray for all men, making intercessions and giving thanks, praying for kings and rulers, and for all in authority, that they might live a life of peace and quietness, etc.

The apostles have thus ordered that we should walk in the truth of the gospel, and exhorts not to neglect the assembling of ourselves together, Heb. x. 26; and gives thanks that the Thessalonian brethren received this word, not as the word of man, but as it was in truth, the word of God, when they became followers of the churches of God in Judea, which were in Christ Jesus, 1 Thess. ii. 14. Therefore, brethren, stand fast, and hold the traditions which you have been taught, whether by word or letter, 2 Thess. ii. 15.

This appears to be the apostles' order:—first, the assembling together on the first day of the week, to keep the ordinances as they have delivered them to us, and following the model church at Jerusalem; to con-

tinuo steadfast in the apostles' doctrine of fellowship, breaking of bread, and prayers; and teaching and admonishing one another; and in psalms, and hymns, and spiritual songs singing and making melody in our hearts to the Lord.

This is a subject of vital importance to all the brethren in the Lord. Strait is the gate and narrow the way to life, and few there be that find it. Good master, what shall I do to inherit eternal life? Thou knowest the commandments;—which is reduced to the narrowness of loving the Lord our God with all the heart, all the soul, all the mind, all the strength, and our neighbor as ourselves. All this I have done from my youth up. But one thing thou lackest: sell all thou hast, and give to the poor, and come and follow me, Matt. xix. 16-22. This was too strait for him, for he was very rich. Pure and undefiled religion, is to visit the fatherless and widows in their affliction, etc., Jas. i. 27. Godliness with contentment is great gain; having food and raiment let us be content. Charge them that are rich in this world that they be not high minded, etc., that they be rich in good works, ready to distribute, 1 Tim. vi. 6-10, 17-19.

THOS. E. JACOBS.

Washington, D. C., June, 1866.

For the Gospel Banner.

What is the Age of the World?

CONTINUED.

I had not long parted with the last installment of the answer to this important question, when, an error embodied in it, came to light, which I will now proceed to rectify. The error is in period five—division of the land, and arose from ignoring the months and days. It is true as represented in the last *Banner*, that Caleb was forty years old, in the second year from the departure out of Egypt. But at what part of the second year, I did not stop to consider. Had it been over eighteen months from the exodus, it would have been proper to have called the division period seven years, but being only one year two months and two days, it ought to have been only six years. Without setting up any plea of self-defense, I will now proceed to give the true chronology of Caleb.

He says in Joshua xiv. 7, that he was forty years old when Moses sent him to spy out the land. How much time had transpired from the departure out of Egypt until Moses sent him on this errand may be arrived at in the following way: In the twentieth day of the second month in the second year, that is to say, in one complete year, one complete month and twenty days from the exodus, the children of Israel took their journey out of the wilderness of Sinai, Num.

x. 11, 12. This journey lasted three days, Num. x. 33. Following this they gathered quails all that day, and all that night, and all the next day, Num. xi. 32. Next Meriam was shut out from the camp seven days, Num. xii. 15. They then remove from Hazeroth and pitch in the wilderness of Paran, from whence the spies are sent out. Add the whole together as follows:

Journey out of the wilderness,	1 yr. 1 mo. 20 ds.		
Three days' journey,	0 0 3		
Gathering quails,	0 0 2		
Meriam shut out from camp,	0 0 7		
<hr/>			
Spies sent out, Caleb 40,	1 2 2		
Add the remainder of the journey in the wilderness,	38 9 23		
<hr/>			
	40 0 0		
Bring down Caleb's age,	40 0 0		
Add the same figures to it,	38 9 23		
Caleb's age at the end of the journey in the wilderness,	78 9 23		
He was 85 when he presented his claim, Josh. xiv. 10,	6 2 2		
<hr/>			
	85 0 0		

Then the period of the division of the land was exactly six years two months and two days,—nine months and twenty-eight less than I made it before.

JUDGES.

"And after that (the division of the land) he gave them judges about the space of four hundred and fifty years, until Samuel the prophet," Acts xiii. 20. "About four hundred and fifty years" must be as near 450 years, as "about forty years suffered he their manners in the wilderness," Acts xiii. 18, was near 40 years. That is to say, it was exactly four hundred and fifty years.

It has been the fashion—for there is fashion in Scripture chronology as in dry-goods—to insert a period, more or less extended, between the division of the land and the beginning of the four hundred and fifty years. It is the fashion now a days to begin the millennium with 1868. To deviate from this would be esteemed a certain indication of error. It matters not how different the schemes are—and there are not two alike—they all agree in this one point. How can that be? is a question often asked. The answer is, by varying the number of inserted years at this point, and in other suitable joinings of the chain, when no years whatever ought to be inserted. According to the variations of one author from another, or to the deviations from the 1868 terminus, so are the inserted years greater or fewer. It is a question of simple proportion. This process covers up, like the grave,—many a blunder concealing it from view,—the effect of it being neutralized. Josephus was excusable for increasing the number of years,

for he had not the benefit of Paul's chronology. He was also excusable for representing Abraham as born in Terah's seventieth year, seeing he had not the benefit of an acquaintance with the Acts of the Apostles, especially chap. vii. 4. It is quite fashionable to hop from Josephus to the Bible, and from the Bible to Josephus; hence the many erroneous schemes that have appeared. Let Josephus go to "the owls and the bats," and all his followers. I propose to work away without them. In as much as he contradicts the Scriptures in these two cases, he is unworthy of further notice.

The latest specimen of inserted years is from the pen of a *profoundly learned divine*, whose erudition is perfectly appalling—who has spent thirty years in bringing his chronological labors to maturity. I mean Shimeall. It is so good a specimen of *logic* that I cannot refrain from giving my readers the benefit of it. It serves to show how reckless they may be who have a theory to maintain:

"Joshua's age at his death was 110 years, (true) but he was 85 when the land was divided," (for *proof* he invites his readers to compare Josh. xiv. 7, with verse 10. *Do by all means.*) "Here," says he, "we have a *demonstration* that Caleb and Joshua were of the same age."

Comment is unnecessary. By this proceeding he gains 3 years and 7 months towards balancing his other errors or deviations from the 1868 terminus. He too may go and keep company with Josephus and the bats.

PERIOD VI.

Judges—Embracing 450 Years,

From the Division of the Land, A. M. 2569, to Samuel as Prophet, A. M. 3019.

A. M.	Names and Events	Yrs.	References.
2610	Joshua, Elders, anarchy, 5 mos.	41	Jud. ii. 7; ii. 10; xvii. 6.
2618	First servitude, Cushan-rishathaim,	8	" iii. 8.
2658	Othniel,	40	" iii. 9, 11.
2676	Second servitude, Eglon the king of Moab,	18	" iii. 14.
2756	Ehud, Shangar,	80	" iii. 30.
2776	Third servitude, Jabin king of Canaan,	20	" iv. 2, 3.
2816	Deborah and Barak,	40	" v. 31.
2823	Fourth Servitude, Midian,	7	" vi. 1.
2863	Gideon,	40	" viii. 28.
2866	Abimelech,	3	" ix. 22.
2882	Tola,	23	" x. 12.
2911	Jair,	22	" x. 3.
2929	Fifth Servitude, Philistines,	18	" x. 6, 8.
2935	Jephthah,	6	" xii. 7.
2942	Ibzan,	7	" xii. 8, 9.
2952	Elon,	10	" xii. 11.
2960	Abdon,	8	" xii. 14.
3000	Sixth servitude, which includes Sampson's 29 yrs,	40	" xiii. 1.
3021	Eli to Samuel the Prophet, 7 mos,	18 1/2	" (Note 6.) Sam. iii. 20.
	Total,	450;	(Note 7.)

NOTE 5.—On reference to these testimonies it will be seen that nothing is said about the time Joshua and the elders lived after the land was divided, nor how long the state of anarchy lasted. From anything to be found in the old Scriptures it would be impossible to get the information. This idea we clearly obtain from the references that these three items must have occupied some considerable time. Paul in effect tells the time when he says the Judges lasted 450 years—all the other items being given, and amounting to only 408 years 7 months; 41 years and 5 months are wanted to complete the whole number. To say how much of this time should belong to Joshua, how much to the elders, and how much to the period of anarchy, is impossible; neither is the information necessary.

NOTE 6.—During 20 of the 40 years Sampson judged, Jud. xv. 20. Some have made Sampson's 20 years a separate period, giving Joshua, the elders and anarchy 20 years too little. This is obviously an error, for "Sampson judged Israel in the days of the Philistines twenty years," Judges xv. 20.

NOTE 7.—On turning to this reference it will be perceived that nothing is said about 18 years 7 months, but simply that "all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." Here is at least the required circumstance, for Paul makes the 450 years last until Samuel the prophet. "Samuel the prophet" is not included. But Eli judged Israel 40 years, 1 Sam. iv. 18. That is true, and the balance of the 40 years shall be accounted for. In treating on the next period I shall undertake to show that it demands the remaining 21 years and 5 months of Eli's judgeship, which will be equivalent to proving that Samuel's prophetic life began at the precise time indicated in the table. This I will reserve till next month, when I hope to put the accuracy of the foregoing table beyond question.

FRANCIS COCULL.

New York, September, 1860.

Bearing the Cross.

The heavier cross, the nearer heaven;
No cross without, no God within.
Death, judgment from the heart are driven
Amidst the world's false glare and din.
Oh happy he with all his loss,
Whom God hath set beneath the cross!
The heavier cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit.
And courage grows where dangers come,
Like pearls beneath the salt sea foam.
The heavier cross, the heartier prayer;
The bruised herbs most fragrant are.
If wind and sky were always fair,
The Sailor would not watch the star;
And David's Psalms had ne'er been sung,
If grief his heart had never wrung.
The heavier cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest,
The dove has here no rest in sight,
And to the ark she wings her flight.
Thou Crucified! the cross I carry—
The longer may it dearer be;
And, lest I faint, whilst here I tarry,
Implant thou such a heart in me,
That faith, hope, love may flourish there
Till for my cross the crown I wear!

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also; for therefore am I sent."—JESUS. *"The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."*—Rev. xi. 15.

B. WILSON, ED.]

GENEVA, KANE CO., ILL., DECEMBER, 1860.

[VOL. VI., No. 12.]

For the Gospel Banner.

What the True Gospel is.

WORLD-WIDE—FOR UNIVERSAL MAN.

This brings us to another agency:

II.—The world will be converted by having a new LAW, or Administrative CODE given to it. This is comprehensively styled the "LAW," and the "WORD OF THE LORD." It will be promulgated from Jerusalem by the King of Israel to all the subject nations of his empire. Isa. ii. 2-4; Mic. iv. 1, 2. The converted remnant of Israel will be its messengers and expounders, the "Priests and ministers" of the Lord to the Gentiles. Psa. lxxviii. 11, 12. This will be the enunciation of a new Order of things, both civil and ecclesiastical. It will therefore announce a new Government and a new Religion to mankind, in which Church and State will at last be finally and inseparably married together; so that which has often been regarded as an evil, viz. State control in religion, will then be of the greatest good. In fact this will be the Theocracy, the Kingdom of God restored to Israel under a better constitution. Acts i. 6. It will be the fruition of the New Covenant—the realization of the Promises. We are not told what its details will be, but from what is predicted of its effects we should naturally be led to infer:

1. That it will command all men to acknowledge the king of Israel as the universal Emperor, the monarch of the world;—"the Prince of the kings of the earth," Rev. i. 5; "the King of nations," (margin of ch. xv. 3); "the King of the kings, and the Lord of the lords," xix. 16; and to yield implicit submission to him. This will ultimately be done. "The Lord shall be king over all the earth; in that day there shall be one Lord, and his name one," Zech. xiv. 9; Dan. ii. 44; Rev. xi. 15. He is the Shiloh, the giver of rest, "to whom shall be the obedience of peoples," Gen. xlix. 10. The nature of this government will be an Absolute Monarchy, in fact, a despotism, the rulers having unlimited authority, with power of life and death; yet us-

ing this absolute power for good only. All can have unbounded confidence in King Jesus, because he has been already tried, and maintained such a spotless character that God approved him by raising him from the dead to His right hand, and then to the throne of David and empire of the world, as a reward for his obedience. Besides this dignity of being the greatest Potentate on earth, he will be the only one since Adam and Noah, who has possessed the scepter of universal dominion, the prize which Ambition has so often but vainly striven for.

2. The new Code will require that the nations receive and obey the immortal saints who will be placed over them as their "kings and priests," Rev. v. 10; xx. 4; Dan. vii. 27; Isa. xxxii. 1. These will also have power to enforce submission and punish the refractory.

3. To accept the New Economy. Rev. xiv. 7; Isa. xxxiii. 22; xlii. 6; li. 4, 5.

4. To own the supremacy of Israel as the "Empire State," and Zion as the world's Metropolis. Jer. iii. 17; Isa. lv. 5; xlix. 22, 23; lxii. 1-7, 12; lx.

These may be called the chief Civil aspects of the new Law, but as there will be a new Religion, it must contain commands relative to that also. These would seem to be:

5. To own Christ as the "God of all the earth," Isa. liv. 5; Deity's incarnate Representative and Vicegerent, occupying the place of the Almighty Father, to men. He will be the supreme Pontiff, or High Priest and Mediator between God and man, "after the order of Melchizedeck," Psa. cx. 4; Heb. v. vii. viii. Zech. vi. 12, 13. In this triple character of a King, High Priest, and a God, will he receive the worship and adoration of men. Isa. ii. 17; Rev. xvii. 3, 4; Psa. xxii. 27; lxxii. 11; lxxxvi. 9; lxvii. 7; lxviii. 18.

6. To forsake their false creeds, idolatries, and vanities; to look to him and be saved. Rev. xiv. 6, 7; Isa. xvii. 7, 8; xlv. 22-25. A pure language will be turned to the people that they may serve the Lord with one consent, Zeph. iii. 9.

7. To cease from war, oppression, and wickedness. Isa. ii. 4; Mic. iv. 3, 4.

8. To repair to Jerusalem to worship the King, and to keep the Feast of Tabernacles, Zech. xiv. 16-19; Isa. lxvi. 22, 23; and to be taught the ways of the Lord, Isa. ii. 2-4. These are some of the things necessarily included in the new Code. This brings us to another agency of the world's regeneration:

III. By the Kingdom of Israel becoming the dominant power, attracting the nations to its capital, and imbuing them with its holy influences.

This flowing up of the Gentiles to Jerusalem will be the great characteristic feature of the Age to come. It may aptly be designated the world's *new life-blood*, for there shall all flesh go to be instructed in the things that make for their everlasting peace, and from thence will issue the rich streams which nourish the universal social life. Here all will be gathered at one common centre, and form a common bond of union. The Feast of Tabernacles will be a banquet for the whole family of man, for in Mt. Zion will Jehovah make "to all people a feast of fat things," Isa. xxv. 6. He will "place salvation in Zion," for all who "call on the name of the Lord;" for there His Beloved, the Christ, will reign gloriously before his ancients. Joel ii. 32; Isa. xlvi. 13; lxii. 1-4, 11, 12. There "the glory of the Lord shall be revealed, and all flesh shall see it together," Isa. xl. 5; lxvi. 18; xxiv. 23; and there will all people whom He has made, come and worship before him, Ps. lxxxvi. 9, 10; cii. 21, 22. A new and magnificent Temple, larger and more glorious than that of Solomon, will be built by the Branch, Zech. vi. 6, 7; which shall be called "a House of prayer for all nations," Isa. lvi. 7, 8; Psa. lxviii. 29-32. There Kedar's flocks, Nebaioth's rams, and Ethiopia's sacrifices will alike be offered on Yahveh's altars with acceptance, whilst they show forth his praise, Isa. lx. 5-7. Many people and strong nations will thence repair to pray before him. Zech. viii. 20-23; Ps. xlviii. 8, 9; xxii. 27, 28. And to the obedient sons of the stranger who join themselves to the Lord and to his people, and who keep his sabbaths, the promise is given that they shall be brought to his holy mountain and be made joyful in his House of prayer, Isa. lvi. 3-8; and that their eyes shall behold the Land that is afar off, and see the King in his beauty, xxxiii. 15-17. At these great reunions, in which all meet for the same purpose and share the same blessing, it will be seen that all men are brethren, and that God has made of one blood all nations of men. Acts xvii. 26; Psa. lxxxvii. Here their jealousies and animosities shall cease, and the "brotherhood of nations" be realized.

And to Jerusalem will the Gentiles repair

to pay their tribute to Israel, whom they will delight to honor. Zech. viii. 20-22; Isa. xlv. 14; lx. 8, 11, 12, 14; Psa. lxviii. 30, 31. They will send ambassadors to enquire, who shall be answered: "That the Lord hath founded Zion, and the poor of his people shall trust in it." Margin—"Betake themselves unto it," Isa. xiv. 32. They will be called to rejoice in Jerusalem, lxv. 18; lxvi. 10-14; lv. 5; Mal. iii. 12. And also for purposes of trade will they go, for their riches shall come to Zion as a flowing stream, and "the Great Sea" be studded with a thousand sail of a sanctified and God-consecrated commerce, which will then be conducted on righteous principles. Thus Palestine will be "a mart of nations," the "glory of all lands," whilst Jerusalem will be the world's moral and religious heart, sending its holy pulsations into every part of the Body-politic.

These things show that this must be quite a different Economy every way from the present; one in which a temple, sacrifices, feasts, Year of Jubilee, sabbaths, priests, Levites, and a perfect system of service will obtain; and great national *gatherings* will constantly occur. A system of *centralization* as well as diffusion will exist, in which everything great and glorious will be centered in the Holy Land. For evidence, see the last 9 chapters of Ezekiel.

IV. The nations will be brought into the bonds of the New Covenant and be legally constituted *in* Christ, and in Abraham. Isa. xlix. 8; xlii. 6. They will thus "be joined to the Lord," Zech. ii. 10; and have his name called upon them, Anios ix. 12. There will doubtless be a formula of adoption which all will have to go through, Baptism into the name of Christ is the method now, and will probably be then, as no more fitting institution can well be conceived of. Christ will become an ensign, (and will set up another) to which the Gentiles will seek, and his rest will be glorious, Isa. xi. 10. This Covenant was always intended to have a world-wide efficiency, and contains in itself the divine Polity of the future Age. Jesus is its Mediator, and died to bring it into force. It contains the most transcendent blessings. It appoints the Almighty as the God, guardian, and Father, of those who enter into its bonds, and adopts them as his. Thus it will constitute all mankind a family of nations, with Israel as the first-born, and Abraham the High father, the "Father of many nations"—"Heir of the World." It gives both a national and individual interest in the Promised Land and its attached empire. It gives the richest social, spiritual, and physical blessings to all its partakers. It gives remission of sins, and a title to everlasting life; and to the nations as such, it will give a government, in

which they will greatly rejoice, and confer great social happiness and prosperity.

V. Another and principal means for the world's regeneration is the re-establishment of the kingdom of God—and the personal reign of Christ therein on earth. Oh how long have the groaning, enslaved nations sighed for the inestimable boon of a wise, a righteous, and a perfect *government!* how imperfectly have they ever realized this "forlorn hope" even in the palmiest days of prosperity! "The divine right of kings to govern wrong," has generally been the order of the day. What miseries have sprung from their wicked, unprincipled rule! They have eaten up the people as if they were bread, and instead of feeding their flocks like faithful shepherds, they have ruled them with force and cruelty. And their religious guides have taken away the key of knowledge. Mic. iii. Hab. ii. Ezek. xxxiv. Hitherto, when a nation has sometimes had a tolerably good ruler, how often has he been suddenly removed by death or misfortune, and succeeded by one of a worse character. This also is a sore evil. But the time is coming when these things shall no longer be, but when the world shall be governed by a glorious hierarchy of the wisest and noblest of men who ever lived; inflexible rulers who will not err, nor take any false steps subversive of the general good; a race of Immortals who cannot die, so that there will be no danger of their passing away and leaving their kingdom to less capable hands. Dan. ii. 44; vii. 18, 22, 27. But where shall such a race be found? Nowhere at present. But there are a few preparing for this high honor even now, and to these shall be added all "God's noble-men" of the past, the approved and justified saints of all ages. The grave is holding in reserve a mighty host of such, men of whom the world was not worthy.

Thus "THE TIMES OF RESTITUTION OF ALL THINGS" will have come, the more than Golden Age of which the poet has so often fondly dreamed and sung. Acts iii. 21. *Restitution* means to put a thing just as it was before, to restore a thing to its original standing, and therefore implies a derangement or displacing of some kind from which it is to be redeemed or brought back. At the second advent of Jesus, he will find the foundations of the world (of society, at least) out of course, but he will bear up its pillars. Psa. lxxxii. 5; lxxv. 2, 3. He is "the Repairer of the breach," who will restore all things to more than pristine excellence. But not all at once, nor indeed until the final state is reached, the "New Heaven and Earth wherein dwelleth righteousness," can this be strictly said to have been done.

We will now glance briefly at the condition of the Gentile nations in the Age to come.

They will gradually become *enlightened*, and

all ignorance and superstition will pass away. Ignorance and sin are the cause of all our miseries. They alienate men from the life of God and darken the understanding. Eph. iv. 18. But when Zion's "light" comes, the covering veil that now overspreads the nations will be destroyed in that mountain. When the Theocracy is reinstated, its very presence on earth will prove a death-blow to their vain imaginations, for such a glorious kingdom as Messiah's brought forth out of the most unlikely materials, and in such complete accordance with ancient prophecies, cannot fail to regenerate the world. This divine knowledge will end the disputes about morals, philosophy, and religion, which have kept men at strife for ages, and for which torrents of blood have been shed. Correct ideas in all these, and in art, science, medicine, education, and politics, will obtain, for all will be put on a truer basis. "Many shall run to and fro, and knowledge shall be increased," on everything useful to man. Dan. xii. 4. "Wisdom and knowledge shall be the stability of thy times," Messiah, Isa. xxxiii. 5, 6; xxix. 18, 19, 20. See also, Hab. ii. 14; Isa. xi. 3, 9; xlix. 9; Heb. viii. 11. The Gentiles will then hold their present creeds in supreme contempt, Jer. xvi. 19-21; and show no favor to clerical impostors, Zech. xiii. 2-5. See also Mal. i. 11, 14; Isa. xlv. 20-24; lii. 10; xli. 5, 25; xlix. 1, 6, 8-10; Psa. cxiii. 3, 4.

FREEDOM—is an effect of knowledge. "Ye shall know the truth, and the truth shall make you free." The nations will certainly be *free*, for Messiah will emancipate them when he comes, and break in pieces their oppressors, as we have seen already. "When the Lord shall build up Zion, he will appear in his glory. He will regard the prayer of the *destitute*, and not despise their prayer. This shall be written for the generation to come, and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the *groaning of the prisoners*, to loose those that are appointed to death. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." Psa. cii. 16-20, 15. "The captive exile hasteneth that he may be loosed," Isa. li. 14; Psa. lxxix. ii. Isa. xlix. 9.

PEACE, quiet and security, will then obtain. King Messiah "will rebuke strong nations, and they will beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more," xi. 14. He will make wars to cease to the ends of the earth, burn the chariot in the fire," and will scatter the people who delight in war, and bring fortresses into ruinous heaps.

Psa. xvi. 6-9; xvii. lxxviii. 11, 12, 14, 21, 30; Isa. xxv. 1-5; 10-12; xxvi. 5; xliii. 17; xxxiii. 19-21; Mic. v. 8-14; iv. 3-5; Psa. lxxii. 3, 7; lxxxv. 8, 10; Hos. ii. 18; Zech. ix. 8, 10.

Then will that benedictive song of the angels at the birth of the "Prince of Peace" be realized, which contains so succinctly, the essence of the gospel; "Glory to God in the highest, and on earth *peace, good-will* towards men," Luke ii. 10. Then shall each quietly enjoy the work of his hands, and sit under his own vine and fig-tree, in calm security. Mic. iv. 5; Zech. iii. 10. "Then shall the meek inherit the earth, and delight themselves in the abundance of peace," Psa. xxxvii. clix. 4.

The Lord will cause **RIGHTEOUSNESS**, and **PRaise** to spring forth before all nations. Isa. lxi. 11; xlv. 8; xxxii. 15-18, 3-5; Ps. lxxxv. 10, 11; xxxvi. 5-12.

Thus the "desire of all nations," or rather "the things desired by all nations" shall come, Hag. ii. 7; which are knowledge, peace, freedom, righteousness, and above all, happiness and good government. For these things has the heart of more enlightened humanity been yearning for ages, but from want of true knowledge have been ignorant how to obtain them. They had to wait God's time. He has given them full scope for action, and has allowed them to have things their own way except when they contravened his purposes. Almost every conceivable form of government save the right one has been tried, and failed. So God has reserved the last millenary period to himself, in which to govern, before the end of the world, so that men may see the difference between their devices and His administration. Better things will result from the rule of Immanuel. Men learn most from imitation of examples set by those in authority, and under such a righteous reign they will begin to act upon such principles as the Golden Rule, and the maxims of the Book of Proverbs, with similar portions of Holy Writ containing the soundest axioms of ethics, social economics, and philosophy.

Besides all these most inestimable blessings there will be others of a more personal and physical nature. Thus Christ's kingdom will be **A HEALTHY ONE**. Health will be greatly promoted, and human life *much lengthened*. By virtue of the New Covenant the Gentiles will be given an interest in the land of Beulah, with its Edenic fertility and beauty, its "living waters," and its wonderful "Plant of renown," Ezek. xxxiv. 29; xvii. 1-12; whose leaves are for "medicine"—possessing healing and anti-septic properties in common with the streams on whose banks they grow. Sick and suffering humanity will be freely invited to come and rest in their healing shades.

"No every one that thirsteth come ye to the waters," will be the cry, Isa. lv.; Psa. lxx. The knowledge of nature's laws and true medical science will be vastly increased, so that the people shall enjoy sound physical health as a rule, Isa. xxxiii. 24; lxx. 18; Zec. viii. 4, 5. In that day "the lame shall leap as a hart, the tongue of the dumb sing, and the eyes of the blind be opened," Isa. xxix. 17-21, 24; xxxv. 3-6. The saints will doubtless have the power to heal as in apostolic times. Thus will God's "way be known upon earth, His **SAVING HEALTH** among all nations." Psa. lxxvii. 2. Yea, even the inferior creatures will share in the happiness of that glad Era, Isa. xi. 6-9; lxx. 23-25; xxx. 23, 24; xliii. 20.

When all these happy things transpire, it will indeed be the "Times of Refreshing from the presence of the Lord," Acts iii. 19; to weary humanity and groaning creation. From all these united, but especially from redeemed man, will then ascend those grand choral harmonies of triumph and grateful praise to God, the author of salvation, which are so beautifully described in Rev. v. 11-14; and many of the Psalms.

Such is the way in which all nations shall be blessed in Abraham and his Seed,—Christ. Such is the blessed import in relation to mankind, of the "precious Promises" that were given to the Fathers. The reader will now be prepared to see the reason why the glad tidings concerning these things, and the "Blessed Era of the Lord," should constitute the very Gospel itself, and why it should be so intimately connected with the Kingdom of God.

As it is deemed best to close this series of articles with the present volume, this last one, for want of space, has not had as much justice done to it as most of the previous ones have. It has been our aim to bring out more prominently certain points not sufficiently dwelt upon by most writers. This will explain why there has been no distinct article on Christ personally. We shall at an early opportunity give one article more on "The Gospel concerning Christ, the One Seed," and one on "The Way of Salvation," *individually* considered; which though forming a sequel to these will yet be distinct in themselves. Knowing that our labors have not been in vain, in undertaking this otherwise tedious task and sacrifice of time and pleasure, is its own reward. Hoping that many may be brought to know the truth hereby, we conclude with the angels' song; "Glory to God in the highest, and on earth, Peace, good-will to men."

G. D. WILSON.

Geneva, Ill., November, 1860.

For the Gospel Banner.
What is the Age of the World?

CONTINUED.

In my last communication reason was given to expect confirmation of the accuracy of the terminating point of the period, viz.: the four hundred and fifty years of the Judges. It will be remembered that, apparently, it was quite arbitrarily both begun and ended. But I hope to be able to show, in what follows, that the table in question was correct in every particular. Let us clearly understand what is to be proved, and we shall be better able to judge whether or not it be proved.

The 450 years reach "until (not including) Samuel the prophet." The end of the above period is clearly identified with the event narrated in 1 Sam. iii. 20: "And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord." This was located in the eighteenth year and seventh month of Eli's judgeship. That that was correct is what remains to be proved. If it was correct, then are the 41 years 5 months that stand at the beginning of the table, correct,—then is all the table correct. The proof is this; If the succeeding period demands exactly the complement of Eli's judgeship—no more, nor no less—then as the one period ends exactly where the other began, the one period being correct, so also must be the other. This is incontestible. What remains then is to show that the period we now take up *must have* 21 years and 5 months of Eli's 40 years judgeship, to begin with

Saul.

"And afterward (after Samuel the prophet) they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years," Acts xiii. 21. Did Saul reign forty years? is the first question we have got to meet. I admit that to raise such a question after quoting the above passage *seems* preposterous. Yet it will be established that Saul did not reign forty years. Incontrovertible testimony shall be advanced on this point. Nevertheless it will be shown that there was a "space of forty years" from the end of the previous period to the beginning of David's reign, *in which space* Saul reigned. Included in this *space*, and which makes it complete, Eli's 21 years and 5 months are required. That Saul did not reign forty years is plain from the following quotations and considerations:

"And it came to pass when he made mention of the ark of God, (that it had been taken by the Philistines at the battle of Eben-ezer) that he (Eli) fell from off the seat backward, by the side of the gate, and his

neck broke, and he died, for he was an old man and heavy. And he had judged Israel forty years," 1 Sam. iv. 18. At all events Saul did not reign *before* this; for a king and a judge ruling Israel at one and the same time is inadmissible. For, secondly, Samuel anointed Saul *after* his sons, whom he had appointed judges when he was old, had proved their incapacity, so that the children of Israel demanded a king. Now all this was after the battle of Eben-ezer. This idea then is clear, that Saul could not have reigned prior to the death of Eli. If so, my readers will have to admit shortly, that Saul's reign was much short of forty years. How long was the ark in the hands of the Philistines? is the key to the length of Saul's reign. "And the ark of the Lord was in the country of the Philistines seven months," 1 Sam. vi. 1. It was then taken, as the remainder of the chapter will show, to Kirjath-jearim. "And it came to pass, while the ark abode in Kirjath-jearim that the time was long, for it was twenty years," 1 Sam. vii. 2. Now then was the ark brought from Kirjath-jearim *after* Saul's death? It was. It was brought from thence by *king* David, after Ishbosheth's death, who died after he had reigned two years. Ishbosheth was Saul's son, and on his father's death, "he began to reign over Israel, but the house of Judah followed David," 2 Sam. ii. 10. Then after David had reigned two years, he "arose and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God," 2 Sam. vi. 2. Baale is Kirjath-jearim, Josh. xv. 9. The following scheme will show the order of events:

Ark in captivity,	20 yrs. 7 mos.
Deduct Ishbosheth's reign,	2 " 0 "
	18 " 7 "

Within this period the following events must be placed:

First, "Samuel judged Israel all the days of his life," 1 Sam. vii. 15. How much of the 18 yrs. 7 mos. this covered cannot be known.

Second, "When Samuel was old he made his sons judges over Israel," 1 Sam. viii. 1. How long they judged cannot be known.

Third, In consequence of the misconduct of these sons, the elders of Israel demanded a king. Saul was that king. His reign lasted the balance of the 18 yrs. 7 mos. How long that was is not known.

Fourth, At the end of said period he was killed, and the kingdom was divided between Ishbosheth and David.

Fifth, Ishbosheth's death occurs two years afterwards, and David brings up the ark from Baale.

By this time it will be perceived that the

simple reason for locating the beginning of Samuel's prophetic career in the 18th yr. and 7th mo. of Eli's judgeship is, that the remaining 21 yrs. and 5 mos. are required to make up the "space of forty years;" as follows:—

PERIOD VII.

"Space of Forty Years."

From Samuel the Prophet, A. M. 3019, to David, A. M. 3059.

A. M.	Names and Events.	Yrs	References.
3019	Eli's death, 5 mos.	21	1 Sam. iv. 18.
3041	Ark in the Philistines' country, 7 mos.	0	1 Sam. vi. 1.
3059	Saul's death,	18 1	" vii. 2.
			(2 yrs. b'fr this.

That the above table, and also period 6, are strictly accurate, may be made to appear by another process, which I will take advantage of, though at the risk of being tedious. Starting from the termination of the last period, and taking no notice of Saul, but fixing upon other events for way-marks, we will work backwards until we come to the division of the land. This we will do without making a break in the two periods. The two periods are as follows:—

Judges,	- - - - -	450
Saul,	- - - - -	40
In all,	- - - - -	490

Whatever may be said of the termination of the Judges, the beginning of it is clear and distinct; and whatever may be said of the beginning of the Saul period, the end of it is equally clear and distinct. "And when he had removed him (Saul) he raised up unto them David," Acts xiii. 22. Taking then the two periods together, the obscurity, if any, is in the middle, and the clearness and distinctness at either end. In the following recapitulation we but take advantage of this peculiarity. We take for our starting point the following event:—David at the death of Ishbosheth brought the ark from Baale of Judah. This was in the second year of David's reign.

The ark was in Baale,		20 yrs.
In the Philistines' country,	7 mos.	00 "
But the 490 years end with the beginning of David's reign,	7 "	20 "
therefore deduct from the above,	7 "	18 "
Ark t'n at Eli's d'th. He jug'd	0 "	40 "
Preceded by 6th servitude,	0 "	40 "
Then Abdon,	0 "	8 "
Elon,	0 "	10 "
Ibzan,	0 "	7 "
Jephthab,	0 "	6 "
Fifth servitude,	0 "	18 "
Jair,	0 "	22 "
Tola,	0 "	23 "
Abimelech,	0 "	3 "
Gideon,	0 "	40 "
Fourth servitude,	0 "	7 "
Deborah and Barak,	0 "	40 "

Third servitude,	0 "	20 "
Ehud Shamgar,	0 "	30 "
Second servitude,	0 "	18 "
Othniel,	0 "	40 "
First servitude,	0 "	8 "

But the whole amount was, 7 " 448 "

Difference, 5 " 41 "

The difference must be given to Joshua, after the division of the land, the elders who overlived Joshua, and the time of anarchy. Thus without mentioning Saul's name the same result is obtained, by noting events that cover his whole life. Now though he could not have reigned forty years, give him as many or as few years as the reader pleases, it will make no difference, for *his name is not mentioned* in the above, and yet no break can be shown in the whole chain. For the present we will conclude, premising that we have not yet exhausted our proof of the accuracy of the foregoing, for when we come down to the fourth year of Solomon, which we shall do next month, we will tie all the periods from the departure out of Egypt together with one text of Scripture, which has been ludicrously handled, and maltreated by the learned, enforcing the conviction that not one year has either been gained or lost in all that time.

FRANCIS COGILL.

New York, Oct., 1860.

For the Gospel Banner.

"Crotchets---Porkism," Etc.

MR. EDITOR, Dear Bro.:—As many of your readers are also readers of the *Herald of the Kingdom and Age to Come*, they doubtless have noticed that its Editor, has of late, had much to say about "crotchets," of which he has given long lists, and in unmeasured terms denounced what he supposes to be the evil tendency of them; and warned the brethren to "beware of crotchets," "and hopes that the real believers of the gospel of the kingdom everywhere will stamp them with reprobation, and afford no facilities for their circulation through the land," *Herald*, 1860, p. 200. Well, sir, I for one have no objections to Bro. Thomas, or any one else, lifting the warning voice to the brethren, against anything and everything that would defile the person of the believer, or corrupt his faith, and turn him from the simplicity of it. Indeed, it is his duty to do so; and not only his, but yours, sir,—and the duty of every believer; hence I would join him in the warning cry, and say, brethren, "beware of crotchets!"

Should not caution and reproof be given in a manner that will tend to convince the judgment, without wounding the sensibilities of well-meaning brethren, who in the course of their investigations of the Word of Truth,

may think that they have found some *new* truth, or seen some truth in a *new* phase? If the thing advanced be erroneous, let it be shown by a calm appeal to the truth; if sophistical, let the web of sophistry be unraveled, and show where the sophism lays concealed. If this be done in the spirit manifested by the apostle Paul, who had to deal with many crotchets in his day, and had many errors to correct, then doubtless good will be done, and many who are sincerely seeking after the truth will be enlightened by it, and freed from the thralldom of error. Such a course would be Christianlike, and would commend itself to the brethren generally, and I, for one, would be glad, if our much esteemed brother would follow it.

I hope, sir, that upon mature reflection our good brother will see, and not be slack to confess his error, and make what reparation he can for injury done to brethren, who neither in *word*, nor *deed* have injured him. And may all the holy brethren learn that "the wrath of man worketh not the righteousness of God;" and that to indulge in ebullitions of anger, and to give way to the uprisings of the Old Man in a tirade of abuse and misrepresentations, is neither God-like, nor Christ-like, nor according to Apostolic precepts, which teacheth, "speak not evil one of another, brethren;"—and "render not evil for evil;" and which further says, "be kindly affectioned one toward another, with brotherly love; in honor preferring one another."

Let me here say, I am one of the crotcheters of "Notherndom," against whom the Dr. has hurled his missiles; and though wounded some, by the unexpected onslaught, I have recovered somewhat, and now propose to examine wherein, and to what extent, the fort I had built has sustained damage.

I would now, before proceeding further, inquire, *what are crotchets?* Well, a crotchet is the fork of a tree, a crooked stick. The musical sign called a crotchet, you know, is in shape like a walking-stick, with a bent knob. In the Dictionary a crotchet is called "a whim, a fancy." Hence I suppose that is the sense in which the Dr. uses it; it means a crooked or perverse notion—a mere whim or fancy.

Now, as you are aware, I am the verifiable author of the article entitled, "Scripture Testimony concerning Meats," which appeared in the November number of the *Banner and Advocate* for 1859, and which appears to have excited the ire of some brethren whose mental stomachs seem to have been too weak to digest the argument, and their ability too feeble to reply; hence the call for the editor of the *Herald* to "give those silly scribblers," who wrote on the subject, for the

Banner, "a broadside;" and how readily the request was complied with, and how he has fired broadside after broadside, from guns shotted with canister, grape and shell, the readers of the *Herald* need not be informed.

Is it possible that the article in question, or Bro. Wood's questions on the same subject, in the June number of the *Herald*, merited so harsh a reply? Is there anything ungentlemanly, or unchristian-like,—anything dogmatic or ungenerous in either article? However, Bro. Wood is able to speak for himself; and as for the article on "Meats," I would ask you, Mr. Editor, or any of your readers, to be so kind as to peruse that article again, and the Scriptures to which reference is made, and then judge whether the arguments are not proper and legitimate, and whether any improper or unfair use is made of the scriptures quoted in support of the argument. And having examined with a desire to know and understand the truth on the subject, and if convinced that the ideas are mere "whims" and "fancies," i. e., "crotchets," I am willing that they should be treated as such.

The Dr. tells us, that the forbidden animals under the law of Moses, were typical of the Gentile nations;—that they were not *physically*, but only *legally* unclean to Israel. And that when the Gentile nations were admitted to a participation in the blessings of the gospel, the type ended in the antitype, and the legal distinction was done away. Well, there is a good deal of plausibility in this argument; and if the Dr. had shown that this distinction was *peculiar* only to Israel, it would have been more forcible still. This he has not done, and I am of opinion he cannot do it. If he can, he had better do so, as it might be for the enlightenment of his readers, in those regions where they are not so free from what he calls "crotchets," as they are in Virginia, Kentucky, and in Ogle Co., Ills. For my own part, I yield to none in a sincere desire to know the truth, and to teach it as far as I know, even though I be called a crotcheterian for it.

With regard to the Dr's argument, as above, I would inquire if the unclean animals under the law were typical of the Gentile nations, of what were they a type, *before* the law was given? If they were *not* types then, why was the distinction made? If they are "good" and "wholesome," why were they designated as unclean? Why did the Lord God, the Creator of these things, command Noah to take with him into the ark, of clean beasts, etc., by sevens, and of unclean by twos, if they were all alike the *good* creatures of God? And why did Noah take of every *clean* beast, and of every *clean*

fowl only, and offer them for burnt offerings to the Lord, if the others were also good? Now as this distinction was observed by Noah and his sons, who were the progenitors of the present nations of the Gentiles, was it not singular that their descendants, at this day, should *not* be required to distinguish between clean and unclean? When was the distinction done away, and by what authority?

Further; long subsequent to the deluge, and long anterior to the giving of the law, in the days of the patriarchs, Abraham, Isaac and Jacob, there is frequent mention of them building altars and offering sacrifices, but no where do we read of them sacrificing any but clean animals. And when they made a feast for the entertainment of strangers, we do not find that they killed either camel or ass, or that they went to the sty and fetched a good fat hog, and "killed, and made ready." Neither do we find that their riches, which consisted of "gold and silver, flocks and herds, camels and asses," was in anywise enhanced by droves of swine.

I trust your readers will be able to perceive, that *whatever* the unclean animals typified under the law, it does not affect the general argument of their uncleanness. And a reference to the article on "Meats," will show that my reliance for proof was not on the law of Moses alone, since it is there shown that the same Almighty Being, who chose Israel for his people, and gave them the law through Moses, made the distinction between clean and unclean, more than eight hundred years before the law was given. Therefore the law is not the *proof* of the fact, but the confirmation of it. Hence our good Brother's attempt to hurl against us the thunders of the law, as Judaizers, does not affect us; its bolts fall harmless at our feet.

Now, since we have seen that this distinction was made by the Lord God, both in the patriarchal and Israelitish age, is it unreasonable to conclude that the same distinction holds good in these Gentile times, especially among those whom God has chosen through a belief of and obedience to the truth, to be a people for his name,—a holy nation, a royal priesthood;—who are to "offer spiritual sacrifices acceptable to God,"—to "present their own bodies a holy, living sacrifice;" "denying themselves of all ungodliness and worldly desires," and "to live soberly, righteously, and godly, in this present evil world;" to walk in the steps of Jesus, who is our pattern? If we indulge in those things, which God in former ages required holy men to abstain from, (but which men of the world indulge in, and call good, because it is pleasing to a vitiated palate and appetite,) *wherein* do we manifest that self-denial which is required

of those who would "live godly in Christ Jesus?" If we drink intoxicating drinks, smoke or chew tobacco, take snuff, eat opium, etc., etc., wherein are we better than those who know not the truth, and our example safer to follow? How by these shall we make it appear that we are following the example of Jesus,—walking in his steps?

Imagine, if you can, the Son of God, as he perambulated the streets of Jerusalem, accompanied by his disciples, entering a drinking saloon, where congregated the sons of Belial, and the frail daughters of Eve, and calling for brandy, a plug of tobacco, or a cigar, and then pursuing his walk, offering his burnt-offering, or chewing his quid. Would it, to say the least, have been a becoming trait in his character? The very thought seems polluting; and I rejoice to know that we cannot associate such ideas with him, who we believe was "holy, harmless, undefiled, separate from sinners." If behavior like this would have been derogatory to the Son of God, is it not equally so to his brethren, who *also* are *sons* of God. However, such indulgences accord not with my notions of that purity and self-denial which ought to characterize all who "name the name of Christ." Far be it from me to wish to abridge the Christian liberty of any brother in Christ, or to put a yoke, "which God has not enforced," upon the neck of any disciple.

There is a rule laid down by the apostle Paul, which I would call the brethren's attention to, and, if they will give heed to it, it will materially assist them to a right course of action: it is this: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 31. Then, brethren, if you eat eels, horse flesh, swine's flesh, or any other flesh, it is to be done for God's glory and not for *sensual gratification*. And if you chew a quid,—smoke a pipe or cigar, or titulate your olfactory nerves with ground glass and tobacco; why see to it, that your motive is purely to the glory of God; and not fleshly indulgence. And if you seek the "social glass," be it whiskey-punch, rum, gin, brandy, port, or ale, in the drinking of these, the same motive, the "glory of God," is to be kept in view, and not the gratification of animal appetite. Let those who are *able* to indulge, do so, for my part, I am *weak*, and think I can better glorify God by non-indulgence in them. Let brethren judge for themselves, if this be will-worship.

But to resume—I will now quote a passage from Isa. lxvi. 15-17: "For behold, the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall

be many. They that sanctify themselves, in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Now, sir, does this passage favor the idea of the cleanness of the proscribed animals, and the acceptableness of the persons of the eaters thereof? But some may urge that it is against the idolatry of the people spoken of that the anger of the Lord is said to be kindled. Well, supposing it is in the past; yet if the swine, and the abomination and the mouse, be both physically and legally clean now, the uncleanness having been abolished, why should such abhorrent language be used towards both the animals, and the eaters of them? For as this is evidently a prophecy of the period of the coming of the Lord, and therefore yet future, it seems plainly to indicate that the uncleanness has not been removed. See also chap. lxx. 8. Further, it appears evident from various portions of scripture, that in the future age, when the Lord dwells in mount Zion, in the midst of his people, that the distinction will prevail, both with respect to unclean animals, and unclean people. Hence says Isaiah, speaking of the great highway, "the unclean shall not pass over it," xxxv. 8; lii. 1. Speaking of Jerusalem, the holy city, he says, "For henceforth there shall no more come into thee, the uncircumcised and the unclean." And from the latter part of Ezekiel's prophecies we find that the offerings will be of clean animals, and it will be one part of the priests duty to teach the "people the difference between the holy and the profane, and cause them to discern between the unclean and the clean." Ezek. xlv. 23.

Thus we have seen that the distinction between clean and unclean, existed amongst, and was observed by, God's people in the Patriarchal and Israelitish ages, and that it will also exist in the future and glorious age of Messiah. Is it then reasonable to suppose that in these "Times of the Gentiles God has entirely removed the restraints, and allows his people now to "eat and drink what they please?" To my mind this is not so, as the reasoning in this article shows. However, your readers must judge on this matter for themselves. I am only stating what has weight with me on the subject.

The Dr. says, speaking of these commandments of men, he (Paul) says in Tit. i. 15; "to the pure all (meats) are pure, but unto them who are defiled and unbelieving *nothing* is pure, (not even beef, mutton, or vegetarianism,) but both their mind and conscience are defiled." *Herald*, June, 1860, page 141. Here the reader will perceive that what is rendered "things" in the common version, the Dr. renders "meats," as though it was

flesh meats which the apostle was writing about. What proof is there that they were "meats" at all, since this word is not in the original, and if meats, that they were such as the law calls unclean, any more than they were vegetables or fruits, or indeed eatables at all? What says the context? "Not giving heed to Jewish fables, and precepts of men who pervert the truth." (Macknight) Is there anything here calculated to give the idea, that these fables and perverse teachings were concerning meats? Whatsoever these fables and corrupt teachings were about, it is evident that their tendency was to turn those who believed them from *the truth*. Hear the character which the apostle gives those teachers. "They profess to know God; but by works they deny him, being abominable and disobedient, and to every good work reprobate," ver. 16. No wonder then that the "mind and conscience" of such "unbelieving and disobedient" perverters of the truth were "defiled;" and that the like effects were produced in those who believed their pernicious teachings. If the reader will now turn to 1 Tim. i. 4; and following verses, he will see what is evidently a parallel passage under consideration. But I do not see "meats" in it, but "fables and endless genealogies," and unedifying questions, which defile the conscience, and corrupt the faith of those who give heed to them. I am not aware that anything I have taught, or that any of the brethren of my acquaintance in all northerndom have taught, has this tendency.

I will now give another quotation from the same page of the *Herald*, where the Dr. says, quoting from Rom. xiv. 14: "I know and am persuaded by the Lord Jesus, that *nothing* is unclean of itself." He continues, "This vindicates the cleanness of swine's flesh, and knocks out the brains of the physiologists without ceremony." Well, sir, this is rather murderous kind of language, and does not sound well coming from the lips of a follower, and eminent teacher of the precepts of the meek and lowly Jesus.

Well, suppose it be admitted that "there is nothing unclean," does it necessarily follow that every thing is therefore good for food? The manner in which the Dr. deduces his inference would seem to imply it, when he says that it "vindicates the cleanness of swine's flesh, and knocks out the brains of physiologists;" by which he evidently wishes it to be inferred that the testimony of physiologists, as to its unfitness for human food, goes for nothing; and by parity of reasoning, every thing else, which physiological science shows is *not* good for food, *is* good.

I demur to such deductions, because I think they cannot be legitimately drawn

from the premises. Who does not see, that if Paul's statement is to be understood in an unlimited sense, it will include *every thing* in the animal and vegetable creation? Hemlock, henbane and deadly night-shade must be received with thanksgiving, for food; and among animated beings, a thousand things which men now loathe, must not be refused. The idea is too absurd to require refutation.

The apostle's statement is doubtless to be understood in a limited sense, and has reference only to those things which were offered in sacrifice to idols, whether they consisted of the carcasses of animals, or fruits and vegetables; for it is *broma*, food, the apostle is speaking of, and is not to be understood as meaning *flesh meat* alone, nor of the whole animal and vegetable kingdom either.

The Dr. properly remarks, "It was not so much a question among the Gentile Christians about meats Mosaicly clean or unclean; but about the meats offered in sacrifice to idols." This is doubtless correct, hence we are by no means to understand the apostle as proclaiming the cleanness of those animals, which Moses in the law, and which God, ages *before* the law was given, had pronounced unclean. What then does he mean? Well, as every Christian knows, the Gentile believers were forbidden to eat things which were offered in sacrifice to idols, hence they regarded whatever was so offered as polluted, *unclean to them*, even though they might consist of things "Mosaicly clean." For as in Israel, those who ate of the sacrifices were partakers of the altar, and as those who ate of the symbolic loaf and drank of the symbolic cup were partakers with that which is symbolized, viz., Jesus, the "one bread" of life, so those who partook of the offerings made to idols were partakers with the idols. Then the apostle goes on to say, "the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have fellowship with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers of the Lord's table, and of the table of demons." Then he exhorts, not to "provoke the Lord to jealousy," seeing we "are not stronger than he," 1 Cor. x. 16-23. What stronger and more cogent reason could the apostle have given *why* they should abstain from such polluted things? Having forsaken idolatry, and become the Lord's, they were thenceforth to have "no fellowship with the unfruitful works of darkness;" they were to keep themselves free from the "pollutions of idols." The offering of a kid or a lamb, a sheep or a goat, a heifer or an ox to an idol, did not change its physical properties, nor make that which was clean in itself physically unclean. It was still as nutritive and

good for food as ever. Though to the Christian they were polluted, by being offered to an idol, yet Paul says they were not of *themselves* unclean. This accounts for the use of Paul's language, without doing violence to any portion of the Divine Testimony.

Another point to be noticed is 1 Cor. x. 25: "Whatsoever is sold in the shambles, eat, asking no questions for conscience sake." The Greek word *makellon*, rendered "shambles," means market, i. e., a place where all kinds of food are exposed for sale; hence there is no warrant for supposing it to be a flesh market only. As it was customary to expose for sale, things which had been offered to the idols, the believers were fearful to buy, lest they should eat unwittingly things so offered, contrary to the command; so the apostle directs them to make their purchases without inquiring whether they had been offered or not. But if shown that they had been offered, they were to abstain.

The Dr. says, "Here is a commandment to eat swine's flesh." This I deny. But if it is such a command, there is also a command to eat "things strangled, and blood." For as they were commanded to *abstain* from these, the conclusion is inevitable that the Gentiles did eat them, and therefore would expose such for sale in the markets; hence they are included in the command, "Whatsoever is sold," etc. Would Paul command the Gentile Christians to act contrary to the Epistle he carried? or would the Spirit of God in the apostle Paul, direct him to do contrary to what the same Spirit in the apostles and elders, at Jerusalem, had sanctioned? The idea cannot be entertained for a moment. Hence I consider that the Dr. has made his statement without sufficient authority. True, he says, "the swine was a sacred animal with the heathen—that they used to offer it in sacrifice, and expose it for sale." But as they might *not* eat of things *strangled*, nor *blood*, though exposed for sale in the market, the expression, "*Whatsoever*," must not be understood in its utmost latitude. And as the "swine was a sacred animal,"—the particular delight of the gods,—and a fit offering to "demons;" therefore it bore the distinctive mark of being sacred to the Gods;—hence Christians would *know* to avoid it as forbidden food.

Every intelligent believer must know that the Epistles are silent on the subject of swine; and that there is no sanction of its use in the precepts and example of Jesus. If he had approved of it, either for food or commerce, would he have been the means of destroying a herd of 2000 in the sea? What a waste of good food! What a destruction of valuable property! The Dr. tells us that "the Spirit of God says it is good, and not to be refused, if received with thanksgiving; for it is sanctified by the word of God and prayer." In what *part* of the Word of God can I find this sanctification of the swine, as good for food? *Where* does the Spirit command it to be received with thanksgiving? I am disposed to obey the Spirit, and had rather be guided by it than by human reason. I am of opinion that if Bro. Thomas had given more proof, and made fewer assertions, he would have better served the cause of his clients.

Trusting that your readers will peruse the above arguments with candor, and give the evidences their proper value, I am,

Yours, respectfully,

Z.

Wm. A. Phelps

THE
GOSPEL BANNER

AND

MILLENNIAL ADVOCATE;

DESIGNED CHIEFLY TO UNFOLD

“The Things concerning the Kingdom of God,
and the Name of Jesus Christ,”

AS FOUND IN

THE WRITINGS OF PROPHETS AND APOSTLES.

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Anatolia ;

OR,

RUSSIA TRIUMPHANT AND EUROPE CHAINED:

BEING AN

EXPOSITION OF PROPHECY,

SHOWING THE INEVITABLE

FALL OF THE FRENCH AND OTTOMAN EMPIRES;

THE OCCUPATION OF

EGYPT AND THE HOLY LAND BY THE BRITISH;

THE FORMATION OF A

RUSSIAN LATINO-GREEK CONFEDERACY;

ITS INVASION AND CONQUEST OF

EGYPT, PALESTINE, AND JERUSALEM;

ITS DESTRUCTION ON THE

MOUNTAINS OF ISRAEL;

THE LONG-EXPECTED DELIVERANCE OF THE JEWS BY THE MESSIAH;
HIS SUBJUGATION OF THE WORLD THROUGH THEIR AGENCY, AND CONSEQUENT ESTABLISHMENT
OF THE

KINGDOM OF ISRAEL.

BY JOHN THOMAS, M. D.

AUTHOR OF "ELPIA ISRAEL."

ולא רבינו כל-רשעים והמשפירים רבינו:

"None of the unjustified shall understand; but the wise shall understand."—DANTE.

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INTRODUCTORY REMARKS.

ALL the author bespeaks for the following pages is a patient, sober-minded, and candid perusal. He is aware that the title-page is an exhibition of startling propositions, very much at variance indeed with the suppositions of those who are considered the most enlightened statesmen and politicians of the day. That Russia should be triumphant with such powers against her as France and England is amongst the impossibilities of those who put confidence in princes, and make flesh their arm. But their thoughts are not the purposes of "the Most High who ruleth over the kingdom of men, and giveth it to whomsoever he will." He has decreed the triumph of Russia over the east and west, previous to the final overthrow of its own dominion after the manner of Sennacherib; and he has registered that decree in the sacred archives of the Jewish Nation some 2440 years ago, as will be amply explained in this work.

As to the fall of the French and Ottoman empires, the author repeats emphatically, that it is inevitable, and that too at no very distant future. The French empire is an exceptional existence in the European system; and has been providentially developed for the creation and working out of the present situation of affairs to its predetermined results. The normal position of France among the powers is that of a *tenth kingdom of the iron empire*. The vanity and ambition of a faction sustained by the army has forced the nation into an unnatural position, which the self-love of the reigning family would gladly render permanent. Its chief has declared that "*the Empire is peace*," and that the time for conquest is past, never to return! This is a very convenient sentiment. It allays the apprehensions of England, and renders probable its support against a combination of the Northern Powers for the dethronement of the Napoleon Dynasty. But how convenient soever the sentiment, it is essentially untrue. The empire is not peace, nor is the time of conquest past. The policy of the new French power has led to war. This I showed would be the case in *Elpis Israel*, published in 1850. My interpretation of "*the Frogs*"¹ in that work has been exactly verified. I have there proved that these are representative of the French power, and I said, "that the Frog-nation would have much to do with the Dragon, the Beast, and the False-Prophet; in fact, that so intimate and direct would its dealing be with them, that its effect would be perceived in the warlike tendency and influence of the measures proceeding from the Sultan, the Emperor, and the Pope; who being so completely entangled in the complications created by the policy of the Frog-power, would, in their endeavors to extricate themselves, involve the whole habitable in war." The emperor here referred to is the Austrian. It is true, Napoleon's professions are full of peace; so are those of all the powers, while their policy tends only to war. The Bible deals in acts, not words; and calls things by their right names. It has shown that the empire of this peace-professing emperor is war, universal war. In starting the question about "the Holy Places in Jerusalem" it has wounded the sensibilities of the Russian, whose *prestige* is the Lordship of the East. The Frog-power policy developed the Autocrat's, which reacting upon the French emperor, who is the State, caused him and his ally to energize the Sultan, who feeling himself strong, issued a declaration of war against Russia, which will certainly swallow him up. Thus the empire has proved any thing but peace to the Autocrat and Sultan.

But the developments of French policy are not yet complete. It has yet to

work up Austria and the whole papacy to a belligerent attitude. At present Austria seeks neutrality, which French policy will not permit it to attain. *There can be no permanent neutrality for any in the coming war*; for "the kings of the earth and of the whole habitable" are to be gathered to the conflict by the Frog-power-excited policy of the Sultan, Austrian Emperor, and Italian Priest; of whom the policy of the last two will greatly facilitate the strides of Russia to the chieftainship of Babylonian Christendom.

When French policy has fully performed its mission of embroiling the world, the future will be left to the arbitrament of the sword. The result of this will be fatal to the French and Ottoman empires. This is not the place to go into the proof, as it will be found naturally presented in a more appropriate connection. It may, however, be remarked here that Gomer is a scripture geographical name which includes France; and Gomer is one of the peoples enumerated as constituents of the confederacy to be formed under the supremacy of the Autocrat of All the Russias; hence, whatever *regime* may administer French affairs, its king will acknowledge the suzerainté of the new Constantinopolitan Autocracy.

"It is impossible," says the Leading Journal of Europe, "to foretell the results of a war on which we have scarcely entered. We trust, however, that the ministers who may have the good fortune to witness the termination of this contest will be as much resolved as the present cabinet to obtain at its close solid guaranties for the future." The impossibility here expressed is fully admitted by the author, provided the Bible be denied authority in the premises. By mere political sagacity in 1792 no one could have foretold that the alliance of the powerful monarchs of Europe against the Sans-Culottes of France would result in their discomfiture, and the development of an empire that should prostrate the world. Political sagacity is equally at fault in 1854; and had the author no other resources than this affords, far would it be from him to offer the public a work with such an extraordinary title as this. Of himself he knows nothing more about what shall come to pass than his contemporaries; but, being instructed by the scriptures of truth, he is as familiar with the grand leading events of the future as with the outline of the past. Believing that the Bible is indeed a revelation of the purposes of God, and having diligently studied it for many years, and by *the past verification of his interpretations* being convinced that he reads the prophetic word aright, he knows assuredly that it is possible to foretell the results of the present war. They will disappoint all expectants in the interest of Turkey; and convince them ere long that "solid guaranties," however diligently sought, can never be obtained so long as the Holy Land continues a province of a Gentile dominion.

This assurance of speech may be deemed high ground for an author to assume who makes no pretensions to any other inspiration than a diligent study of the scriptures, independent of human symbols or authority, can impart. Be it so. The ground is indeed high when compared with the low ground of religious scepticism characteristic of this generation; but it is no higher than every one ought to take and be able to maintain, who aspires to sonship in the family of the Father of the faithful and "The Friend of God." "By their fruits ye shall know them." The following pages are the author's evidences. Let the reader examine them, and judge.

Besides the general title expressive of the subject-matter of the book, it has been thought expedient to give it a name for convenient reference. As the subject relates to the East, and to events introductory to the manifestation of "the Kings of the East," who are to rule all nations for a thousand years, *ANATOLIA*, a euphonious Greek derivative, from *ανατολη*, the east, or *day-spring*, has been bestowed upon it.

Unlike "The Coming Struggle," "The Supplement to The Coming Struggle," and "The Coming Rest," all inaccurate unacknowledged plagiarisms from Elpis

Israel, a work published by the author in London in 1850, and republished in New York in 1851—*Anatolia is original throughout*. It is an exposition of the book of Daniel from alpha to omega, with so much of the testimonies of other prophets as is necessary to its comprehension. If a person would understand the end of Daniel he must commence at the beginning of the descriptions of what he witnessed: so if an inquirer would know the truth of what is presented in the title-page of this work, he must begin at the beginning, and having read it through, give it a second reading, verifying the positions as he proceeds by reference to the texts, that his faith may stand, not in the wisdom of man, but in the power of God. The author has been careful to assert nothing unsupported by proof; as his object has not been to amuse and astonish, but to instruct. The *dénouement* of the book of Daniel is the solution of the great Eastern Question. There is no other possible solution than what he represents. Hence, to speak rationally upon the subject men must speak according to Daniel, who was a far wiser and more intelligent statesman and politician than any now living. It is because of the profound and universal ignorance of the meaning of his writings, that secular and ecclesiastical scribes and orators so vainly speculate upon the issue of the conflict they have provoked. But the governments of the nations are blind and faithless. If they were enlightened believers on God they would be unsuitable instruments for the emergencies of the times. There is a long account to be settled between God and the world, the measure of whose iniquity is well-nigh full. The crooked policy of its rulers is working out results highly favorable for the great national retribution he has decreed. His tribunal is in the Holy City; for "there will he sit to judge all the nations;" because "his fire is in Zion, and his furnace in Jerusalem." It is manifest, then, that means must be in operation to convene the forces of the nations there, that they may receive compensation in kind for their abominable desolations with which they have overspread Jehovah's land and people. This exigency of the approaching future is the scriptural reason of that prominence which is given to the "Holy Shrines in Jerusalem" in the present Eastern Question. The Holy Land and City will increase in political importance as the war proceeds; till the struggle will be not to keep Russia out of Constantinople, but to preserve Jerusalem from his dominion. The endeavor, however, will be without avail; the Czar will take the city—but after that, "*The Deluge!*"

To the household of faith, and to Israelites, this work will be found particularly interesting and important. It will demonstrate to both classes that the day of their redemption is dawning. It will enable them to discern the signs of the times, which are so luminously indicative of His appearing, whose right it is to reign. Jews by nature and adoption have suffered long and grievously at the hand of the oppressor who has scattered and peeled them by his severities. But the day of retribution approaches, when they shall "Reward Babylon even as she rewarded them, and double unto her double according to her works: in the cup that she hath filled, double shall they fill to her." Therefore, "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God will then have *avenged you on her*." These are the words of him who said, "Heaven and earth shall pass away, but my words shall not fail." This is the principle—*Vengeance on Babylon for his people's sake*; a principle overlooked by the knight-errants of the till, whose amplest couplings extend not beyond their balance-sheets and "the light within!"

Having, then, now introduced the reader to the great subject of this work, he is invited to proceed, being well assured that when he shall have reached the end, he will admit that, the Bible being received as true, the startling propositions embodied in the title necessarily result from the establishment of the things herein proved to be noted in the scriptures of truth by his friend and well-wisher,

Mott Haven, Westchester Co., New York.

THE AUTHOR.

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The Old Arms of France.

ANATOLIA :

BEING AN

Exposition of Prophecy

RELATING TO

APPROACHING POLITICAL DEVELOPMENTS

AMONG THE NATIONS OF THE EARTH.

I. THE ORIGIN AND EXTENT OF THE KINGDOM OF BABYLON.

IN taking a general survey of the contents of the Book of Daniel, it may be seen that *two great powers* are the principal subjects of its predictions. The one is styled "THE KINGDOM OF MEN;"¹ and the other, "THE KINGDOM OF GOD."²

It is true, that there are many symbols, such as the Image, the Fiery Furnace, the Tree-Stump banded with brass and iron, the Four Beasts, the Ram, and the He-Goat; but these are signs in the prophetic heraldry, not of kingdoms distinct and independent of those which have preceded them, but of one and the same *Kingdom of Men* in the several phases of its existence.

The Kingdom of Men was founded by Nimrod, son of Cush, who was son of Ham, son of Noah. "The beginning of it was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria, and builded Nineveh, and the city of Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city."³ This Nimroudia was the Kingdom of Men in the extent of it during the lifetime of its founder, comprehending, as we see, Babylon and Assyria. These were its roots and trunk, which in after ages came to be famous for their strength and altitude, the beauty of their leaves, the abundance of their fruits, and their wide-spreading top; so that all the nations had shadow under it, and their rulers and great men dwelt in the boughs, and all flesh were fed of it.⁴

As a magnificent "tree in the midst of the earth, whose height reached unto heaven, and the sight thereof to the end of all the earth," *the Kingdom of Men* had become under the proud-hearted Nebuchadnezzar, the destroying lion of his age.⁵ He had grown and become strong; "for his greatness had grown, and reached unto heaven, and his dominion to the end of the earth."⁶ In this testimony "*the end of the earth*" is defined by the extent of the dominion of the Kingdom of Men. It does not extend to the entire globe, for an immense proportion of it has

(1) Dan. iv. 17. (2) Dan. ii. 44; iv. 3; vii. 27. (3) Gen. x. 8. (4) Dan. iv. 10—12.
(5) Jer. iv. 7; i. 17. (6) Dan. iv. 22.

ever been beyond the limits of this kingdom. All Europe, America, and China were beyond "the end of the earth" when Nebuchadnezzar sat upon the throne of the Kingdom of Men. But, when the brazen-coated Greeks under Alexander the Macedonian established themselves in Babylon, the limits of "the earth" were enlarged; for in speaking of the "third kingdom of brass," Daniel revealed to Nebuchadnezzar, that it should "bear rule over all the earth." When this was accomplished, "the end of the earth" advanced into Europe, and was defined by the western limit of Alexander's Macedonian Kingdom. But "the end of the earth" was not yet fixed even then; for when the Iron kingdom annexed the brazen dominions to a considerable extent, it removed "the end of the earth" to the Atlantic Ocean. The present constitution of the Iron Kingdom has enlarged "the earth" far beyond the shadow of the Assyrian tree when it represented the greatness of the Kingdom of Men under the Chaldean dynasty. It now comprehends "*the Holy Roman Empire*," or Little Horn of the West, which includes papal Germany, of which Austria is the chief dominion. From the Indus, then, (the eastern limit of the Kingdom of Men under the Macedonian Dynasty,) to the German and Atlantic Oceans, comprehending Afghanistan, Persia, Media, Nimroudia, the Holy Land, Egypt, Arabia, Asia Minor, the rest of the pagan Roman dominion, the Austrian Empire, and the papal states of Germany—is the territory, styled in prophetic language "*the earth*," upon which, since the days of Nimroud, has existed, still exists, and will continue to exist, the Kingdom of Men until it is destroyed by the Kingdom of God.

From these remarks upon "the end of the earth," it will be seen, that the Kingdom of Men has been diversified in its constitution, extent, and throne, since its foundation by Nimroud to the present time. It has nevertheless been the same Nimroudian kingdom, with Babylon and Assyria for its characteristics. Cyrus the Persian is styled King of Babylon, and Artaxerxes, King of Assyria. Though of the Persian stock, having no consanguinity with Nebuchadnezzar, they were as much kings of Assyria and Babylon as he. Alexander the Great, though a Greek, and the Seleucidae who succeeded him in that region, were also kings of Assyria and Babylon. When the Romans got the ascendancy in the Kingdom of Men, they banded the stump of its tree with iron and brass: and converted their own city into the "*Great Babylon*" of the dominion, which by the edict of Caracalla became coextensive with the dominion itself; so that Babylon, as the name of the Empire, came again to stand by the great river Euphrates, where Ninrod had originally planted the tree.

The different forms which the Kingdom of Men has assumed since the overthrow of Nineveh, are represented in the before-named symbols of the Book of Daniel. The metallic image is that kingdom as it will exist when Gōg comes to fall upon the mountains of Israel. If the observer take up a position contemporary with that crisis, and view the Kingdom of Men as it will then have existed from the beginning of its ascendancy over the House of Judah or of David, he will perceive that it has assumed five distinct forms; such as, the Chaldean, the Medo-Persian, the Macedonian or Grecian, the Roman, and the Russian; represented in the order of their enumeration by the gold, the silver, the brass, the iron, and the clay. But all the important characteristics of the Kingdom of Men in relation to the House of David and the saints (the Heirs of the divine government styled the Kingdom of God) and Judah, could not be exhibited in a compound metallic image of a man; it was, therefore, necessary to introduce other symbols for its elucidation. In the third chapter of Daniel, we are presented with an interesting illustration of the impiety and blasphemy of the Kingdom of Men; of its hostility to the people of the House of David, or the Jews, whether such by nature, or by

walking in the steps of the faith of Abraham, or by adoption; of the furnace of affliction through which they would have to pass in rejecting the superstitions of the Kingdom of Men, and in adhering to the truth of God; of their meeting with the Deliverer in their extremity; of the destruction of their tormentors; of their final deliverance; and of the ascription at last of blessing, and honor, and glory, and power to the God of Israel by the assembled nations, when God's people shall be promoted to the direction of human affairs, and the Kingdom of Men shall be no more. Nebuchadnezzar, in referring to his dream, and to the wonderful deliverance of Shadrach, Meshach, and Abednego, and to the Tree-Stump banded with Brass and Iron, styles them "*signs and wonders* that the High God hath wrought towards me." He might well exclaim, "How great are his *signs!* and how mighty are his *wonders!* His Kingdom is an everlasting Kingdom, and his dominion from generation to generation.

By the Image-Sign, Nebuchadnezzar learned for the first time, that the God of Israel was above all gods and kings; and that He intended, notwithstanding the Chaldeo-Babylonish conquest of Judah, and reduction of their city and temple to ruin, to have a kingdom among the generations of men, which in turn should destroy their kingdom, originally founded by Nimrod.

By the fiery-furnace "wonder" he was taught, that God would deliver his servants that trust in him with a salvation which would make them invulnerable to human power, and fit to possess the kingdom "which shall not be left to other people." And, by the sign of the Tree, and the wonder, of which he was the subject in his own person, he learned, that the rulers in the Kingdom of Men could not do as they pleased; that those who attained to high places in it (as in his own case) were such as He sets up as the most fitting instruments to work out his purposes; and that the only kingdom that will be everlasting on earth is His Own, which is to grind to powder and bring to an end all the kingdoms of the Babylonish Confederacy of the Latter Days. These signs and wonders greatly enlightened the mind and subdued the pride of Nebuchadnezzar. He came to know that "*the Heavens do rule;*" or, as Paul expresses it, "The existing powers are subjected to God"—ὕπερ σου Θεου; an elliptical expression for *under the Angels of God.**

The fifth chapter informs us how the Chaldean Royalty was finished, and the Kingdom of Men transferred to the Medes and Persians; whose dynasty is represented in the seventh and eighth chapters by a Bear with three Ribs between its teeth, and by a Ram with horns of unequal height. The Medo-Persian Royalty of the Kingdom of Men is represented in the Image by the Breast and the Arms of Silver; and as the Image is to exist complete in the Latter Days, Persia must be a constituent of the dominion represented by it. Persia will, therefore, be certainly confederate with Russia at the overthrow of the Autocrat.

But, an interesting announcement was made to Belshatzar, styled by Isaiah "Lucifer, son of the morning," before he fell from heaven to go down to the sides of the pit.¹ It was, that *his kingdom was numbered*, and, as far as his family was concerned, "finished." It was relatively finished, not absolutely so; because this finished kingdom was to "be divided, and given to the Medes and Persians." The kingdom was numbered, and his tenure of it likewise. His occupation of the throne as a member of the golden dynasty had been limited to the seventieth year from the first of Nebuchadnezzar's reign.² These seventy years were filled up by Nebuchadnezzar's reign of forty-four years; Evil-Merodach's, of two years; Usurp-

* Paul says, that "God has not put in subjection the *future* habitable to the angels;" which is tantamount to saying, that the present habitable, or territory of the Kingdom of Men, is put under the angels. The same territory in the future will be subjected to Jesus and his brethren. Heb. ii. 5, 8-10.

(1) Isai. xiv. 4, 12, 15.

(2) Jer. xxvii. 7; xxv. 12.

ers', of four years and nine months; and Belshatzar's, grandson of Nebuchadnezzar, of nineteen years and three months. The Scripture takes no notice of the usurpers; I have therefore divided the twenty-six years remaining after the death of Nebuchadnezzar in the thirty-seventh of Jehoiachin's captivity, between Evil-Merodach and Belshatzar in my chronology at the end of Elpis Israel. But the Kingdom of Men, which passed from the golden into the silver constitution of the empire, had been numbered, as well as the duration of its Chaldean dynasty. Nebuchadnezzar was not only informed that the Kingdom of Men should fight its last battle with the Kingdom of God "*in the latter days*," but a sign and a wonder were given him by which he might know *how far remote from his times* those appointed days should be. The decree of the Watchers concerning the duration of the kingdom, or Banded Stump, is, "*Let seven times pass over him.*" When these *seven times* should approach their termination the latter days of the Kingdom of Men would have arrived; and with them the time for the final overthrow of it by "*THE STONE cut out of the mountain which was not in hands.*" But of these *seven times* I shall write more particularly hereafter.

2. THE KINGDOM OF MEN IN ITS VARIOUS PHASES.

In the first year of Belshatzar's reign, which was nineteen before his overthrow by Cyrus, further particulars were represented concerning the relation of the Kingdom of Men, or Serpent-power, to Messiah the Prince and his coadjutors, through whom at length the might of God's Kingdom was to be brought to bear on the Serpent-kingdom for its utter destruction at the end of the Seven Times. These things were not represented to the King of Babylon, but to Daniel himself, as specially interested in them.

In the vision of the Four Beasts he saw the Kingdom of Babylon in its golden, silver, brazen, iron, and iron and clay manifestations. Through these distinct symbols he saw what could not be represented in a statue, where the metals in juxtaposition signified merely *one united dominion in the latter days*. By the Four Beasts he saw that the successive phases through which the Kingdom of the Serpent was to pass, were to result from the tempest of war in the Mediterranean countries. His words are, "The four winds of the heaven strove upon the Great Sea, and four great beasts came up from the sea, diverse from one another." The winds were not all blowing at once, but successively and at long intervals, each tempest resulting in a change in the constitution and government of the Kingdom of Babylon, as represented by the Beasts. By these belligerent tempests the Macedonian-brass and the Roman-iron dynasties, incorporated themselves with the gold and silver Babylonish dominion, and with one another forming thus the Band of Iron and Brass, and setting itself around the Tree-Stump when the royalty should be transferred to Rome as the seat or throne of the power in its fourth beast or dragon manifestation.

3. THE LION-PHASE OF THE KINGDOM OF BABYLON.

The Beasts being substituted for the metals of Nebuchadnezzar's Image, they represent of course the same phases of the Kingdom of Men. We learn from Jeremiah that the powers of Nineveh and Babylon were each represented by *lions*. He says, "Israel is a scattered sheep; the *lions* have driven them away: first the King of Assyria hath devoured him; and last this Nebuchadnezzar King of Babylon hath broken his bones."¹ The Ninevite Assyrian was represented to Daniel as a *lion with eagle's wings*. Many years before, God had punished the King of Assyria and his land for scattering the Ten Tribes by transferring the dominion over the Nimroudian empire from Nineveh to Babylon. This revolution is represented by

(1) Jer. 1. 17.

the eagle-wings being "*plucked*" from the lion's back; while the lion itself was made to stand erect as a man, and to receive in exchange for its lion-heart, the heart of a man. Thus the Lion-Man became the symbol of the Kingdom of Babylon so long as the government continued in the family of Nebuchadnezzar; which with all its faults was more human than that which it succeeded.

4. THE BEAR-PHASIS.

The impiety of Belshatzar brought ruin upon his family and calamity upon the Kingdom. It was made an accusation against him by Daniel that "the God in whose power his breath was, and whose were all his ways, he had not glorified." Convicted of this, the Lord of heaven pronounced sentence upon him, saying, "God hath numbered thy reign, and finished it. Thou art weighed in the balances and found wanting. Thy Kingdom is divided, and given to the Medes and Persians." The execution of this sentence was prompt; for "on that night was Belshatzar the King of the Chaldeans slain. And Darius the Median took the Kingdom."

This transfer of the government occurred B. C. 538. Its mission was to restore Judah's Commonwealth, and to extend the boundary of the Kingdom of Men. "*Arise, devour much flesh,*" was the policy of its reign. The Bear was the symbol of this government, whose dominion extended from India to Ethiopia, over a hundred and twenty-seven provinces. The reign of the Bear began under a Mede, and in two years passed by inheritance to Cyrus, a Persian. This change of position was represented to Daniel in the saying that "*it raised up itself on one side,*" so that one side became "higher than the other;" but before it raised itself up, the higher side was no higher than the other; therefore the higher side acquired its position last, as appears in the history of the time. The Ram in the eighth chapter with horns of unequal height is another symbol for the same government: the unequal elevation of the sides of the Bear, and the different altitude of the Ram's horns, are conditions representative of the same dynastic peculiarity—"The higher horn came up last."

The Bear had also another peculiarity worthy of note. "It had three ribs in the mouth of it between its teeth." These ribs represented the threefold division of its conquests. The interpretation is found elsewhere in these words of Daniel: "it pleased Darius to set over the Kingdom a hundred and twenty princes, who should be over the whole Kingdom; and over these, *three Presidents*, of whom Daniel was chief: that the princes might give account to them, and the King (the Bear-Mouth) should have no damage." The three presidencies, then, of the silver dominion were the ribs in the mouth of the Bear.

In dismissing this symbol, it is worthy of remark, that while the *Ram*, by which the Persians represented themselves in Daniel's time, is their symbol in relation to the Macedonians under Alexander, God has chosen for them the *Bear* to signify them as an element of the Image in the latter-days. The latter-day symbol then of Persia, is a Bear; and a Bear is at this time her formidable neighbor, and has already taken from her a large portion of her territory. The Russian Bear is destined to supersede her present government as an independent sovereignty, and to grasp Persia between its teeth from near India to Ethiopia, which is to be "*at his steps.*" This is no mere conjecture, but absolutely certain; for Jehovah has declared by Ezekiel that Persia shall be an element of Gog's confederacy, and that Gog's is the Russian power will be seen when I come to treat of the King of the North at the time of the end. The Ram continued 206 years and 9 months.

5. THE FOUR-HEADED LEOPARD-PHASIS.

The third symbol representative of the Kingdom of Babylon under a new constitution shown to Daniel, was a Leopard with Four Heads and Four Wings. It

answers to the brazen part of the Image, which "bore rule over all the earth;" and to the Goat with Four Horns pointing to the Four Winds in the eighth chapter; but *without the Little Horn, which is represented by the fourth Beast*. The Leopard is Macedonian, representing Alexander the Great's dominion and those of his four principal successors who divided it among themselves. The body of the beast represents the power before it was divided; and each head one of the subsequent divisions. The wings represented the position of the Macedonian Heads relatively to the Holy Land. At the death of Alexander a long period of war ensued, which resulted B. C. 301 in the establishment of the following Kingdoms on the territory of the Kingdom of Men.

First Head.—The Kingdom of the South, comprehending Egypt, Libya, Arabia, Cœle-Syria, and Palestine, under the Ptolemies.

Second Head.—The Kingdom of the north-west, including Thrace, Bythinia, etc., or the Thraeco-Macedonian.

Third Head.—The Kingdom of the north-east, comprehending the rest of Asia inclusive of Babylon and its province; and extending beyond the Euphrates to the Indus. India beyond that river, though allotted to this head, revolted; so that the Indus became its boundary. This was the *Macedo-Babylonish* Kingdom of the Seleucida.

Fourth Head.—The Kingdom of the West, embracing Macedonia and Greece.

The Lion-Man, the Bear, the Leopard, and its Third Head, or Kingdom of the North, all established themselves in the city of Babylon, where Alexander "held, as it were, the States-General of the world," and which he had resolved to make the throne of his empire. But the decree of heaven was against the city.¹ The purpose of Alexander was frustrated by death; and by B. C. 293, it became an uninhabited desert by the inundation of the Euphrates and the building of Seleucia on the banks of the Tigris about forty miles above, to which its citizens removed. Thus, the tree of Babylon was hewn down, its branches lopped, its leaves shaken off, and its fruit scattered; so that the nations got away from under it, and their rulers from its branches. Nevertheless, the Stump of its roots remained² under the sovereignty of the Third Head of the Leopard, founded by Seleucus, for almost 250 years; when the iron and brass became one dominion in Asia by the annexation of the Macedo-Babylonish territory to the Roman; and the band being thus formed, it was found at length encircled by it B. C. 65.

Of the four heads of the Leopard and the four horns of the Goat, but *two only* figure in the prophecy of Daniel's book. The reason of this is, that the prophecy was not delivered to prefigure the history of the Gentiles; but *to foreshow how the international policy of some of them in its bearing upon Judah, the Holy Land, and the saints, would at length create such a situation of affairs in the end, as would favor the execution of the divine purpose of demolishing the powers of the Gentiles in the establishing of the Kingdom of God*. "The secret of the Lord is with them that fear him." The matter is therefore revealed for the information of those that obey him, that they may not be taken unawares. "The wise shall understand." Let them know, then, that the policy of only two heads of the Leopard is foreshown, because they only of the four had to do with Judah and the Holy Land; and were sufficient to connect the iron with the silver of the Image. Hence, the undivided dominion of Alexander was the Belly, and these two heads also the two Thighs of brass; and therefore continuous with the iron Roman-Leg: so that the brass and iron limbs of the Image from hip to ankle represent the fourth form in its Greco-Roman constitution. The two thighs and the two heads represent the Kingdom of the South, and the Kingdom of the North-east, as above defined; and with the Little Horn of the Goat, or eastern element of the Fourth Beast, in relation to Judah

(1) Isai. xiv. 22, 23; xiii. 19, 22.

(2) Dan. iv. 14, 16.

and the Holy Land, are the powers of the eleventh chapter from the fifth verse to the end.

G. THE TEN-HORNED DRAGON-PHASIS OF THE KINGDOM OF BABYLON.

The previous beasts were introduced into this prophecy as the basis of the fourth, which in many points was diverse from them all. Daniel says, "it was dreadful and terrible, and strong exceedingly, and *it had great iron teeth.*" The *iron teeth* connect it with the iron legs, and iron element of the iron-clay Feet and Toes. *Its claws were of brass*; which shows that it is related also to the power represented by the brazen parts of the Image. These two metals being inserted in the symbol suggest the power it was designed to represent—a dominion constituted of the Greek and Latin elements. Has such a dynastic form of the Kingdom of Babylon ever existed? The history of the nations of the Mediterranean countries from B. C. 65 to A. D. 395, shows that such a dynastic manifestation not only existed, but "*devoured and brake in pieces,*" as predicted it would; though *it has not yet "stamped the residue with its brazen-clawed Feet."* The power existing during this period chose to represent itself by a *Dragon*; we may, therefore, as Daniel has given it no name, style it for convenience THE GRECO-ROMAN DRAGON.

It had Ten Horns. They stood up as long as the beast continued in life; but not all: for three of them fell before an eleventh that came up on the beast afterwards. Seven strong horns and three broken, or "plucked up by the roofs." These ten horns thus conditioned, with the brazen-clawed feet, represent the same things as the iron-clay feet and toes of the Image. When the Russo-Greek elements (clay and brass) are combined with the Gomerians (iron) in the Gog confederacy, the feet of the Greco-Roman Dragon will be manifested; and it will then "stamp the residue with the feet of it." Hitherto the Dragon has destroyed with its "*great iron teeth*;" hereafter it will use its feet and claws. The Feet of the Image, and the Feet of the Dragon, have yet to be formed out of existing elements; and it is the King of the North's mission to accomplish the work.

The Horns of the Dragon, and the Toes of the Image, represent kingly powers, or thrones; which are to exist until the taking possession of the Dragon-dominion by the Saints shall be perfected. They are emblems of kingdoms existing when the judgment sits for the destruction of the kingdom of Babylon. I know of no place where it is written that the Horns and Toes were to have an uninterrupted existence of 1260 years; but I do find that "The Ten Horns receive power as kings *one hour* with the beast"¹—that is, *thirty years*; so that we need not be careful to identify them until then.

After the Horns had struck their roots into the Dragon territory, an eleventh "came up among them" which Daniel characterizes as "*a Little Horn.*" In order to make room for itself it subdued three of the ten, and incorporated their territories into its own dominion. This incorporation made it imperial—an *Emperorship in the midst of Seven Kingdoms*; so that it stood as the Eighth Power.

But this eighth power was diverse from the Seven; in that it had the *Eyes of a Man* which gave it a more audacious look than the others; and a *mouth* by which it spake very great words on behalf of (צדק לצד, for the side of) the High Ones, . . . thinking to change times and laws. The eyes and mouth of the Little Horn were sufficient for all the rest. Its undertaking to speak as the representative of the High Ones in regard to times and laws connects the mouth with matters spiritual, showing that the horn, eyes, and mouth, are emblematical of a civil, military, and ecclesiastical power. This power manifested itself originally in Rome A. D. 800, as the Western Roman, or "HOLY ROMAN EMPIRE;" of which I shall speak more particularly hereafter. Suffice it to say here, that while the jurisdiction of

the secular element of the horn has been limited to its proper territory; the spiritual dominion of the Eyes and Mouth has reigned in the kingdoms of all the horns of the Dragon-territory ceded to the western beast.

In the countries ruled by these eight horns have existed classes of people against which, under the influence of the Eyes and Mouth, they have entertained unmitigated and cruel hatred. They have poured out their blood like water, and harassed them with all possible pains and penalties. The *enmity* that has obtained between these Horn-powers and these classes has been mutual and implacable; so that war between them could only be finally extinguished by the conquest of one party or the other. These classes are called קַדִּישִׁין, *kaddishin*, that is, *Holy Ones*; whose fate has been to be overcome by the imperial and regal papal powers of Babylon. This was foreshown to Daniel in these words, "I beheld, and the same Little Horn made war with the holy ones, and prevailed against them." The subjugation of the holy ones, however, was not a finality. God never intended that the Seed of the Woman should be bruised in the head, or finally crushed; this is a fate in reserve for the Serpent-power and its adherents. All that this can do against "the holy ones of the Most High" is to bruise them in the heel, which is as curable, and in the same way, as the wound it inflicted on Jesus, when on the accursed tree (styled by the Seed of the Serpent "*Holy Cross*") "the iniquity of his heels compassed him about"—that is, by a resurrection from among the dead to eternal life at the coming of Messiah. It is therefore only until the time of this event that the Imperio Regal Papacy of the Babylonish dominion prevails over the Holy Ones of the Most High; as it is written, "*The Little Horn prevailed against them, UNTIL the Ancient of Days came.*" Here is a point of time beyond which the misfortunes of the Holy Ones do not extend. It is the turning-point in their career in relation to the "dreadful and terrible, and exceedingly strong" dominion that makes such dreadful havoc on the earth—a dominion which no earth-born power can subdue.

The coming of the Ancient of Days is a great event in this prophecy. He is said to sit, and one like the Son of Man to be brought to him, after which he is said to come. When the prophecy was delivered the Son of Man had not been born; hence that peculiar representative mode of expressing: but he has since been born, and gone into a far country, where he has appeared in the presence of the Ancient of Days, or the Father, for the purpose of receiving from him "*Dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him; and all rulers obey him.*"¹ Though these things are promised to him, and though he is the heir of them all, he has not received them; as is manifest from the fact that the "all people, and nations, and languages" serve the rulers of the Gentiles, and especially that system of governments represented by the Greco-Roman Dragon. But when the time appointed arrives, as the Ancient of Days embodied in the holy spiritual nature, he will come, having received power and authority to take the dominion, glory, and kingdom, promised him. Thus the Ancient of Days comes, and "sits in Jerusalem, the Holy City, to judge all the nations round about"²—there he sits, "his throne being like the fiery flame, and his wheels as burning fire;" and sends forth from before him a stream of fire.

For the signification of the *Wheels* and *Fire* read Ezekiel's first and tenth chapters. They are parts of his imagery put for the whole in this text of Daniel. "The Spirit of the Living Creatures is in the Wheels." They represent the same as the four living creatures in Rev. v. 8—10. They are the "redeemed out of every kindred, and tongue, and people, and nation," raised from the dead, in consuming and destructive motion against the body and horns of the Greco-Roman Dragon. They are the thousand thousands who minister to the commands of the Ancient of Days; and go forth with him as a fiery stream against the "Beast and

(1) Dan. vii. 13, 14, 27; Luke xix. 12, 15.

(2) Joel iii. 12, 16.

the False Prophet, and 'the Kings of the earth and their armies,' to give them "of the wrath of God poured out without mixture into the cup of his indignation"—thus tormenting all the adherents of the Beast and his Image with fire and brimstone in the presence of the holy messengers, and in the presence of the Lamb.¹

When the Ancient of Days comes, this *judgment is set, and the books are opened*; and whosoever is found written in the Lamb's Book of Life awakes to everlasting life, and to a participation in the judgment upon the Four Beasts; and whosoever is not found written there is cast into the burning flame that destroys the body of the Dragon.²

The taking away of the dominion of Babylon, and the bringing of its kingdom to an end, is the work assigned to the Holy Ones; who in overthrowing the Gentile powers will also appropriate to their own use all they possess. Hence, at the coming of the Ancient of Days, it is testified, that the hitherto vanquished holy ones should become conquerors in their turn—should conquer the gold, and the silver, and the brass, and the iron, and the clay; or the four kingdoms of Powers that exist on the Babylonish earth, and take them for themselves: as it is written, "These great beasts which are four represent four kings, or royalties, which shall arise out of the earth. But the holy ones of the High Ones shall take the kingdom (of Babylon) and possess the kingdom for the age, even for the age of everlasting." Again, "The Ancient of Days came, and judgment was given to the holy ones of the High Ones;" when "the time came that the holy ones should possess the kingdom." And again, "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints."³ The "judgment written" is the judgment that sits when the Ancient of Days comes. They are not only to slay the Fourth Beast, and to destroy its body with fire and brimstone; but they are to take away the dominion of the Lion-Man, the Bear, and the Leopard; whose peoples, and nations, and languages, however, will experience a better fate than those of the Fourth Beast dominion: for, while the Latins are almost exterminated, the populations of Assyria, Persia, and Macedonian Egypt, are permitted to retain their nationality *for a season and time*. That they do remain distinct national organizations is evident from the following testimonies: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Jehovah of armies shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hand, and Israel mine inheritance."⁴ And, "I will set my throne in Elam, and will destroy from thence the king of princes: but it shall come to pass in the latter days, I will bring again the captivity of Elam, saith Jehovah."⁵

The manner in which the dominion of Assyria and Elam or Persia is taken away when the judgment sits is revealed in Micah's prophecy concerning him who was to be born in Bethlehem "*to be Ruler in Israel*," that is, concerning Jesus who was born there. He writes, "And He shall stand and rule in the strength of Jehovah, in the majesty of the name of Jehovah his God; and they (Israel) shall abide; for now shall he (Jesus) be great unto the ends of the earth. And this (Jesus) shall be the peace of (Israel) when the Assyrian (the king of the north or Gog) shall come into our land: and when he shall tread in our fortresses, then shall we raise against him seven leaders, even eight anointed ones of Adam—אָדָם, *adam*. And

(1) Rev. xiv. 10; xix. 19-21.

(3) Pa. cxlix. 5-9.

(4) Isai xix. 23.

(2) Rev. xx. 15; xxi. 27.

(5) Jer. xlix. 38.

they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he (Jesus) deliver from the Assyrian, when he cometh into our land, and when he treadeth within our borders."¹ These eight anointed ones are some of the holy ones with the Ancient of Days who execute judgment at his appearing.

But, at what time does he appear? This is found by attending to what is said concerning the Little Horn power and the holy ones. It is to prevail against them until the Ancient of Days come, which "until" is indicated in the words, "The holy ones shall be given into his power until a time, and times, and the dividing of a time." Hence, the Ancient of Days will come at the end of this period, which has not yet expired; for if it had, the Ancient of Days would now be in the Holy Land, the holy ones would now be executing judgment, and the season and time would be current. There are no data in the seventh of Daniel for the calculation of the three times and a half, or 1260 years, as they are well understood to signify. All that can be known from it is, that they pertain to the Greco-Roman Dragon, that they end with the commencement of judgment upon its Little Horn, and with the beginning of the "season and time:" we must look to other testimonies to ascertain the duration of this, and the probable termination of the 1260 years.

Daniel does not tell us here how long a time after the ending of the 1260 years will be occupied in the executing of judgment by the holy ones upon the Body, Little Horn, and Ten Horns, of the fourth beast, which are to be utterly destroyed. This can be learned from another source. He contents himself for the time with informing us of the general result of the judgment in the entire and complete overthrow of the Kingdom of Babylon represented by the four beasts; and in the setting up of the kingdom by the God of heaven² through the agency of the holy ones inclusive of Jesus, who is their chief. Hence, he concludes the account of his vision by saying, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the holy ones of the High Ones, whose kingdom is an everlasting kingdom, and whom all dominions shall serve and obey." This accomplished, and the kingdom will be "restored again to Israel,"³ and be in the hands of those for whom it has been preparing "from the foundation of the world,"⁴ and who once seized of it will "not leave it to other people," but retain it "for ever."

7. THE HOLY ONES OF THE HIGH ONES, AND THEIR PEOPLE.

In the seventh of Daniel there are three parties associated together in executing judgment upon the Beasts—the holy ones, the High Ones, and "the people of the holy ones." The holy ones are styled "*the saints*" in the common version; and the High Ones are termed "*the Most High*" in the singular. The word *saint* signifies a *holy one*; but it has been so misapplied by the Gentiles that I have preferred the latter, as keeping before the mind the saying, that "without holiness no man shall see Jehovah." The phrase "the Most High" in the singular number is in the plural in the Chaldee original. The word there is *עֲלֵיוֹנִים*, *elyōnīm*. This is not accidental, for it occurs four times in the same chapter, which supplies the reason of the expression, in the introduction of the Ancient of Days and the Son of Man into the vision. These are the High Ones to whom the holy ones belong; as it is written, "Ye are Christ's, and Christ is God's."

The holy ones of the High Ones take the kingdom which is then given to *the people of the holy ones*. These are the Twelve Tribes of Israel, who, *under the government of the holy ones*, possess "the kingdom and dominion, and the greatness

(1) Mic. v. 2-6.

(2) Dan. ii. 44.

(3) Acts i. 6.

(4) Matt. xxv. 34.

of the kingdom under the whole heaven." They possess these in the sense in which a nation is said to possess such things, while at the same time it is only the princes and rulers of the nation who possess the glory, honor, majesty, and high offices of the kingdom. The holy ones and their Most Holy Prince will possess these with immortality, which pertains to them exclusively; while the Israelites who constitute "the people," or *subjects of the kingdom*, will stand related to the holy ones as the subjects of all other nations do to the nobility and government of their kingdoms; but with this exception that, whereas the subjects and rulers of kingdoms hitherto existing in the world have been all mortal, and therefore under the necessity of leaving their houses, dignities, and power to other people, or successors, the princes of God's kingdom in the Holy Land will be deathless, but the subjects thereof mortal.

The possessing of the kingdom and dominion and their greatness under the whole heaven of the four beasts by Israel, is predicted by the prophet Micah in these words:—"I will surely assemble all of thee, O Jacob; I will surely gather the remnant of Israel. . . In that day, saith Jehovah, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou, O Citadel of the flock, the stronghold of the daughter of Zion, unto thee shall it come even the First Dominion; the Kingdom shall come to the daughter of Jerusalem."¹ And by Zephaniah, Jehovah saith, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, *he hath cast out their enemy* (the Turk and afterwards the Russian) the King of Israel, the Lord (Jesus) is in the midst of thee; *thou shalt not see evil any more*. . . Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame."² And again, he says by Zechariah, "Sing and rejoice, O daughter of Zion; for, lo, I (Jesus) come, and I will dwell in the midst of thee; and *many nations shall be joined to the Lord in that day, and shall be my people*; and I will dwell in the midst of thee; and the Lord shall possess Judah his portion in the Holy Land, and shall choose Jerusalem again."³ . . . "I will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and the mountain of Jehovah of armies the holy mountain. "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. For I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and righteousness. . . Yea, many people, and strong nations shall come to seek Jehovah of armies in Jerusalem, and to pray before the Lord. In those days ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."⁴ "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves One Head, (or king,) and they shall come up out of the land (of the enemy,) for great shall be the day of Jezreel."⁵ "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And THE BELOVED my servant shall be king over them: and they shall have one Shepherd: they shall also walk

(1) Mic. ii. 12; iv. 6. (2) Zeph. iii. 14-20. (3) Zech. ii. 10-12. (4) Zech. viii. 3-8, 22, 23.
(5) Hos. i. ii.

in my judgment, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they, and their children, and their children's children for ever. And my servant the Beloved shall be their prince for ever."¹

From these testimonies it is evident, that a kingdom consisting of the twelve United Tribes of Israel is to be established in the Holy Land under a king high in the favor of the Ancient of Days; and that when it exists it will have the ascendancy in the world, and be celebrated for the fame and glory of its people among all nations. It is clear also that the accomplishment of these predictions will settle all controversies about "the Holy Places," and be a quietus to all "Eastern Questions." The reduction of God's promises to accomplished facts must be the extinction, not only of the Ottoman, but of all the governments and powers of Europe and Asia; and the substitution of the Israelitish Dominion in their place, when Israel shall be Jehovah's first-born² among the nations of the coming age. Being the body of this kingdom, whose founders are the High Ones, and its rulers and princes their holy ones, the people of the holy ones are the constituents, or commonalty, of the body, even the twelve tribes of Israel, the nation of Jehovah.

The Holy Ones that slay the Greco-Roman Dragon, destroy its body in the burning flame of their power, and take away the dominion of the Lion-Man, Bear, and Leopard, are persons who have attained to immortality as a part of the reward promised in the gospel of the kingdom to all "who walk *in the steps* of the faith of Abraham," whose faith was made perfect by his works.³ That they are immortals is evident, from it being affirmed of them that they possess the kingdom for ever, which those only can do who are deathless. These immortals are called holy ones, because they attain to immortality on account of their previous holiness, "without which no one can see the Lord;" that is, the High Ones of the vision. From this a very interesting question arises, namely, What did their holiness consist in that gave them acceptance with the High Ones? This is a question answered in the following words by the Spirit of God—"The saints are they who keep the commandments of God, and the faith of Jesus."⁴ Hence, it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city;" that is, that they may have right to immortality, and may enter into the kingdom by resurrection to everlasting life.⁵ The faith of Jesus is explained as being "*the testimony of Jesus*"—*ἡ μαρτυρία, hē martyria*—what is taught of Jesus Christ;⁶ and "the testimony of Jesus is the spirit, or import, of the prophecy." "The words I speak unto you," said he, "they are spirit, and they are life;"⁷ that is, the words I speak believed, make alive. The doctrine taught by Jesus intelligently and heartily believed is spirit, from which as the germ of a new existence, holiness unto eternal life originates. The words spoken by Jesus are styled "the good message concerning the kingdom of God," *το εὐαγγέλιον της βασιλειας, τὸ εὐαγγέλιον τῆς βασιλειας*,⁸ and "the words of eternal life." To those who received these words he said, "Ye are clean through the word which I have spoken to you;" and on such, purified in mind and disposition by belief of that word, he commanded his apostles to enjoin "immersion into the name of the Father, and of the Son, and of the Holy Spirit,"⁹ that they might thus become the children of the High Ones.¹⁰ Being thus by faith and obedience introduced into Christ, he is to them "wisdom, and righteousness, and sanctification, and redemption;"¹¹ that is, they are in a state of purity, and holy, being in him.

Having been thus constituted righteous and holy persons by being washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of their

(1) Ezek. xxxvii. 22-25. (2) Exod. iv. 22. (3) Rom. iv. 12; James ii. 22. (4) Rev. xiv. 12. (5) Rev. xxii. 14. (6) Rev. xii. 17; xix. 10. (7) John vi. 63. (8) Matt. iv. 23. (9) Matt. xxviii. 19. (10) Gal. iii. 26, 27. (11) 1 Cor. i. 30.

God,¹ they thenceforth "yield their members servants to righteousness unto holiness;" for "having been made free from sin, and become servants to God, they have their fruit into holiness, and *the end* everlasting life."² In the vision under consideration, Daniel saw them as having attained to that end; and saw them likewise as the military chieftains of their people Israel, taking violent possession of "the kingdom and glory to which they had been called;" for "the kingdom of the heavens suffereth violence, and the violent take it by force."

8. A SEASON AND TIME.

As I have said, there is nothing in the seventh of Daniel from which can be ascertained the length of time during which Assyria, Persia, and Egypt—the southern head of the Leopard—shall continue distinct nationalities after the taking away of their dominions by the holy ones. The sentence concerning them is, that "a prolonging in life shall be given them *for a season and time.*" Now we learn from the Scriptures that there is a time when national distinctions among mankind shall have an end; a *season and time* cannot therefore be interminable. The reign of the holy ones is to be for an age, even to the age of everlasting. This age is of coequal duration with the season and time, and conterminous with it in the age of everlasting. In the season-and-time age, then, Assyria, Persia, and Egypt, are dominionless, while the holy ones are kings in the whole heaven of the kingdom of men. But when the season and time end at the period of the opening of the age of everlasting, what then? Paul informs us, that at the end the Son of Man shall deliver up the kingdom to the Father, or Ancient of Days, having by that time put down all rule, and all authority, and power: for he must reign *till* he has put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject to the Ancient of Days who puts all things under him, that God may be the all things in all.³ It is evident, then, from this, that the kingdom and dominion are not to continue unchanged interminably; but that when the time comes to abolish death from the earth, that abolition will necessitate a change in the constitution of the world. The reign of the Son of Man and his holy companions *over nations of mortal men* is therefore limited by that necessity. If, then, we can find a revelation of how long they are to reign, we shall have ascertained the duration of the *season and time*. This matter was revealed to John in Patmos. He tells us that he saw one descend from heaven and bind the Dragon, so that that power could not injuriously affect the nations for 1,000 years; and that coëvally with that period he saw persons occupying thrones who reigned with Christ as the priests of God.⁴

A season and time, then, is a 1,000 years, or two times of 360 years each; and a *set time* of 280 years; or 9 months and 10 days of years, 280 days being a set time, or period of gestation.⁵ For this season and time of 1,000 years the holy ones possess the world as theirs. At the end of that time, sin being eradicated, death is abolished, and their priesthood necessarily ceases. They therefore reign no more *as priests*; but God is all things in all the dwellers upon the earth.

9. ORIGIN OF THE ROMANO-GREEK BABYLONIAN SOVEREIGNTY.

In the third year of the reign of Belshatzar king of Babylon, another vision was presented to Daniel, which he has recorded in the eighth chapter of his book. It was communicated for the purpose of exhibiting certain important events in the future history of Judah, characterized by the suppression of their religious polity, the destruction of their commonwealth, and subversion of their power for a long

(1) 1 Cor. vi. 9-11.

(2) Rom. vi. 19-22.

(3) 1 Cor. xv. 24.

(4) Rev. xx. 1-6.

(5) Gen. xxi. 2.

series of ages; but with the consolatory assurance that God would avenge them, and by a Great Deliverer destroy the power that had so long oppressed them.

By studying the symbols of this chapter the power will be found to originate in Babylon, and to be the same as that represented by the four beasts, but without the introduction of the Ten Horns and the Little Horn with its Eyes and Mouth. These signify the Latin or papal governments of the west in their relation to the holy ones; while the Bear and the Ram, the Leopard and the He Goat, the fourth Beast, and the Little Horn of the Goat, are the heraldry of the same dynasty manifestations of the kingdom of Babylon in relation to the עַם-קְדוֹשִׁים *am-kəḏōshim*, or *people of the holy ones*; that is, THE SAINTS' NATION, in its occupancy of the Holy Land.

Daniel saw the vision while residing in Persia at the palace of Shushan, under the government of the Lion-Man, which had but sixteen years to continue over the affairs of the kingdom of Babylon. Hence, the Chaldean sovereignty being about to pass away, and sufficient having been revealed in former visions and signs, it was unnecessary to introduce it again: therefore, in the one before us the symbol presented first is that emblematic of the Babylonish power after it had been transferred to the conjoint dynasty of the Medes and Persians.

The emblem of the Medo-Persian dynasty was a Ram with two horns of considerable and unequal height. It is unnecessary to repeat here what has already been said of the Ram when treating of the Bear. It will be sufficient to add, that Daniel saw the Medo-Persian symbol pushing westward, that is, towards Greece; northward, and southward, towards Egypt; so that no beasts or dominions could stand successfully against it. It, therefore, "did according to its will, and became great." The reason of this greatness is given in chap. xi. 1, from which we learn that it was because the kings of the Ram dynasty were strengthened by an angel-prince devoted to the interests of Judah. In the second verse of this chapter there is a particular mentioned concerning the military operations of the Ram-kings which is noted as a cause of the enmity which led in the end to the subversion of their power by the Greeks. There were thirteen Medo-Persian kings; but the revelator takes no notice of any of them after the fourth that reigned after Cyrus. In the third year of Cyrus he said to Daniel, "Behold, there shall yet stand up three kings in Persia;" namely, Cambyses, the Ahasuerus of scripture; Smerdis the Magian, and Darius: "and the fourth shall be far richer than they all." This was Xerxes: "and by his strength through his riches he shall stir up all against the realm of Grecia;" which saying is a prediction of the celebrated invasion of the west, so familiar to the reader of ancient history.

The time of the vision between this reign and the sixth year of the reign of the last of the Ram-kings, a period of about 142 years, was occupied by the prophet in considering. "And as I was considering," says he, "behold, a He Goat came from the west over the face of the whole earth;" that is, over the face of the whole Ram-empire: "and nothing upon the earth smote (him), and the Goat had a conspicuous horn between his eyes." The things represented by the Goat and its Horn are thus interpreted in the twenty-first verse of the eighth chapter: "And the rough Goat is the kingdom of Grecia: and the Great Horn between his eyes is *the first king*." and what is affirmed of them is thus explained in chap. xi. 3: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will." The doing of this mighty king of Greece according to his will is thus expressed in chap. viii.: "And he came to the Ram, and ran unto him in the fury of his power; and he came close to him, and was moved with anger against him, and smote the Ram, and brake his two horns: and there was no power in the Ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the Ram out of his power." This is highly descriptive of the war between the Greeks and Persians

which resulted in the overthrow of the Ram-dynasty, and the transfer of the Kingdom of Babylon to Alexander the Great, the notable horn of the goat nation. All the power of this kingdom was now vested in "the first king," who "became very great," and when he had attained to the fulness of his power, "wept because there were no more worlds for him to conquer." His dominion extended from Macedonia to beyond the Indus; and from the gulf of Persia to Scythia; and is represented by the belly of brass in Nebuchadnezzar's Image, and in the interpretation thereof termed "the third kingdom of brass which shall bear rule over all the earth."

The Ram having disappeared from view, the prophet's attention was concentrated upon the Goat, and especially upon his Horn. He saw that "when the Goat was strong, the Great Horn was broken;" that is, the power of the kingdom departed from the first king and his family before any reverses overtook the nation. Alexander died in Babylon from intoxication, leaving his unbroken dominion to be contended for and possessed by the strongest. It was revealed to Daniel that it should be divided into four notable sections, but that no blood-relations of the first king should possess them. The divisions of Alexander's empire were represented by "four notable horns coming up in the place of the broken horn toward the four winds of heaven;" and in regard to the succession it was added in chap. xi. 4, "but not to his posterity, nor according to the (extent of the) dominion which he ruled: for his kingdom shall be plucked up even for others (for other rulers) beside those" of his posterity. This is the meaning of "four kingdoms standing up out of the nation, *but not in his power.*"

The Four Heads of the Grecian Leopard, and the Four Horns of the Grecian Goat, both fours pointing toward the four winds, are representative of the same Grecian powers. The reader can refer to what I have said about the Leopard for the signification of the four horns of the Goat. In the eighth chapter nothing more is said about the four horns. They were only introduced into this vision because of the dynasty that was to succeed them as the heir of the Babylonian power, which was to make its appearance in the east "*out of one of them.*" The eleventh chapter, from the fifth to the thirty-first verse, treats of two of them, the northern and southern horns in their struggles with one another for ascendancy in the Holy Land, and consequent lordship over Judah; and thus the treatise fills up the interval between the foundation of the horn kingdoms and the incipient intervention of "the breakers of Daniel's people" who should exalt themselves to establish the vision. Besides this, two of the Goat Horns were indispensable to the representation of the solution of the Eastern Question of our day, called "the Time of the End." They are therefore introduced again in the fortieth verse; and one of them, the northern, is kept in view to the end of the chapter, being inseparable at last from the Little Horn of the Goat which came up out of it and merges again into it; so that the fate of the one becomes the fate of the other, which is to be *broken without help.*

It will be seen by the countries subjected to the third head or horn, that the Kingdom of Babylon passed from Alexander to Seleucus and his successors of the northern horn. The Babylonish power has been particularly hostile to Judah and the holy ones from Nebuchadnezzar to the present time, and will be to the end. Before Christ it seemed to have reached the climax of hatred in the reign of Antiochus Epiphanes, who polluted the temple, took away the daily, and set up the abomination of the desolator. This extreme indignation against the temple worship was a *type* of the violence of the Little Horn that should come up against Jerusalem out of his territory, the effect of which would be far more permanent than his.

In the latter time of the dominion of the northern and southern horns of the Goat the transgressors in Judah were fast arriving at maturity. The Israelites of

that tribe had conquered their independence of these two kingdoms by the valor of the Maccabees and "a little help" from heaven; and in alliance with the Romans, the future breakers of their power, they were enabled to maintain it under kings of the Levitical race after they had vanished from the scene. By that time, however, both people and government had become very corrupt; so that in about a hundred years after the establishment of the Asmonæan throne, when the transgressors were ripening, the Iron Men of Italy began to appear as a distinct power to the north of Judea by the progressive incorporation of the provinces of the northern horn with their more western empire. This advance of the Roman power eastward was preparatory to the use Jehovah was going to make of them in the crucifixion of Jesus, the punishment of Judah, and the abolition of the Mosaic system, as predicted in the eighth chapter, and the prophecy of the Seventy Weeks. The disappearing of the northern horn for a long series of ages, and the substituting of the Roman power in its place, was represented to Daniel by *the coming forth of a Little Horn out of one of the four horns*. After it began to appear in Syria Daniel saw it waxing exceeding great against the south or Egypt, and against the east or Euphrates, and against the glory of the land, or Palestine, until it became dangerously formidable to the army of "the heavens," or military power of Judah, which it at length subdued, as evinced by the Jews boasting before Pilate, that they had no other king than Cæsar.

Thus far the vision of the Ram and Goat was for the purpose of introducing the Roman power in its relation to Judah and the Holy Land to special notice. By the absorption of the northern kingdom into the Roman empire, a union was formed between it and the Greco-Babylonian power of the Seleucidæ; so that as these were heirs of Alexander's kingdom of Babylon, the Romans inherited it from them. Hence the power peculiar to this territory, styled "the whole earth," may very properly be called the Romano-Greek Babylonian; or the Latino-Greek Babylonian. This name is descriptive of it in its relation to the Holy Land, in all its future phases until its utter destruction by Messiah the Prince and his holy ones. The Ottoman nation is more Greek than Turkish, with but little of the Latin element; but when the Latins and Greeks come to form a confederacy under Russia as the fragile medium of combination, the Latino-Greek Babylonian power will be in full "blossom," when the sour grape is ripening for the vintage.¹ If these things be apprehended, the reader will be prepared to read the destiny of Russia and the nations in the solution of the Eastern Question; for, the working of it out is the manifestation of the Gogian Image, or Latino-Greek Babylonian power in consummation for its signal and final overthrow by the hand of God.

In this vision of the Ram and Goat the Babylonian power in its Roman manifestation is represented by *the Little Horn of the Goat*, which is not to be confounded with the *Little Horn with Eyes and Mouth*. At the time of the end, the powers signified by these are confederated with the Goat's Little Horn, and with it as their chief invade the Holy Land and besiege Jerusalem, and take it.

The Little Horn of the Goat power is described by Daniel as "a king of fierce countenance, and understanding an intricate tongue; whose power shall be mighty, but not in his own virility: and he shall destroy wonderfully, and shall prosper and work; and shall destroy multitudes, and the people of the holy ones." Speaking of the same, Moses says to Israel, "Jehovah shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. And he shall besiege thee in all thy gates, until all thy high and fenced walls come down, wherein thou trustedst throughout all thy land which Jehovah thy God hath given thee."² "And through

(1) Isai. xviii. 5; Rev. xiv. 18.

(2) Deut. xxviii. 49.

his policy also," says Daniel, "he shall cause falsehood to prosper by his power; and because of his heart he shall do proudly, and in tranquillity shall destroy many: he shall also stand up against the שַׂר־צְרִימִים *Sar-sahrim*, Commauder of chief tains; but he shall be broken without help."

Thus in its career it was to be what is said of Daniel's fourth beast, "dreadful, and terrible, and strong exceedingly," and the special enemy of all pertaining to Judah. "It waxed great," says the prophet, "above the army of the heavens; and it cast down of the army and of the stars to the ground, and stamped upon them. Yea, he magnified himself even against the שַׂר־הַצְּבָאוֹת, *Sar-hatz-zahvah*, Commauder of the army; and by it the תַּמְדִּית *tahmid*, evening-morning sacrifice was taken away; and the מְכוֹן מְהֻלָּבוֹ *mèkhōn mikdoshō*, foundation of its temple scattered.² And an army was given against the evening-morning sacrifice because of rebellion, and it cast down the truth to the ground; and it wrought and prospered." This was the beginning of divine indignation against Judah in the first century of our era, which is not quite terminated yet.

10. EVENING-MORNING OBJECT.

In the twenty-sixth verse it is written, "The מַרְאֵה *marai*, or thing seen of the evening and morning which was told is true; wherefore shut thou up the רוֹן *khahzōn*, or vision, for it is for many days." The vision was given principally to exhibit this great object, namely, *the suppression of the evening morning sacrifice until the Latino-Greek Babylonish power should be helpless, broken-by the Commauder of the army of Israel.* This is then the reason why the vision of the Ram and Goat is styled "the thing seen of the evening and morning," or the *evening-morning object*.

When Daniel had the vision, the evening and morning sacrifice was suppressed, Jerusalem in ruins, and Judah in the province of Babylon. He was, however, fondly expecting the restoration of all these in about sixteen years:³ but here was a new vision which taught him, that a breaking up of Judah by a more formidable enemy than the Chaldeans was to occur after their restoration from the Babylonish captivity. He saw that "the Breaker up of Judah" was to exalt himself successfully against the long-expected Messiah; again to suppress the sacrifices, destroy the temple and city, abolish the Mosaic institutions, and scatter the power of the nation. In view of these events, what would become of all the promises made to the fathers of Israel? How long was deferred hope to make the hearts of believers sick? That the promises would certainly be fulfilled he had no doubt; but then, as a lover of his people, he was appalled at the greatness of their rebellion, and at the calamities it would bring upon them in punishment for their crimes. The prospect of these things had a sickening effect upon the prophet. "I fainted," said he; "and was sick for days." He had been told how long the glory of Judah should be veiled in rayless night, and that deliverance should come at last: but

(1) The Jewish forces are very fitly styled "the army of the heavens." These heavens were, Jehovah their king, Michael. "the first of the chief princes," styled also Michael Prince of Israel, Gabriel, and other angel-princes, appointed of God to watch over the affairs of the Jews in their relations with other powers, and so forth. Israel belongs to these heavens which rule until they give place to Messiah the prince and his holy ones, to whom God has promised to subject all things terrestrial. Israel then belonging to these heavens, their military forces are the army or host of the heavens, which must of course be sought for on the arena of the Little Horn.

(2) *Foundation of its temple* or holy place. This rendering accords with the saying, "There shall not be left here one stone upon another, that shall not be thrown down."—Matt. xxiv. 2. This would be a demolition of the foundation, and therefore utter destruction.

(3) Dan. ix. 2.

the information only left him in blank amazement; for he says, "I was astonished at the thing seen, but none understood;" that is, at what time the scattering power would be broken, and the evening and morning sacrifice restored. Though ignorant of this, Daniel had consolation in knowing that at the end of the time appointed in the vision

II. "THE HOLY SHALL BE AVENGED."

After the announcement of the all-conquering prosperity of Judah's foe, Daniel heard the question asked, "Until when the vision (*khahzōn*,) the evening-morning sacrifice (*tahmid*,) and the rebellion causing desolation, to give both the holy (*kōdesh*) and the army a treading down?" Here was an answer sought in regard to three things: *first*, Unto what period of time should the vision reach, the last incident of which is the destruction of the Latino-Greek Babylonian power? In other words, When should that destruction happen? *Secondly*, Until when should the evening-morning sacrifice be suppressed? And *thirdly*, When should Judah's rebellion, which had induced all these calamities, have an end? A fourth inquiry might be made which would cover the whole ground, namely, *How long shall the treading down of the Holy Land and the Jews continue?* Now, the answer which saluted Daniel's ears shows that the precise point of time when these things should be, cannot be extracted from the prophecy; because there is no intimation given of the commencement of the period named. The answer recorded is, "*During an evening-morning, two thousand three hundred; then the holy shall be avenged.*" The meaning of this is, that there should be an evening-morning period of 2,300 years, after the expiration of which the Holy Land should be avenged. The Lord Jesus has paraphrased the reply in these words: "Jerusalem (the holy) shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."¹ When these have elapsed, neither Turk, Frank, nor Russian, Greek nor Latin, will be permitted to desecrate the Holy with their hateful pre-ence and abominations; the treading down will then be terminated and the spoiler expelled; that is, when judgment is given to the holy ones at the expiration of the three times and a half.

The answer as it stands in the common version, has caused insuperable difficulties to all who have endeavored to understand it. It is rendered there, "Unto two thousand three hundred days: then shall the sanctuary be cleansed." But the original is not ימים *yahmim*, "days;" it is ערב בקר *erev böker*, "an evening-morning." This departure from the usual mode of expression was not without good reason. The reply was in effect, "During a two thousand three hundred *tahmid*;" that is, Judah's host for its rebellion against Jehovah was to become an evening-morning sacrifice until the end of a period of 2,300 years: as it is written, "His anger is momentary; in his favor is life; weeping may endure for an evening; but joy cometh in the morning." This is as true of Judah as of Judah's king. And again, "A lion out of the forest (Nebuchadnezzar) shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities (the Roman Wolf and Greek Leopard,) every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings are increased."² This was an evening sacrifice of the nation, in which they eat the bread of affliction with bitter herbs until the time of the morning oblation come, the time of Jacob's trouble,³ when they will be avenged in the great sacrifice of Bozrah in the day of Jehovah's vengeance, and in the year of recompenses for the controversy of Zion.⁴ During the suspension of the Mosaic

(1) Luke xxi. 24. (2) Jer. 7. 6. (3) Jer. xxx. 7. (4) Isa. xxxiv. 6-8; lxiii. 1-6; Ezek. xxxix. 17.

sacrifices Judah is the *tahmid* which bleeds for its rebellion against the Lamb, slain in the evening and morning oblation from the foundation of the world.

But the phrase that has caused the greatest difficulty is, "*Then shall the sanctuary be cleansed.*" Theologians of the Gentiles have not perceived that the vision has no reference to the Gentiles but as destroyers of Judah and the enemies of their king. They have therefore imagined that "the sanctuary" to be cleansed is the Gentile church! as if any cleansing could make the thing called "the church" any thing but unclean. Assuming this, they have looked for the advent of Christ the year after the 2,300th year had expired; and have called his appearing to burn up the world, and to place those whom they style "the saints" upon the purified earth as its sole occupants in glory, "the cleansing of the sanctuary!" Well, this is as reasonable an interpretation as could be expected from people who deny the restoration of the Jews, and believe in world-burning at the coming of Christ! But so long as men hold on to such foolishness it is impossible for them to understand the Bible, or to form any rational conclusion concerning the divine pre-determination respecting the issue of human affairs.

But, all speculations and absurdities connected with this subject are most readily extinguished by reference to the original. There we find that the words crucible-ized in the fires of world-burning theories do not exist! "Then shall the sanctuary be cleansed" was no part of the answer given in Daniel's hearing. The words he heard were *וְנִצְדַק קֹדֶשׁ* *we-nitzdak kodesh*. The word *kodesh* is not "sanctuary," but *holy*; designating *what is holy* connected with Judah, such as the Holy City called emphatically "The Holy;" and the Holy Land. Then as to *nitzdak*, rendered *cleansed* in the common version. This is not its meaning. It signifies, *to be vindicated from injury and violence*, or to be avenged. The word for to cleanse is *טָהַר* *tahhar*, and is used several times in the sense of to cleanse Judea from the putrefying bodies of the slain in the prophecy of the Autocrat of Russia's overthrow in the breaking of the Latino-Greek Babylonian power.¹ "*Then the Holy shall be avenged,*" is the only proper rendering of which the original is susceptible in this place. Let it be also observed, that this does not teach that the avenging of the holy is to commence immediately the 2300th evening-morning is finished. It only gives us to understand that when that period is passed, the next series of events in relation to the Holy Land shall be *the manifestation of things necessary to wrest it from the Gentiles, and to avenge it in their overthrow.*

It must be evident to every intelligent reader, that, before a country in the actual possession of an enemy can be avenged for its desolations of twenty-three hundred years, *a situation of affairs must be created favoring its deliverance.* This requires time; and the time provided in the case before us is styled, "*the time of the end,*" now current. Every year since 1840 the Holy Land has been mixing itself up more and more with the policy of the Gentile Powers; until at the present time a situation of affairs in the east is nearly formed which will make its possession by other powers than the Ottoman a matter of belligerent dispute. Here are fourteen years consumed in bringing affairs to their present crisis, which is by no means ripe enough for the accomplishment of the prediction, "*the Holy shall be avenged.*" The overthrow of the Latino-Greek Babylonian Dragon under the supremacy of the Czar on the mountains of Israel is indispensable to this most desirable consummation.

The reply to the question "*Until when?*" did not state the *anno mundi* as the terminus, but the development of a work. One step, however, was gained towards a solution of the question, and that was, that whenever the beginning of the period might be, the avenging of the holy would not be short of 2300 years afterwards.

(1) Ezek. xxxix. 12, 14, 16.

Daniel had the vision B. C. 554, which is 2866 years ago. This was a long period to look forward to the end of; and by no method of calculation could he reduce it to less than 2300 years. Happily for us, if of Daniel's class, we live after its termination. We know its beginning and end; but neither can be ascertained from the eighth chapter. "The vision is for many days," whose commencement was not revealed to Daniel until the first year of Darius the Mede, sixteen years after, as narrated in the

12. PROPHECY OF THE SEVENTY WEEKS.

About fifteen years after beholding the vision of the Ram and Goat, Daniel's mind was particularly attracted to the subject of the restoration of Judah and Jerusalem.¹ The seventy years divinely appointed for the continuance of the Chaldean dynasty of the kingdom of Babylon had expired, and with them its last king had fallen. Judah's destroyer had been punished, and Daniel, instructed by Jeremiah, began to look for his people's deliverance. Isaiah informed him that one Koresh, or Cyrus, should appear as a shepherd of Jehovah, and perform his pleasure. "Even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."² With this Cyrus thus named so long before his birth, Daniel was now personally acquainted. The first year of Darius the Mede had come, and with it the 68th year of the prophet's exile from Judea. He was aware that the Holy Land was to rest ten heptades, or seventy years; he could not therefore but be singularly interested in the times, for only two years were wanting to their completion. At last they too had passed away. After reigning two years his friend Darius died, and was succeeded by his nephew Cyrus; and Daniel had the satisfaction of reading his proclamation for the return of Judah, and the rebuilding of the temple.

Under the full and lively expectation of the restoration of his people, Daniel confessed with deep and sincere repentance the rebellion for which they had been righteously punished through the Chaldeans; and besought Jehovah that he would turn away his anger and fury from his city Jerusalem, his holy mountain; and cause his face to shine upon his sanctuary מִקְדָּשׁוֹ *mikdōsh*, then in ruins, for his own sake; seeing that the people and the city were called by his name.

While he was yet speaking in prayer, Gabriel appeared to him at the time of the evening sacrifice. Fifteen or sixteen years before, Gabriel had been authorized to make Daniel understand the vision concerning the *tahmid*, or evening-morning sacrifice.³ But as we have seen, he only accomplished this to a limited extent. He had left Daniel "astonished at the vision, but none understood." He saw the destruction of the people of the holy ones; the greatness of their destroyer's power; his presumption in contending in battle with their Commander-in-Chief; and his final overthrow: but of the beginning of the vision's many days, and of what was to occur in relation to Messiah the Prince, *before* the taking away of the evening and morning sacrifice, and the casting down of the foundation of the temple—of these things he had no understanding. Gabriel was therefore sent a second time "to make him skilful of understanding," that he might "discern the word" he then brought to him, "and understand the thing seen (*marai*)," in respect to the evening-morning, or *tahmid*, rendered "the daily."

Having directed Daniel's attention to their last interview, Gabriel proceeded to declare "the word" he had received as a key to the 2300 evening and morning exhibition. The following is a

(1) Dan. ix.

(2) Isai. xlv. 28; Ezra, I.

(3) Dan. viii. 16.

13. CORRECTED VERSION OF THE PROPHECY.

24. Seventy heptades are cut off' relatively to thy people and to thine Holy City for perfecting the rebellion, and for making sin-offerings complete; and for expiating iniquity, and for bringing in the righteousness of the ages, and for sealing a vision and prophet, and for anointing the Holy One of holy ones. 25. Know therefore and understand: from the issuing of a command for a restoring and for building Jerusalem unto the Anointed One the Prince Royal, shall be seven heptades, and sixty and two heptades: she shall return and be built; the broad wall and the breach in straitness of the times. 26. And after the sixty and two heptades the Anointed shall be put to death, though nothing will be in him; and the Prince Royal's people who shall come shall destroy the City and the Holy (Land), the end thereof being as a flood; and unto the end of the war desolations are decreed.

27. And He shall confirm a covenant for many one heptade; and in the half of the heptade he shall cause to desist from sacrifice and oblation; and with an overspreading of abominations make desolate even to the consummation; but that decreed shall be poured out upon that which is to be destroyed.

In the twenty-fourth verse Daniel learned that there were six particulars to become accomplished facts before an army should be given to the Romano-Greek Babylonian Little Horn against the evening and morning sacrifice for the suppression of it, and the destruction of the holy city and people, and the consequent abolition of the Mosaic law and constitution. These important particulars may be thus ordinarily presented:

1. The perfecting of Judah's rebellion;
2. The making sin-offerings complete;
3. The expiating of iniquity;
4. The bringing in the righteousness for the ages;
5. The sealing a vision and prophet;
6. The anointing the Holy One of holy ones.

1. In chap. viii. the reason assigned for the standing up of the "King of a fierce countenance" against Judah in the latter time of the northern and southern kingdoms of the Goat is, "so as to cause transgressors to fill up their measure," which I take to be the meaning of כרוחם הפשעים *kh' hakhthaim haph-pohshim*, rendered in the English version, "when the transgressors are come to the full." This is not true in fact. The transgressors in Judah had not filled up their measure in the latter time of the reign of the Kings of Syria and Egypt, when the Roman power stood up in their place against Judah. This is evident from the Lord's denunciations in which he said to them a hundred years after, "Fill ye up then the measure of your fathers, ye hypocrites."² The Roman power was allowed to overshadow Judah as a means of bringing their rebellion against Jehovah to a head, or to perfect it, according to Gabriel. Every reader of the apostolic writings must be familiar with the way this was accomplished. The Lord Jesus appeared among them as "THE HEIR" of the Kingdom and throne of David; and they said, "Come, let us kill him, and let us seize on his inheritance."³ They arraigned him before the tribunal of the Little Horn on a charge of high treason against it, because he claimed to be King of the Jews, and therefore spoke against the imperial rights of Cæsar. But Pontius Pilate, the Horn's representative in Judea, apprehending no danger,

(1) The original is *nekhtak*, and found only in this place in the Hebrew Scriptures; more commonly in Chaldee and Rabbinic.

(2) Matt. xxiii. 32.

(3) Matt. xxi. 38.

would have acquitted him with release, knowing that for envy they had delivered him. But he could prevail nothing; for the rebels cried out, saying, "If thou let this man go thou art not Cæsar's friend; whosoever maketh himself a King, speaketh against Cæsar." "Behold your King!" said the governor. "Away with him, away with him," they cried; "crucify him!" The astonished Pilate exclaimed, "Shall I crucify your King?" But, "the Chief Priest answered, We have no King but Cæsar." Thus was the first particular of Gabriel's word accomplished. Judah's rebellion was perfected within a few hours of the expiration of the seventy times seven years from the passover of the 20th year of the reign of Artaxerxes, Ram-king of Babylon.

2. The next thing was to make sin-offerings complete. This did not mean to put a stop to the evening-morning sacrifice; for that was not effected till about thirty-five years after the end of the seventy heptades. It was to make them complete in relation to those who should partake in the righteousness to be brought in through the expiation for iniquity. We read of no more sin-offerings being presented by the apostles, who had been made clean through the word spoken to them by Jesus; nor did they enjoin sin-offerings upon those who received their teaching. "By the" Abrahamic or "Second Will, they were sanctified through the offering of the body of Jesus Christ once;" "for by one offering he hath perfected for ever them that are sanctified:" so that, having thus obtained a permanent remission, "no more offering for sin" was needed. Hence they were made completed in Messial's antitypical Expiation though they continued to be offered by the rebels.

3. A third item to be accomplished before the passing away of the seventy heptades, or periods of seven years, was the *expiating of iniquity*. The verb rendered to *expiate* is *khaphphar*, to cover, or overlay, to hide. Hence, *khaphphoreth*, a cover, and therefore applied to the cover of the Ark of the Testimony in the Most Holy Place of the Temple, called the Propitiatory, because propitiation or expiation was made for sin by sprinkling it with the blood of the sacrifices. It was also called THE MERCY SEAT. A good conscience is without shame or fear. Transgression of law, or sin, converts a good conscience into a bad one, and developes shame and fear. Before he sinned, Adam's conscience was good; he was naked, but not at all ashamed, or afraid of the presence of the Elohim; but immediately after, his conscience being defiled, shame and fear caused him to *hide* himself, because he was *uncovered*. This teaches us that *sin needs to be covered*. Adam felt this, and undertook to *cover his own sin* in the best way he could devise, being ignorant of the manner in which sin is covered by divine appointment. But the Lord God stripped him of his own device, which did not recognize the principle of blood-shedding in the covering of iniquity. He taught Adam to *shed the blood of a lamb, and to cover his nakedness with its skin*. This was the lamb slain at "the foundation of the world," and represented him who is the Lamb typically slain *from* the foundation of the world. Adam and his wife were in this way clothed by the Lord God; and being thus clothed, their iniquity was expiated or covered.

The only Sin-Covering from the Fall to the resurrection of Jesus, the world had ever known, was typical; or a yearly covering of sin that represented the covering foretold by Gabriel. The patriarchs, prophets, and others, who Abrahamicly believed the things covenanted to the fathers, and were dead, had died with no other covering for their sins than could be derived from the pouring out of the blood of bulls and goats. But "It is not possible that the blood of bulls and of goats should take away sins;"¹ their sins therefore remained uncovered and unexpiated; and as "the wages of sin is death," if the expiation of the seventy heptades had never been effected, they would never have risen from the dead to eternal life. Hence, speaking of the completing efficacy of Christ's death, Paul says, "For this

(1) Heb. x. 4.

cause he is the Mediator of the New (or Abrahamic) Covenant, that by means of death *for the redemption of the transgressions under the first covenant* (the Law) that they which are called might receive the promise of the everlasting inheritance:"¹ and Isaiah says, "For the transgression of my people was he stricken." Thus, the death and resurrection of the Mediator, and therefore Representative Testator, of the Covenant made with Abraham, brought it into force; so that the already dead who had while living believed the things promised in it, obtained a covering of their sins, the effect of which they will experience on rising from the dead to possess them for the age.

4. If Messiah the Prince had not been cut off for his people of all ages, "*righteousness for the ages*," the fourth item of Gabriel's word, could not have been "*brought in*." Faith in the things of the Kingdom could not have been counted for righteousness to life in the future ages of glory, without a propitiatory or mercy seat, sprinkled with blood. The cutting off of Jesus provided this indispensable *kaph-poreth*, or cover for sin: so that he being slain and raised from the dead, the means of a sinner's justification, styled, "The righteousness of God," was brought in or completed within the period appointed.

Here then were the victim and the covering provided by Jehovah—a *victim of expiation for the sins of the faithful*; the faithful who believed the promises covenanted to Abraham and David:—*a covering garment to hide their sins* in putting on the victim by immersion into his name. Thus invested or clothed upon, they are in Christ, who of God becomes to them thus, "wisdom, and righteousness, a sanctification, and redemption."

When these things should be effected, sin-offerings, and the evening-morn sacrifices, which were merely typical, could well be dispensed with. In relation then to the taking away of the *tahmid*, and the destruction of the holy city, Daniel would perceive their accomplishment posterior to the fulness of the seventy heptades of years. Hence all those speculations that make Antiochus the Little Horn, and his oppression of the Jews, and defilement of the temple, and so forth, the fulfilment of chap. viii. 11, 23, 24, are entirely inadmissible, and altogether unworthy of a grave or respectful attention.

5. The fifth particular to come to pass before the passing away of the heptades was *the sealing of a vision and a prophet*. If the sealing had related to that seen of Daniel in the third of Belshazzar the article *the* would have preceded *vision* in the text. We are informed that in the early days of Samuel, "The word of the Lord was precious;" for there was no open vision; and in Jeremiah it is said "They speak a vision of their own heart." To speak the word of the Lord is for a prophet to speak what the Lord impresses upon his brain. We perceive before we speak; hence, to reveal our perceptions is to speak what we see, or, to *speak a vision*. When a man speaks impressions made upon him by the Lord, and the Lord confirms what he speaks, he speaks *an open vision*, and the confirmation is *the sealing* of it. "Bind together the testimony; seal instruction among my disciples." This was done in the ministrations of the Lord Jesus. He spoke an open vision, instructing his disciples; and his instructions the Father sealed, by the signs and wonders that accompanied them.

In sealing the vision of the seventieth heptade, the prophet by whom the vision was spoken, was sealed likewise. The confirmation of the vision was the confirmation of its prophet also. "Believe me," said Jesus, "for the works' sake." In another place, he says, "The Father himself, who hath sent me, hath borne witness of me. Have ye never heard his voice nor seen his form?"—the voice from the excellent glory, and the form of the dove? Multitudes had seen this, and were compelled to say, "This is of a truth that prophet that should come into the world." The sealing of the vision and the prophet go together, and are therefore

(1) Heb. ix. 15.

placed together in Gabriel's word; and have unquestionable reference to Jesus, who speaking of himself says, "Him has the Father sealed."

6. The sixth and last of Gabriel's specifications in this verso is *the anointing a Holy One of Saints*. This personage was the Messiah, a name signifying *an anointed one*. There have been many anointed ones, but the one here referred to was to be preëminently such; and to be anointed within the limits of the seventieth heptade; that is, sometime between the end of the sixty-ninth and the end of the seventieth, as appears from verse 25. Believing that Jesus is Messiah the Prince, we are at no loss where to place the anointing. Peter says, "God anointed Jesus of Nazareth with the Holy Spirit and with power;" and Luke, after relating the particulars concerning it, says, that "Jesus himself began to be about thirty years of age."¹ This fixes the baptism and anointing at *five years and three months* before the crucifixion. Thus, "God anointed him with the oil of gladness above his associates."² He is therefore the Holy One of those holy associates, or the Holy One of holy ones, as I have rendered the text.

Having specified these six things to be accomplished before the expiration of the seventy heptades, Gabriel proceeded to specify the commencement of them. He stated that to *Mashiach Nohgid*, the Anointed Prince, should be "seven heptades, and threescore and two heptades," that is, sixty-nine. This period extended to the *proclamation* of Messiah the Prince being at hand; that is, to the beginning of John's preaching, who said that he came baptizing in water that He might be made manifest to Israel³ which manifestation is styled "His coming."⁴ Sixty-nine heptades of years calculated from this announcement gives 483 years, and nine months; that is, it carries us up to the twentieth year of the reign of Artaxerxes, Persian King of Babylon, when Nehemiah, his cup-bearer, received commandment to go and restore and build Jerusalem, and set up the wall. How Nehemiah executed his work is fully detailed in the portion of scripture that passes by his name.

This commandment of Artaxerxes did not issue till 84 years after Gabriel's visit to Daniel, who would, therefore, still be ignorant of the commencement of the "many days" of the vision he had seen in the third year of Belshatzar's reign. He would understand that the 2,300 and the seventy Heptades began at the issuing of the commandment; but when that authorization for the restitution of Jerusalem and the Wall should be granted, he could not, and, it is probable, that even Gabriel himself was unable, to tell. All they knew was, that it would be 483 years to the proclamation of repentance, because Messiah the Prince was in the midst of Israel, and about to appear; but whether 483 years from the first year of Cyrus, or from a hundred years afterwards, they did not know.

It may be remarked here, that there were *four decrees*, or commands, promulgated by kings of the Ram Dynasty, in favor of Judah and Jerusalem. The first was in the first year of Cyrus, two years after Gabriel's visit; and authorized the Jews to return to Palestine and rebuild the temple.⁵ This was 70 years after Jehoiakim's rebellion against Nebuchadnezzar, in the third of Cyrus's reign; and B. C. 538.

The *second decree*⁶ was issued by Darius the Persian, sixteen years after; that is, in the second of his reign, enforcing that of Cyrus, being 70 years from the burning of the temple, in the 19th of Nebuchadnezzar, B. C. 522. The temple was finished four years afterwards, in the sixth of his reign,⁷ answering to 70 years from the 23d of Nebuchadnezzar, when 745 persons were carried captive to Babylon.

The *third decree* was promulgated in the 7th of Artaxerxes, for the restoration of the Commonwealth of Judah.⁸ This was 53 years after the temple was finished, and 71 from the decree of Cyrus.—B. C. 467.

(1) Luke iii. 23; Acts x. 38. (2) Psalms xlv. 7. (3) John i. 31. (4) Acts xiii. 24.
 (5) Ezra i. (6) Ezra vi. 1. (7) Ezra vi 15. (8) Ezra vii. 7, 11-26.

The *fourth decree* was thirteen years after, in the 20th of Artaxerxes, B. C. 454 years and 9 months. This was for the building of the broad wall and the setting up of the gates of Jerusalem.¹

From these chronological data the reader will perceive, that the last decree is the only one from which the first Seventy Heptades of the 2,300 evening and morning, or day of Judah's trouble, can reasonably be commenced; for the others all fall short of the proclamation of "the King of the Heavens having approached" by many years. The 20th of Artaxerxes may, therefore, be regarded as the established *terminus à quo*, or point of departure in the calculation of the time.

It is proper, however, to mention that the usual reckoning of the B. C. answering to the 20th Artaxerxes, is 445 years. This would make the end of the 69 heptades three years after the crucifixion; and removing this event seven years later, as happening at the end of the 70th heptade. But by reference to my chronology at the end of Elpis Israel, it will be found that the numbers indicating the duration of the reigns placed opposite the kings, and which I culled out of Rollin's History, between the 20th Artaxerxes and the birth of Jesus, make exactly 454 years and 9 months. From the birth to the baptism (on the authority of Luke,) was 30 years, making 484 and 9 months. This was 1 year and 9 months after the end of the 69th Heptade; and consequently so far advanced into the seventieth. But the common reckoning is flagrantly erroneous in divers places, and of no authority where critical accuracy is desired.

Having indicated the beginning and ending of the 69 heptades, and divided them into successive portions of seven heptades and sixty-two heptades, Gabriel informed Daniel that the Messiah should be cut off after the sixty-two heptades had passed away. But, at this part of the revelation he did not tell him, how soon after their termination the cutting off should transpire. He informed him, furthermore, that after the cutting off, destruction should come upon the City and the Holy by a people of the Prince, and that at the end of the destruction there should be a flood of evil, and unto an end of the war desolations were decreed. The cutting off, the destruction, and the desolations, were consecutive events, but not immediately so. Between the cutting off of Messiah and the destruction of the City and Holy were about thirty-eight years, and between the city's overthrow and the war of the Romans against Barchochebas, was upwards of forty. This last war completely prostrated them. They had massacred hundreds of thousands of Greeks and Egyptians in cold blood; at length the Little Horn "stamped upon them," after causing a loss to Judah of 580,000 on the field of battle in two years.

Having extended Daniel's view to the destruction of the people of the Saints, by the Little Horn power,² that is, by the host or army that was given to it³ by the Prince, or Messiah,⁴ against the rebels and the *tahmid*, Gabriel recalled his attention to the last of the Seventy Heptades; and informed him what the work was that should be accomplished by the Prince in the course of that seven years, from 483 to 490 of the period. "He shall confirm a covenant for many in the course of one heptade; and in half of the heptade he shall cause to desist from sacrifice and oblation." The covenant to be confirmed was the New, or Abrahamic, Covenant. This had been typically confirmed of God, concerning Christ, 430 years before the night of the departure from Egypt. Abraham's sacrifices which were consumed by fire from heaven, represented, or pointed to, the cutting off of Messiah, the Prince, as the sacrifice, whose blood is the blood of the Covenant "shed for many." On the night on which he was betrayed, while eating the Passover with his disciples, Jesus said, "*I even I am covenanted for you as my Father covenants for me a kingdom, in order that ye may eat and drink at my table in my kingdom, and may sit upon thrones, judging the Twelve Tribes of Israel.*"⁵ He was made a covenant in

(1) Neh. ii. 1.

(2) Dan. viii. 24.

(3) Dan. viii. 12. *

(4) Matt. xxii. 7.

(5) Luke xxii. 29, 30.

being cut off as an expiation for the sins of Abraham and his heirs; and in so dying, to bring the covenant made for them into force. That covenant, or will, was like all other wills, which are of no force while the testator liveth. Messiah, the Prince, being the Mediatorial Testator, Jehovah's representative in the affair, was the confirmer of the covenant for its many heirs; for if he had not voluntarily surrendered himself to death, all the work of the previous seven years would have been null and void. In dying and rising again he made it sure, having dedicated it with his blood. This is, therefore, the antitypical blood of the Abrahamic covenant, to the things of which all are entitled *who believe them*, and whose hearts have been sprinkled with it. It is for them the Prince confirmed the covenant with his own blood. They are the "many" referred to by Gabriel, Daniel and the prophets, and so forth, among the number. "*I will give thee*," saith Jehovah, in prophecy to his Son, "*for a covenant of the people, to establish the land, to cause to possess the desolate estates.*"¹ The promise of this gift was redeemed in the gift of a son to Israel,² and the acceptance of him as the covenant purifier of his brethren. The covenant being confirmed, then, the land promised to Abraham and his Seed, and to all in them, will assuredly become the dwelling-place of glory, and they will possess it with all that is requisite to make it "the inheritance of the saints in light."

The phrase *khatzi hasshavua* is very incorrectly rendered "in the midst of the week" in the English version. It is the accusative of time how long, and not a *precise point* of time. *Khatzi* signifies *one-half*, or one division of the whole seven years. Daniel was not informed which of the equal divisions of the last heptade was to witness the desisting from sacrifice and oblation, by divine authority. He might infer that it would be the end of the latter half of the heptade, as the causing to desist was the last incident revealed, included in the whole seventy sevens, or heptades of years. He might conclude that Messiah, the Prince, would not cause to desist from sacrifice and oblation till expiation were made for iniquity, and righteousness for the ages were brought in. This conclusion would have been correct; still he was left to inference, as Gabriel did not satisfy him on the point. We, however, are not left to inference. The prediction being long since an accomplished fact, we know that the *khatzi* referred to is the latter part of the seventieth heptade, and on the last day thereof, that is, of the crucifixion, which was exactly 490 years, or Seventy Heptades, from the month Nisan of the 20th of Artaxerxes, B. C. 454.

The verb *shavath*, rendered *cause to cease* in the common version, signifies *to desist* as well as *to cease*. The common rendering has puzzled all who have attempted an interpretation of the text. Some have assumed that the Prince who sends his army to destroy the city is Titus; others, that he is Antiochus; and that consequently, as no personage is introduced into the text after him, Titus, or Antiochus, is the confirmer of the covenant, and the causer of the sacrifice and oblation to cease, when they took away the daily!! Moses Stuart, that Prince of Blind Guides, says, it was "Antiochus dictated the firm league between himself and the Jewish apostates!" This is his interpretation of "He shall confirm a covenant for many." But I will not waste time, ink, and paper, in refuting such nonsense; I will only add, that he says, Antiochus caused the sacrifice and the oblation to cease by violence over 160 years before Christ; while others affirm that Titus did it 73 years after his birth. These opinions result from a supposition, that *causing the sacrifice and oblation to cease* is the same thing as *taking away the daily*. But as we have seen, they are totally different events. The former was to happen within the 490 years; while for the latter, "no man knew the day and hour, no, not the angels which are in heaven, neither the Son, but the Father."³ Jesus, the Prince of the future kings of the earth, causing to desist from sacrifice and oblation

(1) Isai. xlix. 8.

(2) Isai. ix. 6.

(3) Mark xiii. 32.

is intelligible, in keeping with the time, and with the doctrine of the apostles, through which he caused all his disciples no longer to seek expiation and righteousness by the law and institutions of Moses.

A doctrine being introduced which was calculated to cause those of Judah, who received it, to desist from sacrifice and oblation, the seventy sevens of years were fully accomplished. What now remained were the "*days of vengeance*, that all things which were written might be fulfilled."¹ The vengeance was "the judgment to come" on Judah, because of their having perfected their rebellion in rejecting Jesus as their king, and putting him to death. The city and the holy nation, their constitution and country, were to be desolated by an overspreading destruction, which was to prevail without mitigation until the end of the 2,300, after which preparation would be made for the avenging of the holy. This decree is expressed in those words of Gabriel, which have so puzzled and confounded all the critics, contained in the last verse of the ninth chapter. I will quote them as they ought to read, "And with an overspreading of abominations make desolate even until the consummation, and that decreed shall be poured out upon that to be destroyed." The thing to be destroyed when the desolation shall be consummated is the "king of fierce countenance, who shall stand up against the *sar sahrim*," or Commander in Chief of Judah, which shall be broken by him, and so come to his end, with none to help him in a "time of trouble such as never was since there was a nation to that same time."²

Since the "days of vengeance" which came upon Judah thirty-eight years after the ending of the seventy weeks, various "abominations" have rested like a *קֶנֶף* *kēnaph* upon the land. These have all been of a desolating character, such as the Romano-Greek, Persian, Saracen, and Ottoman abominations. Hence they have been *קֶנֶף שֶׁקֶרְצִים* *kenaph shikkutzim*, an overspreading of abominations, *מְשֻׁמַּיִם* *mēshōmāim*, making desolate. The holy is under this covering still. The 1290 years of abomination, the greater part of which has been Moslem, have passed away; and "that decreed" has been "pouring out" upon its desolator, as Gabriel foretold. The Turk is the desolator pertaining to the Moslem abomination that still overspreads the Holy Land; and the day of his destruction has arrived. The sixth vial has been pouring out upon him since 1820, and is visibly pouring upon him at this juncture. But when he goes down to the sides of the pit the Russianized Latino-Greek Babylonian power will invade the land under Gog, the king of the north, and encamp against the Holy Mountain. The consummating judgments of the sixth vial will then fall upon him as the latter-day representative of the Little Horn of the Goat. His fate is therefore that of the fierce king, as Ezekiel hath described it.

14. "MESSIAH THE PRINCE"

It may be in place here briefly to consider the titles given to the chieftain in this prophecy who is to deliver Judah, and break the adversary in pieces. In the eighth chapter he is designated by two titles; the one, *סַרְהַצְבָּא* *Sar-hatz-zahvah*, Commander of the army; and the other, *סַר־שָׂרִים* *Sar-sahrim*, Commander of commanders, or Commander in Chief of the army. In the seventh chapter, the Son of Man and the holy ones, and their people, are introduced upon the arena of the Dragon-power, with judgment given to them for its destruction; but the military relation they were to sustain towards one another in the work, though it might be inferred, was not expressed. In the chapter before us, however, this deficiency is supplied: the Son of Man is styled Commander in Chief; the holy ones, Commanders; and their people, the army of the heavens. Thus, a military

(1) Luke xxi. 22.

(2) Dan. viii. 23-25; xi. 45; xii. 1.

power is prospectively prepared for the work of destroying the armies of the Gentiles when, as in the days of Joshua, Israel shall be commissioned to go up and possess the Holy Land, and to subdue the kingdoms of the west.

The Bible is full of testimony to this effect, which in the New Testament is pictorially illustrated. There the Commander in Chief is represented as a King and General riding a white horse, clothed with a vesture dipped in blood, and a sharp sword going out of his mouth, that with it he should smite the nations. This symbol is declared to be representative of the King of kings, and Lord of lords, who judges and makes war in righteousness, and treads the winepress of the fierceness and wrath of Almighty God.¹ In another chapter, he is styled "*the Lamb*." Speaking of the papal kings of the west, the Spirit says: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings."² As to the person represented by the Lamb, he is defined as one that had been slain, and had redeemed his companion kings and lords from Israel and the nations.³ No person intelligent in the Scriptures can deny that *these symbols are representative of Jesus Christ in the character of a Royal Military Commander in active service against the armies of the Gentiles. The white horse that bears the Conquering Hero is Judah; and the "sword going forth from his mouth" is Ephraim, or the Ten Tribes of Israel with them; as is proved by the following testimonies: "Jehovah of armies hath visited the house of Judah, and hath made them as his goodly horse in the battle: and they shall be as mighty men who tread down their enemies in the mire of the streets in the battle; and they shall fight, because the Lord is with them."*⁴ "Israel is Jehovah's inheritance: therefore thus saith the Lord, Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; with thee will I break in pieces captains and rulers."⁵ "Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in Jehovah, and shalt glory in the Holy One of Israel."⁶ "I will render double unto thee when I have bent Judah for me, filled the (Judah) bow with Ephraim, (as the arrow,) and raised up thy sons, O Zion, against thy sons, O Greece, and made thee (Zion) as the sword of a mighty man. And the Lord shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go forth as whirlwinds of the south."⁷

In these testimonies there are things affirmed that have never come to pass since they were written. Judah has never been since then Jehovah's goodly horse in the battle, fighting because the Lord was with them, and seen over them. Instead of Israel breaking in pieces the nations, destroying kingdoms, and reducing the empires of the Gentiles to chaff, they have been themselves the broken and destroyed. What is here testified remains to be accomplished in the *simultaneous* breaking to pieces of the gold, the silver, the brass, the iron, and the clay, of Nebuchadnezzar's Image; and the reducing them to the likeness of the chaff of the summer threshing-floors: and in the overcoming of the armies of the Beast and the kings of the Latino-Greek dominion. In this war, which will be the last on the Babylonian earth for a thousand years, "*Israel will do valiantly*"⁸ as the goodly horse and sword of the Mighty One, as represented in the apocalypse of John.

The *commanders* of whom the Lord Jesus is the royal chief, are represented as his body-guards, or staff, in the apocalyptic vision. They are there styled "*τα στρατευματα, ta stratumata*, the body-guards in the heaven that follow him upon

(1) Rev. xix. 11-16. (2) Rev. xvii. 14. (3) Rev. v. 6-10. (4) Zech. x. 3-5.
 (5) Jer. li. 19-23. (6) Isai. xli. 15, 16. (7) Zech. ix. 13, 14. (8) Numb. xxiv. 18.

white horses, clothed in fine linen, white, and clean." As they are his associate commanders of Judah, their king's goodly horse, they are fitly represented as all riding horses similar to his. The Commander in Chief's vesture is dipped in human blood; because before the things represented in the nineteenth chapter, he had "trodden the winepress *alone*, and stained all his raiment,"¹ when he shatters the Russo-Gogian Image into fragmental parts, previous to "breaking them to pieces *together*." After the overthrow at Bozrah, he prepares to subdue the West; and in this preparation he summons his companions in arms to the conflict as commanders of Israel. Not having been in battle before since their resurrection, their vestments are unstained with the blood of the enemy, and therefore represented simply as emblematic of their character. To be clothed in "*fine linen, white and clean*," is significative of the wearer's righteousness. This is the interpretation put upon the symbolic raiment in the eighth verse of this chapter; for, speaking of these holy ones as constituents of the Bride ready for union with the Lamb, it is there written: "To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is (or represents) the righteousness of the holy ones." They therefore who are represented as clothed with this figurative raiment are the holy ones spoken of in Daniel; and prepared to go forth with Jesus to judge and make war in righteousness. They are the lords and kings of whom he is the Lord and King—"the called, and chosen, and faithful that are with him;"² the "redeemed from among men, who follow him whithersoever he goeth."³

In the ninth of Daniel, as we have seen, this great commander of heaven's forces against the Russianized Greco-Latin confederacy occupying the Holy Land, is styled the Holy One of holy ones, which is equivalent to the Most Holy of them. He was to be anointed by the Spirit of Jehovah, which was done at his immersion in the Jordan. He was therefore the Anointed Most Holy One of God, who had constituted him the heir of the throne of His kingdom of Israel. For this cause he is styled מְשִׁיחַ נָגִיד *mahshiach nahgid*, the anointed prince royal; or as in the common version, MESSIAH THE PRINCE. In the twenty-sixth verse in one sentence he is termed the Anointed One; and in another simply *nahgid*, or prince royal. In the Syriac version, "the anointed prince royal" is expressed by "the Anointed One the King," as though it were *melekh* instead of *nahgid*. But, I conceive, that there is all the difference between *melekh* and *nahgid* as that existing between the heir-apparent and the king upon his throne. Till the Anointed One ascends the throne of his father David he is Prince Royal, or king expectant, not king in fact. It must be so; for a *melekh*, or king, is *one who reigns*, and not one who expects to reign. This distinction is maintained by Jesus himself in the twenty-sixth of Matthew. In the thirty-first of that chapter, when speaking of his appearing in glory to sit upon the throne of his glory, he styles himself simply "the Son of Man;" but when he possesses that throne, and invites the blessed of the Father to occupy the kingdom in verse 34, he terms himself "the King."

But, if *Sar* mean "prince," in the sense in which the Son of Man is a prince royal, as the common version has it for *nagidh*, נָגִיד *nahsi*, as well as *sar*, why is he not styled *the anointed Sar*? If the revelator did not intend to convey distinct ideas concerning the Son of Man, I do not see why these three words should be all applied to him. King James' translators discerned no reason for the employment of these various words; so they rendered them all by the one word, "*prince*." But see no reason to follow their example. I take it rather that there was design in the variety; each word being adapted to the Son of Man in the part he was represented as enacting at the time; thus, while breaking the Russo-Gogian con-

(1) Isai. lxiii. 1-4. (2) Rev. xvii. 14. (3) Rev. xiv. 1-5.

federacy he is called *Sar*; when making expiation for iniquity his military character is veiled, and he is styled the anointed most holy one, or *nahgid*; and when elevated to the throne in Israel, he is termed *nahsi*: so that a *sar* anointed becomes a *nahgid*; and a *nahgid* elevated to his throne a *nahsi*.

This verbal criticism is in harmony with after developments. At the end of the sixty-nine heptades, or 483 years, John the Immerser heralded the approaching manifestation of a royal personage, a *nahgid*, not of a military commander, or *Sar*; but of the future majesty of the kingdom of the heavens. The Son of Man was to appear as the rightful claimant of David's throne and the Holy Land; that is, to establish his right to it; not to gather Israel to his standard at that time for a contest with the Latino-Greek Little Horn, then "waxed exceeding great." The time had not come for that, as he told Pontius Pilate. He came, not only to prove his claim, but to bring the Abrahamic Covenant into force by his death and resurrection; that by virtue of it he might afterwards rightfully lay hold of the sovereignty of Israel and the nations, and compel the latter by the edge of the sword to recognize him as king of all the earth. No other conqueror by whom he will have been preceded since the days of Nimrod will have been able to prove his right to universal dominion by virtue of a legal instrument divinely attested and confirmed. Their right has been derived from their own swords; and they have reigned on the principle of "might is right; therefore keep who can." Israel's Commander in Chief claims all existing dominions by right derived from God; and proclaims his intention to meet them upon their own principle, and laying hold upon them with a strong arm, to wrest from them their thrones, and to keep them by his might.

Had Gabriel told Daniel that it should be 483 years to the anointed one the *Sar*, he would perhaps have expected him in the capacity of a military chieftain within the 490 years; and then, if Gabriel had added, the Anointed One shall be cut off, or "slain," as the Syriac has it, he might have inferred, that he would be slain in battle: but when he heard that he was to be put to death as prince royal, he would understand that it was in connection with the question of his right to the royalty, as we learn it really was from the testimony of Matthew, Mark, Luke, and John. He was put to death as prince royal, not as *Sar*—as heir of David, and therefore Israel and Judah's king.

Speaking of the prince, Gabriel said, "The people of the prince that shall come shall destroy the city and the holy." This refers to the "days of vengeance," or "judgment to come," preached by the apostles; and referred to by Jesus when he apostrophized the hypocritical Scribes and Pharisees, saying, "Ye are the children of them who killed the prophets. Fill up then the measure of your fathers. Serpents, generation of vipers, how can ye escape from the judgment of Hinnom's Vale—*απο της κρισεως της γεεννης, apo tes kriscos tes geennēs*?"¹ Many of those who very properly reject the notion of the book of Daniel revealing nothing beyond the reign of Antiochus Epiphanes, as erroneously imagine that "the prince" was Titus the Roman general, whose troops destroyed the holy, and took away the daily, and cast down the truth, Mosaicallly typified, to the ground. But Titus was certainly not the prince. He was *Sar* of the Gentile forces, not a *nahgid*; and no reason exists why this word should be applied to any other person than the Anointed Prince Royal referred to in the context. This was the prince, and the Romans were his people in the same sense in which Nebuchadnezzar and the Chaldees were God's. When Jehovah send Nebuchadnezzar and his forces against Judah and other nations to destroy them for their wickedness, they were the sword of the Lord. Speaking of this conqueror, he styles him, "Nebuchadnezzar the king of Babylon, my servant;" and in overthrowing Tyre, Jehovah says, "The

(1) Mat. xxiii. 29-33.

Chaldeans *wrought for me*;" and in their operations against Egypt, he says, "I will strengthen the arms of the king of Babylon, and put my sword in his hands." It was so with the Romans, although they knew it not. They wrought for the Prince Royal of Israel against rebellious Judah, who refused to acknowledge him as their king. See the parable comparing the kingdom of the heavens to a certain king who makes a marriage for his son. After he is raised from the dead, messengers are sent to invite Judah to the marriage; but they took his servants and slew them. "But when the king heard thereof he was wroth; and he sent forth *his* armies, and destroyed those murderers, and *burned their city*."¹ What armies were these Jesus styles *the king's armies*? There is but one answer that can be given—they were the Royal Father's, and therefore also the Prince Royal, his Son's; or in the words of the man Gabriel, "the people of the Prince." This explains the meaning of "an army being given to the Little Horn of the Goat against the evening-morning sacrifice." The Prince put them in commission for that work; and no doubt, though invisible, superintended the operations of the siege. Hence the coming of the Roman eagles against Judah's carcass,² as Moses had predicted,³ was also *the coming*,⁴ though not *the appearing*, of the Son of Man. If the prince had not given the army against the city, the Roman eagles would have been stripped of all their feathers; and have met with a fate not less disastrous than that of the Assyrians of old.

The last place in which Messiah is mentioned in Daniel is where he is styled "Michael the great prince."⁵ Here the word is *Sar*, not *nahgid*, as might be expected; seeing that the passage speaks of the time when the Russianized Latino-Greek confederacy is to be broken on the mountains of Israel by Judah's king. The phrase would have been better rendered "*Michael the great Commander*," whose name well expresses his omnipotence, signifying "*Who like to God*." Because Gabriel in the tenth of Daniel speaks of a contemporary angel whom he calls Michael, some there are who think that Michael the great commander is he. But the identity of name is no proof that the same person is referred to in both places. Michael who aided Gabriel against the Angel-Prince of the kingdom of Persia was no doubt the angel-*sar* Jehovah appointed over Israel in the days of Moses, concerning whom he said, "Beware of him, and obey his voice; for my name (or divine power) is in him."⁶ But in the time of trouble this angel is superseded by Jesus, who is the great power of God, and therefore styled "Michael the great commander."

15. WHAT SHALL BEFALL JUDAH IN THE LATTER DAYS.

The things recorded in the eight and ninth chapters gave Daniel more particularly to understand what should befall Judah and Jerusalem in "*the last days*" of the Mosaic constitution of things. The idea of a great national overthrow after the expiration of the Seventy Heptades, or 490 years, was distinctly impressed on his mind. But, then there was a long lapse of time to be accounted for in the history of Judah, *first* from the appearance of the Four Horns of the Goat in the place of the great horn that was broken until the occupation of Judea by the Little Horn that was to arise out of the Northern Horn of the Four: and *secondly*, from the destruction of the Holy City and suppression of the Daily unto the breaking of the Little Horn of the Goat without help to save it, and consequent deliverance of Judah by their great commander and prince in "*the latter days*" of the seven times of the kingdom of men. This was a דָּבָר *dahvahr*, subject Daniel desired much to hear discoursed upon. His anxiety to understand had at length become so acute, that he mourned for its gratification during three whole weeks.

(1) Mat. xxii. 7.

(2) Deut. xxxviii. 26.

(3) Mat. xxiv. 27, 28. Deut. xxix. 49, 50.

(4) Mat. x. 23.

(5) Dan. xii. 1.

(6) Ex. xxiii. 20, 21.

At the end of that period, while near the Tigris, a man appeared to him whose appearance was representative of the Prince Royal in his glory. Compare Daniel's description of him in chapter x. 6 with John's in Rev. i. 13. Having recovered from the effects of "this great sight," the glorious-looking personage informed him that he was sent to him to answer to his desire; and that his mission was to make him understand *what should befall his people in the latter days*; because the vision was *still for days*; that is, beyond the 490 years of the Seventy Heptades: and that he would show him what was noted in the scripture of truth. The eleventh and twelfth chapters contain the revelator's discourse, which Daniel says he understood.

In the beginning of the tenth chapter he informs us that "*the time appointed was long.*" When the truth of the matter was revealed to Daniel, the third year of Cyrus had arrived, B. C. 535. The first event of the vision he had witnessed; that, namely, of the Persian Horn of the Ram exceeding the Median Horn in altitude. This was 81 years before the commencement of the 2300 evening-morning, which terminated some ten or a dozen years ago. The vision, however, is still for days, which will not expire until the Seven Times of the kingdom of Babylon shall have ended in the reconcentration of the power of the *עֲמֻנַת קֹדֶשׁ* *am-ködesh*, or Holy People. Then all things foretold in the Book of Daniel will be finished.' Well might it be said, "the time appointed is long." Upwards of 2300 years have elapsed since the first year of Cyrus' sole reign, or the third after his conquest of Babylon, when "the word was revealed unto Daniel;" and, as it will be shown, fifty-six more will be required for the full accomplishment of the things which are noted in the Scriptures of truth.

The word revealed, then, may be distributed into three sections: the *first* terminates at the end of the thirty-fifth verse of the eleventh chapter; the *second* ends at the conclusion of the thirty-ninth; and to the *third* belongs the rest of the chapter to the end of the twelfth.

From the third verse the discourse treats of the Goat's notable horn in respect of the succession to his dominion; and from the fifth to the twenty-ninth, of the mutual rivalries, wars, and policy of the northern and southern horns of the Goat; and from the thirtieth to the thirty-third inclusive, of the indignation of the northern horn against Judah, Jerusalem, and the evening-morning sacrifice; and the thirty-fourth and thirty-fifth verses, of the help the Jews experienced under the Asmoneans till they were subjected to the Little Horn of the Goat, or "nation of a fierce countenance, whose tongue they did not understand."

The *second section* is descriptive of the Latino-Greek Babylonian power which established its dominion over the territories of the northern and southern horns of the Goat, and over the Holy Land; and which was to prosper, or maintain its position to the exclusion of Judah till the indignation against them should be accomplished, or for a short space after the termination of the 2300 years.

The *third section* of the discourse reveals the reappearance of the southern and northern horns of the Goat upon their ancient territories, and their reaction upon the Moslemized Latino-Greek Little Horn; the subjection of this form of it and the southern horn, to the northern horn; the invasion of the Holy Land by this Horn; the destruction of this power by Michael the great commander; the deliverance of Judah; the resurrection of some of the dead; and the reconcentration of the power of all the tribes of Israel, in a time of trouble such as the world has never known since the confusion of human speech.

If we may judge from the utter failures of commentators to interpret the eleventh of Daniel, it may be pronounced to be the most difficult and incomprehensible chapter in the Bible. Moses Stuart, formerly "Professor of Sacred Literature in

the Theological Seminary at Andover," tells us, that, at verse 20, "we come upon Antiochus Epiphanes, whose history (as we may almost name it) occupies the rest of the chapter!!!" This absurdity is but a specimen of the rest. In his "Commentary," he says, he follows "the simple grammatical interpretation;" hence, having assumed that the last verse of the eleventh refers to Antiochus's death, he makes the first verse of the twelfth announce the standing up of Michael to be at that time! This shows how little the grammatical interpretation is to be depended on apart from an understanding of the gospel of the Kingdom of God. Seeing then that these mere grammarians are ignorant of this gospel, it is no use wasting precious time in considering their speculations, which can never come out right, inasmuch as the gospel is no constituent of the materials from which they work out their conclusions. We shall be better employed in excavating the truth for ourselves. Let us, then, apply ourselves to the agreeable task, and see in what our labor will result.

In presenting the reader with an interpretation of this chapter I shall have regard to the above divisions of the revelator's discourse. I shall give it in the form of paraphrase, incorporating the prophecy with the interpretation, but at the same time giving the angel's words in *italics* to distinguish them from my own. I may remark as to the date, that the revelator introduces his discourse with an allusion to "the first year of Darius the Mede." This was also the first year of Cyrus, who reigned conjointly with Darius; so that the third year of Cyrus was the first of his reign by himself. The reigns of Darius and Cyrus will therefore count as one, after which four are to be reckoned.

16. PARAPHRASE OF THE ELEVENTH OF DANIEL TO THE THIRTY-FIFTH VERSE INCLUSIVE.

Behold, there shall stand up yet three kings in Persia, namely, Ahasuerus, Smerdis, and Darius; and the fourth, or Xerxes, shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And Alexander the Macedonian, a mighty King, shall stand up, ruling with great dominion and doing according to his will. And when he shall stand up, having suffered no defeat, his kingdom shall be broken, and shall be divided into four horns or kingdoms toward the four winds of heaven: and their glory and power shall fall not to his posterity, nor according to the extent of his dominion which he ruled: for his kingdom shall be plucked up, even for other rulers besides those of his family. And the King of the South shall be strong, and shall be one of his, Alexander the Great's, princes or generals; and he shall be strong above him, and have dominion; his dominion shall be a great dominion, extending over Egypt, Libya, Cyrenaica, Arabia, Palestine, Cæle-Syria, and most of the maritime provinces of Asia Minor, with the Island of Cyprus, and several others in the Ægean Sea, and even some cities of Greece, as Cicyon and Corinth. Such was the dominion of Ptolemy Soter, the first Macedonian King of Egypt.

VERSE 6. *And in the end of 52 years from B. C. 301, they, the Kings of Egypt, and of the Assyro-Macedonian Horn of the north, shall associate themselves together; for Berenice, the king's daughter of the south, shall come, or be conducted, to Antiochus Theos, the king of the north, to make a marriage agreement; but she shall not retain the power of the arm of her father Ptolemy Philadelphus. Neither shall he her husband Antiochus stand; for Laodice his repudiated wife, whom he shall receive again when he divorces Berenice after her father's death, shall cause him to be poisoned. Nor shall his arm, Berenice, stand; but she shall be given up to suffer death; and they, the Egyptians also, that brought her to Syria; and he, her son, whom she brought forth, and he that strengthened her in these times, shall die; and thus leave her to the mercy of Laodice, which will be treachery and death.*

VERSE 7. *But out of a branch of her parent roots shall Ptolemy Euergetes her brother, stand up in his estate or kingdom, and come with an army, and shall enter into Antioch the capital, and the fortress of the King of the north, and shall deal, or make war, against them, even against Laodice and her son Seleucus, and shall prevail: and Euergetes shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold: and he shall continue to reign nine more years than the King of the north, who shall die a prisoner in Parthia five years before the King of Egypt. So the king of the south shall come into his kingdom, and shall return into his own land, B. C. 244.*

VERSE 10. *But his Seleucus Callinicus' sons, Seleucus Ceraunus and Antiochus, shall be stirred up to war; and shall assemble a multitude of great forces: and one of them, even Antiochus the Great, shall certainly come and overflow through the passes of Libanus, and pass through into Galilee, and possess himself of all that part of the country which was formerly the inheritance of the tribes Reuben and Gad, and of the half tribe of Manasseh. Then, the season being too far advanced to prolong the campaign, shall he return to Ptolemais, where he shall put his forces into winter-quarters. But early in the spring, B. C. 217, Ptolemy Philopater shall march with a large army to Raphia, by which Antiochus shall be stirred up again to war, and defeated with great slaughter, so that he shall retreat to his fortress. Thus shall the king of the south be moved with choler, and come forth, and fight with the king of the north; and the King of the north shall set forth a great multitude, even 72,000 foot and 6,000 horse; but the multitude shall be given into the hand of the King of Egypt.*

And when he, the King of the south, had taken away the multitude by a signal defeat of Antiochus, his heart shall be lifted up, for he will desire to enter the Most Holy Place of the temple. But while he was preparing to enter, he was stricken and carried off for dead. In his victory over Antiochus, he shall cast down ten thousands, even 10,000 foot and 300 horse. But not following up his advantages, Philopater shall not be strengthened by his victory. For Antiochus the king of the north shall return and shall set forth a multitude of troops greater than the former, and shall certainly come after certain, that is, nineteen years after the battle of Raphia, or B. C. 198, with a great army and with much riches, and shall subjugate all the Holy and Cœle-Syria.

VERSE 14. *And in those times, when Ptolemy Epiphanes shall reign over Egypt, many shall stand up against the infant king of the south, even the kings of Macedonia, and of Syria, and Scopas, the general of his deceased father. But the Deputies of the Breakers of thy people, Judah, O Daniel, that is, of the Romans, shall interfere to establish the vision. The Romans became the guardians and protectors of Epiphanes during his minority. They appointed three deputies, who were ordered to acquaint the Kings with their resolution, and to enjoin them not to infest the dominions of their royal pupil; for that otherwise they should be forced to declare war against them. The deputy Emilius, one of the three, after delivering the message of the Roman Senate, proceeded to Alexandria, and settled every thing to as much advantage as the state of affairs in Egypt would then admit. In this way the Romans began to mix themselves up with the affairs of Egypt, Syria, and the Holy; and in a few years established themselves as lords paramount of the East, being thus constituted a Power in Asia, which is symbolized in this relation by the Little Horn on the Northern Horn of the Grecian Goat; and in the 36th verse of this chapter, styled "THE KING." But, though destined to be "the Breakers of Judah," the assurance was given to Daniel, saying, they shall fall.*

So the king of the north, being checked by the Roman Deputies, shall come into the Holy, and cast up a mount against Sidon, where he shall besiege the forces of the Egyptians; and he shall take Jerusalem, the city of munitions, from the castle of which he shall expel the Egyptian garrison; and the arms of the south shall not

withstand, neither his chosen people, neither shall there be any strength to withstand Antiochus. But Antiochus who cometh against Ptolemy Epiphanes shall do according to his own will in Cœle-Syria and the Holy Land, and none shall stand before him: and he shall make a permanent stand in the land of the glory which by his hand shall be consumed. He shall also set his face to enter into Greece with the strength of his whole kingdom, and Israelites with him. Thus shall he do to incorporate Greece with his dominion, by which the Romans who had recently proclaimed it free, would be stirred up against him. Therefore, to secure the neutrality of their Egyptian ally, he shall give Cleopatra, the daughter of women, or princess royal, to Epiphanes to wife, corrupting her to betray him by resigning to him Cœle-Syria and Palestine as her dowe. but on condition that he should receive half the revenue. Thus the land of Judah was given over as a bribe to bind Cleopatra to her father's interests, that she might influence Epiphanes either to remain neutral, or to declare against the Romans, his protectors. But she shall cleave to her husband, and not stand, neither be for him, but shall join with her husband in congratulating the Roman Senate on the victory they had gained over her father at Thermopylæ.

After this shall Antiochus, at the earnest solicitation of the Ætoliens, turn his face unto the isles of Greece, and shall take many: but a chieftain, (kotzin,) L Scipio, the Roman Consul, shall cause the reproach offered by him to cease; without his own disgrace he, Scipio, shall cause it to turn upon Antiochus, by defeating him at Mount Sipyllus, and repulsing him from every part of Asia Minor. As the condition of peace, the Romans required him to pay 15,000 talents—500 down, 2500 on the ratification of the treaty, and the rest in twelve years at 1000 talents per annum. These terms being acceded to, he shall turn his face toward the fortress, or capitol, of his own land, being much at a loss how to raise the tribute. While in the province of Elymais, he heard of a considerable treasure in the temple of Jupiter Belus. He accordingly broke into it in the dead of night, and carried off all its riches. But he shall stumble, and fall, and not be found; for the provincials, exasperated at the robbery, rebelled against him, and murdered him and all his attendants, B. C. 187.

VERSE 20. *Then shall stand up in Antiochus' estate or kingdom, his son Seleucus Philopater, one who causeth an exactor to pass over the glory of the kingdom; the business of his reign being to raise the tribute for the Romans. But within few days, that is twelve years, he shall be destroyed, neither in anger nor in battle, being poisoned by Heliodorus, his prime minister, having reigned long enough to pay the last instalment to the Romans.*

VERSE 21. *And in his, Seleucus Philopater's, place shall stand up Heliodorus, a vile person, being both a poisoner and usurper, to whom they, the authorities of the nation, shall not give the honor of the kingdom: but Antiochus Epiphanes shall come in peaceably, and obtain the kingdom by flatteries bestowed on the adherents of Heliodorus.*

VERSE 22. *And with the arms of a flood, by which they shall be formidably invaded, shall they, the Egyptians, be overflowed from before Antiochus, whom they excite to war, by demanding the restitution of Cœle-Syria and Palestine. And they shall be broken, or subdued; yea, also, Onias, the High Priest, or Prince of the Mosaic Covenant, shall be murdered, as it came to pass B. C. 172. And after the league made with Ptolemy Philometer, Antiochus shall work deceitfully after his second invasion of Egypt, B. C. 170; for he shall come up to Alexandria, and he shall become strong with a small people, or army. By his deceit, he shall enter peaceably even upon the fattest places of the province to which he reduces Egypt; and he, Antiochus, shall do that which his fathers, or predecessors on the throne, have not done, nor his fathers' fathers; namely, he shall scatter among his followers the prey, and spoils, and riches: yea, he shall forecast his devices against the strongholds of Egypt, even for a time. And he shall stir up his power and his courage against*

the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army, but he shall not stand: for the Alexandrians seeing him in the hands of Antiochus, and lost to them, shall forecast devices against him, and place the crown of Egypt on the head of his brother, Euergetes II. Yea, they that feed of the portion of Philometer's meat, even his courtiers, shall separate, or renounce, him; and his Antiochus' army shall overflow Egypt; and many of the Egyptians shall fall down slain. And the hearts of both these kings shall be to do mischief, and they shall speak lies at one table, but shall not prosper; for the end is still at the time appointed.

Then shall Antiochus return into his land with great riches; and his heart shall be against the Covenant of the Holy; and he shall do terrible things against Jerusalem, taking it by storm, butchering 80,000 men, making 40,000 prisoners, and causing a like number to be sold for slaves. And then shall he return to his own land, laden with the spoils of the Temple, amounting to 1800 talents, or £270,000, about \$1,315,000.

At the time appointed, under pretence of restoring Philometer to the throne, he shall return and come towards the south, against Alexandria to besiege it. But it, this fourth invasion, shall not be as the former, or as the latter. He raised the siege and marched towards Memphis, where he installed Philometer as king. As soon, however, as he had departed, Philometer came to an understanding with Euergetes, and they agreed to a joint reign over Egypt. This coming to the ears of Antiochus, he led a powerful army against Memphis, for the purpose of subduing the country. Having nearly accomplished his project, he marched against Alexandria, which was the only obstacle to his becoming absolute master of Egypt. But the Roman Embassy, sent at the request of the Ptolemies, met him about a mile from the city. They had left Rome with the utmost diligence. When they arrived at Delos they found a fleet of Macedonian, or Greek, ships, on board of which they embarked for Alexandria, where they arrived at the crisis of his approach: Popilius delivered to Antiochus the decree of the Senate, and demanded an immediate answer. Sorely against his will he agreed to obey its mandate, and draw off his army from Egypt. Thus, his invasion terminated very differently from the former and the latter; for the ships of Chittim shall come against him, and prevent him from incorporating Egypt into his Assyrian dominion of the north. Thus, the prophecy of Balaam, that "ships from the coast of Chittim shall come and afflict Asshur," began to show itself; a more complete fulfilment remains for the latter days, when "Asshur shall perish for ever."

All Antiochus' wrath was kindled at this interference; therefore he shall be grieved, and return, and have indignation against the Covenant of the Holy; for in his return-march, through Palestine, he detached 20,000 men under Apollonius with orders to destroy Jerusalem, B. C. 168. So shall he do; he shall even return and have intelligence with them that forsake the Covenant of the Holy.

VERSE 31. And arms shall stand on his part under Apollonius; and they, the Assyro-Macedonian troops, shall penetrate the temple, המקדש, ham-mikdosh, the stronghold, and they shall remove the Daily, and they shall place a statue of the Olympian Jupiter in the temple, and a strong garrison in the castle to command it, as the abomination making desolate its courts, and overawing the nation.

As soon as Antiochus Epiphanes was returned to Antioch, he published a decree by which all his subjects were required to conform to the religion of the State. This was aimed chiefly at the Jews, whose religion and nation he was resolved to extirpate. Atheneus, a man advanced in years, and extremely well versed in all the ceremonies of Grecian idolatry, was commissioned to carry the edict into effect in Judea and Samaria. As soon as he arrived at Jerusalem he began by suppressing the Daily, or evening-morning sacrifice, and all the observances of the Mosaic Law. He caused the sabbaths and other festivals to be profaned;

forbade the circumcision of children; carried off and burned all copies of the Law and the Prophets wherever they could be found; and put to death whoever acted contrary to the decree of the king. To establish it the sooner in every part of the nation, altars and chapels filled with idols were erected in every city, and sacred groves were planted. Officers were appointed over these, who caused the people generally to offer sacrifice in them every month, on the day of the month on which the king was born, who made them eat swine's flesh and other unclean animals sacrificed there. The temple in Jerusalem was dedicated to Jupiter Olympius, whose statue was placed in it. Thus he did in his great indignation against the Covenant of the Holy Nation and its Land.

VERSE 32. *And such of the Jews as do wickedly against the covenant shall Antiochus, by flatteries, cause to dissemble.* These not only "forsook the covenant of the holy," but "had intelligence" with the king, and aided him all they could in the desolation with which he was overspreading their country. *But the Maccabees and their adherents, people who do know their God, shall be strong, and do valiantly in war.* And they, even Mattathias and his five sons, and others with them, *that understand among the people, shall instruct and encourage many; yet they, of the Maccabean party, shall fall by the sword, and by flame, by captivity, and by spoil, evils incident to the war, for days, that is, seven years from the ninth of Antiochus, the Era of the Asmoneans, to the third of Demetrius Soter, B. C. 161.*

Now, when they shall fall by these seven years' calamities, they shall be holpen with a little help; for while Antiochus was amusing himself in celebrating games at Daphne, Judas Maccabæus had raised the standard of independence, and was helping his countrymen in Judea. He levied a small army, fortified the cities, rebuilt the fortresses, threw strong garrisons into them, and thereby awed the whole country. He defeated and killed Apollonius, and made great slaughter of the troops. With 3000 men he defeated Lysias with 47,000; and another army of 20,000 under Timotheus and Bacchides; and in the year before Christ 170, he gave Lysias a second defeat at Bethsura, by which he dispersed 65,000 of the enemy. The "little help" they received at this crisis was mingled with the supernatural, which will account for the extraordinary victories of the Jews over such powerful armies of Greeks with such unequal forces. In the battle with Timotheus near Jerusalem, it is related, that "When it waxed strong there appeared in sight of the enemy, from heaven, five comely men upon horses with bridles of gold, and two of them led the Jews, and took Maccabæus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies; so that being confounded with blindness, and full of trouble, they were killed."¹ Also, in the battle against Lysias, near Bethsura, with his 80,000 Greeks, Maccabæus and the Jews prayed that Jehovah would send a good angel to deliver Israel. In answer to this, as they were marching from Jerusalem, "there appeared before them, on horseback, one in white clothing, shaking his armor of gold. Thus they marched forward in their armor, ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron, having an helper from heaven: for Jehovah was merciful to them. And giving a charge upon their enemies like lions, they slew 11,000 footmen, and 1,600 horsemen, and put all the other to flight."² Thus were "they holpen with a little help" from heaven, and their struggle for independence crowned with success. Yet, in that struggle many did cleave to them with flatteries: trial was, therefore, necessary that the approved might be manifested to God. Hence, it was determined that *the party of the wise shall be weak, to try them, and to purify, and make them white* FOR THE TIME OF THE END; for then their services will be needed to assist in overthrowing the Kingdom of Babylon, and in taking the kingdom under the whole

(1) 2 Mac. x. 29.

(2) 2 Mac. xi. 8.

heaven, as shown to Daniel in the first year of Belshatzar. The Era of the Asmoneans was not that end; for, having particularized the events of the era, the revelator added, it is *still for a time appointed*.

We have now arrived at the end of the thirty-fifth verse, the events of which bring us down to the conclusion of 430 years from the destruction of the city and temple in the 19th of Nebuchadnezzar. There is here a change of topic in the prophecy. No more is said about Judah's warfare with the Greek Powers of the north or south. History, but not the prophecy, informs us that Judah became a kingdom, under princes of the Asmonean family, until it passed under the sceptre of Herod the Idumean, in the 37th year of whose reign JESUS CHRIST was "born KING OF THE JEWS." Not long after this event "*the sceptre departed from Judah,*" to whom it has never returned as yet, though earnestly desired and expected by all who believe the gospel of the Kingdom of God. When 28 years and 3 months old, the things revealed by Gabriel,¹ in relation to the seventieth heptade, began to be accomplished. During that seven years Judah's heart was stirred up from its lowest depths. John the Baptist and Jesus, the greatest personages of the time, turned all minds to that great kingdom, which, in the hands of the Prince Royal and the Saints, is to rule over all. But even then, "the end was still for a time appointed." Nearly 1830 years have passed since the expiration of the seventieth heptade. Judah has been broken, but their "*breakers*" have not been "*ground to powder*" by the Stone. The time, however, fast approaches; and the nearer it arrives, the more important do all questions become bearing upon Judah's land, and Zion, the city of their king.

About 95 years after the end of the 430 years previously indicated, the Asiatic kingdom of the north, which had so terribly afflicted Judah, was annexed by Pompey to the empire of the Romans, which, by the absorption of Greece, had now become Romano, or Latino-Greek; and in about thirty-five years after that, Egypt experienced the same fate. The kingdom of the Jews still survived. Two powers alone existed. The Four Horns of the Goat had disappeared; and nothing of the symbol remained but that which answered to the Romano-Greek Asiatic Power, waxing exceeding great toward the east, and looking with a fierce and threatening countenance upon the little kingdom of Judea. What shall this power be called? Gabriel styled it "*a Little Horn*" budding forth out of one of the four horns of the Goat—"little" in its Asiatic beginning, but "*exceeding great*" when it had ceased to grow. In relation to the Holy Land it appeared as a power, first in the north. History therefore shows, that the horn of the north was the one of the four upon which Daniel beheld it. But it did not content itself with merely looking fiercely at Judah. It fought against Judea and conquered; and so firmly had it established itself in the Holy, that when Jesus was arraigned before it, Judah clamored for his death, crying, "We have no king but Caesar!"

From the annexation of the Holy Land to the Roman empire by Pompey until the present time, it has been mainly subject to Rome and Constantinople—to Rome until the throne of the empire was transferred by Constantine the Great to the city called by his name. Because, therefore, the Holy Land and city have been in the main possessed by the Romano-Constantinopolitan power; and because that power crucified the King of the Jews, and destroyed the holy soon after the seventieth heptade; and because it is the same (though administered by a different race and generation, that is, the Moslem) that will stand up against heaven's Commander in Chief in the approaching "consummation"—the power is represented by one and the same symbol, which is styled "the Little Horn" of the Grecian Goat, or nation.

But before dismissing the interpretation of the first section of the revelator's discourse, I would add some further remarks concerning the

(1) Dan. ix. 24, 27.

17. END OF THE MACCABEAN HEPTADE.

This epoch is particularly interesting as the end of Ezekiel's 430 years.¹ The house of Israel and the house of Judah had been great transgressors of the Covenant of the Holy, from the foundation of the temple, in the fourth year of Solomon, to the sack of the city and temple in the 19th of Nebuchadnezzar.² This was a period of 430 years, which was divided into two unequal periods; namely, one of *forty years*, from the foundation of the temple to the apostasy of Rehoboam and Judah; the other of *three hundred and ninety* from this apostasy to the destruction of the temple. The God of Israel determined that this long national transgression should be punished by as long a retribution. He, therefore, gave Israel "*a sign*" of what was coming upon them. This sign consisted in Ezekiel's lying on his left side 390 days, and then upon his right for 40 days more. By this was represented the prostrate condition of Judah and his companions from the other tribes, for 430 years. The 430 years of transgression had not quite ended when the sign was appointed, in the fifth of Jehoiachin's captivity. The thing signified began to take effect in the sacking of Jerusalem. Judah then began to "eat their defiled bread among the Gentiles;" so that the 430 years would end B. C. 160. These four centuries of punishment were a very calamitous period of Judah's history. They endured a captivity in Babylon for 70 years; for several years longer their times were "troubled;" they were vassals to the Ram dynasty of the kingdom of Babylon till it was superseded by Alexander the Great, the Notable Horn of the Macedonian Goat: afterwards, as we have seen, they were alternately subject to the Greek kings of Egypt and Assyria, and "the holy" became a field of battle for the hosts of these contending powers, who defiled the temple, and finally converted it into a house for the worship of the Olympian Jupiter. At length, and after all these terrible vicissitudes, and about *seven years* before the 430 years were about to expire, Judas Maccabeus, as the chieftain of a weak, but patriotic, intelligent, and devout, party of his countrymen, having a zeal for God and his holy law, commenced a war against Antiochus Epiphanes, illustrious for his zeal for Gentilism, his warlike propensities, and his cruel and bitter hatred of the Jews. The war ended in the deliverance of Jerusalem from his desolating abomination, the purification of the temple from the insignia of idolatry, its rededication to Jehovah, and the conversion of the Commonwealth into an independent kingdom, under the Levitical family of Asmoneus, in which the sovereignty continued for 129 years, till it was transferred to Herod the Idumean by the Romans, B. C. 37.

18. "THE KING," OR CONSTANTINOPOLITAN AUTOCRACY.

The second section of the revelator's discourse, which commences at the thirty-sixth verse and ends at the thirty-ninth inclusive, is a more amplified description of the Little Horn power than that previously given in the eighth chapter. The following is a corrected translation of the testimony:

"And out of one of them (one of the horns) came forth a Little Horn, which waxed exceeding great against the south, and against the east, and against the glory (of the land.) And it waxed great above the army of the heavens; and of the army and the stars it cast down to the ground, and stamped upon them. And against the Commander of the army it magnified, and by it the evening-morning sacrifice was taken away, and the foundation of its holy place scattered. And an army was given against the daily sacrifice because of rebellion, and it cast down the truth to the ground; and it wrought and prospered.³

And in the latter time of their kingdom, (the dominion of the four horns,) so as

(1) Ezek. iv. 1-8.

(2) Jer. lii. 12.

(3) Dan. viii. 9-12.

to cause the transgressors to fill up their measure, there shall stand up a king of fierce countenance, and understanding an intricate language. And his power shall be mighty, but not in his own virility; and he shall destroy wonderfully, and shall prosper and work; and shall destroy multitudes, and the people of the holy ones. And through his policy, also, he shall cause falsehood to prosper by his power; and because of his heart he shall do proudly, and in tranquillity he shall destroy many; he shall also stand up against the Commander of chieftains; but he shall be broken without help.¹

"And the king shall work according to his pleasure, and he shall exalt himself and magnify himself against every mighty one, and he shall utter marvellous things concerning the Mightiest of the mighty, and he shall cause to prosper till the indignation be accomplished; for that that is determined shall be done. But to the gods of his predecessors he shall give no heed, nor to the delight of women, nor to any god shall he attend; for he shall become great above all.

"But he shall do honor to a god of guardians in his realm; even to a god whom his predecessors knew not, shall he do honor with gold and silver, and with costly gems and precious things. Thus shall he do to the Bazaars of the Guardians pertaining to a strange god, whom he shall acknowledge (and) exalt (with) riches; and shall cause them to rule over many; and he shall divide the land for a price."²

Here is a power which is to "prosper till the indignation" against Judah "be accomplished." The present condition of the Jews makes it evident to all that divine indignation against them still exists: hence the conclusion is necessary, that the Little Horn power is one of the powers that be.

The prophecy concerning "the King" in the eighth chapter is evidently descriptive of the Latino-Greek power in its pagan constitution, known in history as the destroyer of Jerusalem, and Judah "the people of the holy ones;" but with a hint also of its future ecclesiastical peculiarity, as appears from the testimony that "through his policy he shall cause falsehood to prosper by his power." These few words are descriptive of the character, or nature of the power since Constantine the Great set up its throne in Constantinople to the present hour; and will be so pre-eminently, when its administration shall pass from the Sultan, to the Autocrat of All the Russias. As the head of a confederacy of the adherents of the Greek and Latin churches, it will be his policy to cause their priesthoods to be respected as useful coöperators in the subjection of Europe to his will.

This ecclesiastical policy of the Constantinopolitan Autocracy is enlarged upon in the description of it set forth in the eleventh chapter, where it is more particularly regarded in its catholic constitution without taking into the account the division of the Babylonian superstition into Greek and Latin catholic churches. Whatever may be the individual prejudices existing between individuals of the two schisms matters not; their ecclesiastics, whose spiritual authority is death-stricken by infidelity, on the principle of self-preservation, will have to place themselves under the shadow of the Autocrat, as Greeks and Latins have already done in the present dominions of the Czar.

In studying the nature of the Little Horn power it must not be regarded as a purely civil and military, or as an ecclesiastical power *per se*. It is both; but in describing it two classes of administrators are personified, the one as "the king," and the other, as "a god of guardians, whom his (pagan) predecessors knew not," and therefore "a strange god." The power is said to give "no heed to the delight of women." But under its pagan constitution, the emperors who were *Pontifices Maximi*, or High Priests, as well as the civil and military chiefs of the state, and their subordinates in the priesthood, did give heed to the delight of women; that is it was their pleasure to marry: but when this pagan constitution of the power

(1) Dan. viii. 23-25.

(2) Dan. xi 36-39.

was superseded by the Catholics as the consequence of the Constantinian revolution of the fourth century, the High Priesthood disappeared until its revival in the Bishop of Rome; so that he in Rome, and the emperor in Constantinople, became the representative incarnations of the civil and spiritual elements of the Latino-Greek Babylonian power. The imperial head still gave heed to "the delight of women," or, as some render it, "the desire of wives;" while the sacerdotal constituent of the power "forbids to marry, and commands to abstain from meats." 1

Till the foundation of "*the Holy Roman*" dominion by Charlemagne and Leo, the bishop of Rome's imperial associate was the emperor at Constantinople; but when he could no longer afford him protection against the Longbeards he formed an alliance with the French emperor A. D. 800, which has politically obtained in the imperial line to this day. He is, however, at present in a peculiar and exceptional situation, which cannot become permanent. A pope and two emperors of the west is representative of two antagonist policies acting upon the same ecclesiastical centre which must result in collision, and terminate in the suppression of one of the emperors, that the normal constitution of things may be restored.

But the time is not far off, when the Latin Bishop will have to seek again to the Constantinopolitan Autoeracy for protection. Daniel's prophecy of "the king" requires this; for he is to "cause to prosper till the indignation be accomplished." The pope and one of the emperors sustained by his power will place the Latino-Greek king "*above all*" the mighty, who shall be his contemporaries in "the time of the end."

But, for this manifestation to appear, the Ottoman dynasty must of course be driven out of Europe. The occupation of the Dragon's throne by a non-catholic royalty is clearly exceptional. The Ottoman has never, as a matter of fact, "magnified himself above all;" nor has he honored the Latin Bishop as a god in his dominion, or shown himself at all a gracious patron of his saints and their temples. The power causing falsehood, or False-Prophetism, to prosper, must hold Jerusalem at the crisis of the accomplishment of the indignation. By False-Prophetism, I mean, *papalism*. Hence, the Sultan must be ejected, that a dynasty patronizing a High Priest who forbids to marry, may come in. When, therefore, the Czar gets possession of Constantinople he will not be hostile to the pope. On the contrary, he will honor and acknowledge him, and exalt him; and be the enemy of the Holy Land.

As to the Ottoman, his existence in Constantinople is exceptional. His mission was to punish the Greek catholics, and the Latins also to some extent, for their excessive superstition and idolatry, with the loss of their sovereignty over "*a third part*" of the Latino-Greek Babylonian empire; and not to extinguish temporarily or finally the Little Horn power. As far as the Greeks were concerned, their sovereignty was abolished A. D. 1453. The Greek dynasty of the power gave place to the Turkish, while the horn itself remained. The destruction of the horn is reserved for Michael the great Commander of Judah, after it shall have come under the sovereignty of the king of the north. This existence of the Ottoman *régime* in the Kingdom of Babylon, may be regarded by way of illustration, as a splint upon a broken leg. It remains therefore the support of the limb until the fractured ends shall be reunited by *callus*, after which it is removed as useless. The brass and iron eastern limb of Nebuchadnezzar's Image received a fracture at the juncture of the two metals. The sovereignty of the kingdom of Babylon was no longer Greek and Latin; but, as at the present time, Latin and Ottoman. In "the time of the end," "however, when the Image stands complete upon its Feet of Iron and Clay, sound constitutional limbs are indispensable. The time is now about

(1) 1 Tim. iv. 3.

come, when the Ottoman splint may be removed, and the Latino-Greek Leg of the Image repaired by Russian *callus* be permitted to stand under a *régime* more in consonance with the catholic constitution of the kingdom of Babylon. The unbinding of the splint is the present mission of "the Powers." It is obvious to all that the Turk is a useless excrescence upon society, occupying a position in the heaven of Churchdom for which he is not at all qualified by faith, civilization, or sympathy with contemporary despotisms. The Babylonians are all willing that he should be deposed from his sovereignty over the catholic populations; but they are not willing that the Byzantine empire should be revived under the Autocrat of All the Russias. Their antagonisms, however, for the prevention of this are the providential means to bring it about. Every step they take in the Eastern Question only makes this result more sure. The end, untoward enough for them, is decreed; and God has blinded them, ahitophelizing all their counsel, that it may come to pass.

The Little Horn of the Goat is brother to the Little Horn of the fourth beast with its Eyes and Mouth. Their fraternity is consequent upon the Latin element entering into the constitution of them both. Old Rome is the throne of the Little Horn with Eyes and Mouth; while New Rome, or Constantinople, is the throne of the Little Horn of the Goat. The former power is the New Roman Empire of the West founded by Charlemagne, which has never been as yet united to the Greek element of the kingdom of Babylon. It is styled "the Holy Roman" dominion, because their Holinesses the Popes are its High Priests. Hence, it is the *Latin* kingdom of heaven, beyond the pale of which, they say, there is no salvation! The Little Horn of the Goat represents the undivided power of the Kingdom of Babylon from the annexation of the northern kingdom to Rome, B. C. 65; to the loss of Italy, and the West; and of the same power *minus* Italy and the West from the eight century to the present time. But when the Autocrat gains Constantinople, and Russianizes Italy and the West; and having superseded the Ottoman *régime* in Asia, comes as Gog to invade the Holy Land and to besiege Jerusalem, the Little Horn of the Goat will again represent the power of the whole dominion briefly united under one chief, and he the proudest that ever exalted and magnified himself above all the rulers upon earth. In that near future the Little Horn of the Goat will be "exceeding great," comprehending all the sovereignties represented by the Two-Horned, and Ten-Horned, Beasts, and the Image of the Beast. But when it is "broken in pieces without help"—*רָךְ יִשָּׁבֵר* *ur'ēphes yahd yishshakair*—it appears no more as a symbol upon the prophetic page. Its mission in the Holy Land and against Judah ends with its own Pharaoh-like destruction; and the East delivered, future events reöpen in the West, where only a Beast, the False Prophet, and the Ten Horns, their Russian Constantinopolitan confederacy being dissolved, remain to be ground to powder, and destroyed by fire and sword.

The "*policy*" of the Little Horn king in his Constantinian successorship to A. D. 1453 was, and will hereafter be, characterized by zeal for the baptized paganism known in history as the catholic religion. Justinian of all its crowned heads affords the most striking illustration of Daniel's description of it. His policy was truly ecclesiastical. "Never prince," says Dupin, "did meddle so much with what concerns the affairs of the Church, nor make so many constitutions and laws upon this subject. He was persuaded that it was the duty of an emperor, and for the good of the state, to have a particular care of the Church, to defend its faith, to regulate external discipline, and to employ the civil laws and the temporal power to preserve it in order and peace."

"Justinian," says Gibbon, "sympathized with his subjects in their superstitious reverence for living and departed saints; his Code, more especially his novels, confirm and enlarge the privileges of the clergy; and in every dispute between the

monk and the layman, the partial judge was inclined to pronounce, that truth and innocence are always on the side of the Church. In his public and private devotions, he was assiduous and exemplary; his prayers, vigils, and fasts, displayed the austere penance of a monk; his fancy was amused by the hope, or belief, of personal inspiration; he had secured the patronage of the Virgin, and St. Michael, the archangel; and his recovery from a dangerous disease was ascribed to the miraculous succor of the holy martyrs, Cosmos and Damian. Among the titles of imperial greatness, the name of *Pious* was the most pleasing to his ear; to promote the temporal and spiritual interest of the Church was the serious business of his life; and the duty of father of his country was often sacrificed to that of *Defender of the Faith*. While the barbarians invaded the provinces, while the victorious legions marshalled under the banners of Belisarius and Narses, the successor of Trajan, unknown to the camp, was content to vanquish at the head of a synod."

Enmity to Judah and the disciples of Christ, whom it designates as heretics and schismatics, has been characteristic of the kingdom of Babylon under all its administrations. This feature of it is indicated in the saying, that "*In tranquillity he shall destroy many.*" The Constantinopolitan Little Horn as well as its imperial brother of the West, has abundantly vindicated its claim to this destructive-ness. Justinian was no individual exception to this general character of the power. "His reign," says Gibbon, "was an uniform, yet various scene of persecution; and he appears to have surpassed his indolent predecessors both in the contrivance of his laws, and rigor of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics; and if he still connived at the precarious stay, they were deprived, under his iron yoke, not only of the benefits of society, but of the common birthright of men and Christians."

The high exaltation of the Constantinopolitan Autocracy in "the time of the end," previously to its standing up to "be broken without help" by Judah's Commander in Chief, is predicted in the words, "*He shall become great above all.*" Impious and cruel as Antiochus Epiphanes, and superstitious and fanatical as Justinian, with the arrogance, ambition, and profanity of the Latin Prophet in his palmist days, this Sin-power administered by a Russian *regime*, will fully answer to all that has been predicated of Paul's "MAN OF SIN and Son of Perdition, who opposeth and exalteth himself above every one called a god, or an object of regard; so that in the temple of the god he sits as a god exhibiting himself because he is a god." The apostle then informs us of his destruction by Michael the great commander, saying, "That Lawless One shall the Lord consume with the Spirit of his mouth, (represented in the Apocalypse by a sword going out of his mouth,) and bring to an end with the manifestation of his presence: the coming of whom is according to the working of the adversary in all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."¹ This is not exclusively applicable to the Latin False Prophet; but to the power comprehensive of the civil, military, and spiritual elements as described by Daniel, and designated by Isaiah as "The King for whom Tophet is ordained of old."² When the sceptre falls from the feeble hands of the Sultan, the world will behold in his Muscovite successor a potentate unrivalled in presumption and impiety by any of his predecessors, not excepting Pharaoh of the olden time.

19. A GOD OF GUARDIANS, OR, THE LATIN PROPHET OF THE WEST.

"To a god of guardians in his estate he shall do honor." The original is אֱלֹהֵי מְעוּזִים *elōah māuzzim*, "a god of guardians;" and styled in the same connection, אֱלֹהֵי נֹכַח *elōah naikhār*, "a strange god:"—a god appearing from among the Jew-

(1) 2 Thess. ii. 3, 4, 8, 9.

(2) Isai. xxx. 27-33; xxxi. 8, 9.

ish sect of the Nazarenes, and therefore a *foreign* god. *Eloah* is a passive participial noun, and applied to Christ in the phrase, מְשִׁיחַ אֱלֹהִים לָמָּנוּ *mashiach elōah limmenu*, "the Anointed One cursed for us;" that is, by the Law, which says: "Cursed is every one that hangeth upon a tree." The connection in which *elōah* is found determines whether it should be taken in a good or in a bad sense: In the passage before us it is used in any other than in a good sense. The god is therefore *an accursed one of guardians*, who is honored in the realm of the Little Horn of the Goat. From this it will be seen that Christ and Antichrist are both denominated "cursed," but on different grounds; Christ, because he became a curse for his people by hanging on a tree as an expiation for their sins; and Antichrist, he that sets himself up in Christ's place, and finally against him, because of his blasphemy against the Mightiest of all.

Mahuzzim is the plural of מִצּוֹר *mahōz*, a *fortress*. It is used *tropically* in Psalm lx. 9: "Ephraim is the *fortress* of my head," i. e. my helmet: and in Prov. x. 29, "a *fortress* to the upright is *the way of God*," i. e. God's truth: *Protectors, defenders, guardians* are as fortresses to those who trust in them; hence the phrase, "Jehovah is my fortress," i. e., he is my guardian, &c.

But those who glory in the Eyes and Mouth of the Little Horn of the West, or in the God of Guardians, whom the Little Horn of the Goat delights to honor, (for the Eyes, Mouth, and god, are one and the same power,) seek for refuge in other fortresses than Jehovah. Chrysostom, in his homily on the martyrs of Egypt, says: "The bodies of those saints *fortify* the city more effectually for us than impregnable walls of adamant; and like towering rocks placed around on every side, repel not only the assaults of enemies that are visible, but the insidious stratagems also of invisible demons, and counteract and defeat every artifice of the devil as easily as a strong man overturns the toys of children." The Greeks and Latins made the most of these wonderful martyrs. Believing in ghosts, or disembodied human spirits, they proclaimed the translation of their shades to heaven to act as mediators and intercessors with the Virgin and her Son; but kept their bones and dust in church-shrines to protect, defend, or guard them from all enemies, demons, and other evils to which the flesh is subject. Speaking of these times of intense superstition, Gibbon says: "The Christians of the seventh century had relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honors of a goddess." It was to punish the East for these abominations, that the four prepared angels confining upon the Euphrates—the Seljuks, Zinghis Khan's Moguls, Tamerlane's hosts, and the Ottoman Turks—were loosed until they should come to be bound by the Danube, which defines the political geography appointed to exist between themselves and "the Rest of the Men (the Holy Roman Empire) which were not killed"—whose sovereignty was not overthrown—"by these plagues," inflicted by the four messenger, or angel, powers; "yet repented not of the works of their hands, that they should not worship demons (the imaginary ghosts of martyrs and saints) and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, (the especial vice of the priests who are forbidden to marry,) nor of their thefts."¹

The bodies and ghosts of Romish saints and martyrs erected into guardian demons by "the church," were a cheap fortification for a city, temple, or country, requiring no rations; and if "the eloquent Chrysostom" be credited, a more

impregnable defence than a whole host of embodied warriors armed to the very teeth! What chance, then, has the unlucky Turk who has no other *mahuzzim* than the Dardanelles and fortresses of like construction? St. Patrick of Ireland, St. George of England, St. Andrew of Scotland, and St. Denis of France, it may be inferred, are on his side at present; but whether these guardians will prove impregnable fortresses for "the common hereditary foe and tyrannical bloodhound, the Turk," as Czar Johann styled him in 1557, is very much to be doubted, seeing that his battle-cry is, "*Down with the Giaours,*" which must be particularly offensive to the cloud of guardian demons on the other side.

The chief or prince of the ecclesiastical element of the Kingdom of Babylon is god, or chief pontiff of these guardians. He is in the Little Horn of the Goat's estate, which is coextensive with the territory of that dominion, when he stands up against the Sar of Israel. Justinian, whom I have indicated as the fittest representative of the civil element of the Power that has yet appeared in Constantinople in its dealings with the god, delighted to honor him. In a celebrated letter written by him to the Bishop of Rome, dated March, 533, and which thenceforth became part and parcel of the civil law, he is recognized, or "*acknowledged,*" as the legal head of all the churches of the eastern and western provinces of the empire. "We suffer not," says the imperial writer, "any thing that belongs to the state of the churches to be done without submitting it to your holiness, *who art head of all the churches.*" In this way, "the king who does according to his will," acknowledged this "strange god" as of supreme spiritual authority over all "the Bazaars of the Guardians," which became his.

To a god whom his predecessors knew not—to a strange god—shall he do honor. Previous to the reign of Constantine this "god of guardians" was unacknowledged by the emperors and constituted authorities of the Little Horn Power. They are therefore said not to have known him. There was then no Bishop of Rome, though there was a principal bishop of the anti-Novation or Catholic Church, called Christian, in Rome. Constantine made this chief of a corrupt majority chief magistrate of Rome for life, or Lord Mayor, in 313. His jurisdiction was confined to the city. But in 378, the emperor, who resided in Constantinople, extended his spiritual authority over all the churches of Italy and Gaul. His supremacy, however, was not limited to these. It continued to grow, until, in a hundred and fifty-five years after, Justinian could say to him, "*thou art head of ALL the churches,*" that is, of the Kingdom of Babylon. But while this was the fact, the Roman Bishop bore no title that indicated it. He shared with the bishops of Alexandria, Jerusalem, Antioch, and Constantinople, the honorary title of *Patriarch*, or Chief Father. These patriarchs had all equal power, and differed only in respect of rank and precedence; the Bishop of Rome being considered the first in rank, and this out of respect to the city in which he presided. A bishop of the name of Leo was the first that claimed jurisdiction over other churches on the ground of his being the successor of St. Peter; and when it was decreed at the Council of Chalcedon that the See of Constantinople should be *second to that of Rome* with respect to rank, assigning as a reason for it the preëminence of the city, this Patriarch was quite dissatisfied, because his preëminence was not founded on something more stable than the dignity of the city, and wished to have it rest on the authority of Peter as the founder of the Sec.¹ From this time this foundation for the preëminence of the Sec of Rome was urged with the greatest confidence; and though the ground on which it is assumed has slender claims to credibility, it does not appear to have been much disputed.

But the increasing pride, ambition, and vanity of the rising god were not long content to bear a title common to others whom he regarded as his inferiors in

(1) Suet. A. D. 451.

every respect. He desired a title expressive of the universality of his acknowledged headship over ecclesiastical affairs in the Kingdom of Babylon. But the Patriarch of Constantinople, scarcely less arrogant and ambitious than himself, in a council held at that city in 588, assumed the title of *Universal Bishop*, which was confirmed to him by the council. This aroused the indignation of the contemporary bishop of Rome, with whom it was a principle to endure no ecclesiastical superior in the Little Horn dominion. He styled it, "an execrable, profane, and diabolical procedure." In 590, Gregory I, usually termed "the Great" by ecclesiastics, was the representative of the strange-god power. He wrote a letter to Maurice, who occupied the Dragon-throne, in which he styles the title "*a blasphemous name by which all honor is taken from all other priests, while it is foolishly arrogated by one.*" He says, it was offered to the Bishops of Rome by the Council of Chalcedon, but refused; "why," then says he, "should we refuse this title when it was offered, and another assume it without any offer at all?" He calls upon Maurice to humble and chastise the presumptuous patriarch, who, by taking upon himself the title, would elevate himself above the emperor. The letter, however, does not appear to have produced any effect; for the pompous title continued to be borne by the patriarchs of Constantinople.

One of these whose name was Cynacus in a letter to Gregory subscribed himself "Universal Bishop." Gregory was greatly displeased, and in consequence treated the bearers of it uncourteously. These complained to the emperor, who wrote to Gregory, and advised him to be more friendly in future, and not to insist so far on *punctilios of style* as to create a scandal about a title, and to fall out about a few syllables. Gregory replied to this, that "the innovation in the style did not consist much in the quantity and alphabet; but the bulk of the iniquity was weighty enough to sink and destroy all. And therefore I am bold to say," says he, "that whoever adopts or affects the title of UNIVERSAL BISHOP has the pride and character of Antichrist, and is in some manner his forerunner in this haughty quality of elevating himself above the rest of his order. And indeed both the one and the other seem to split upon the same rock; for, *as pride makes Antichrist strain his pretension up to GODHEAD*, so whoever is ambitious to be called the only or Universal Prelate, arrogates to himself a distinguished superiority, and rises, as it were, upon the ruins of the rest."

Whether of the two should bear the title of Universal Bishop and transmit it to his successors, the Patriarch of Constantinople or the Patriarch of Rome, was the great politico-ecclesiastical question of the day. Had the dynasty of Maurice continued to occupy the Dragon-throne of the Little Horn, it is probable that the Bishop of Rome would have been excluded from the Babylonian Godship. But it was ordained otherwise. Phocas, a centurion, headed a rebellion of the troops against the emperor, whom he murdered with all his family, and then settled himself on the throne. This was A. D. 602. Gregory joyfully saluted the fortune of the assassin, celebrated the deliverance of the people, and the fall of Maurice, whom he styled, the oppressor. In 604, Gregory died, and was succeeded by Boniface III. who without scruple adopted the proud title in dispute. He had importunately begged it of Phocas, with the privilege also of transmitting it to all his successors. The profligate emperor, to gratify the inordinate ambition of this court sycophant, deprived the patriarch of Constantinople of the title he had hitherto borne, and conferred it upon Boniface, A. D. 606, at the same time declaring the Church of Rome to be the head of all other churches. He was very liberal to the bazaars of the guardians pertaining to the god, commonly called "churches," and allowed the Pantheon, a temple dedicated to *All the Gods* by his predecessors, to be turned into a bazaar or church devoted to *All the Saints*. Phocas was a diminutive, ill-favored monster in crime, and therefore the better qualified for a patron of the Roman bishop, who hailed him as the pious avenger of the church.

Two years after the promulgation of the decree, a pillar with a gilt statue on the top of it, was erected in Rome to the honor of Phocas with the following inscription—*Pro innumerabilibus Pietatis ejus beneficiis, et pro quiete procuratâ, ac conservatâ libertate.* Thus was memorialized the fulfilment of the sure word of prophecy, saying, "To a god of guardians in his estate, even to a god whom his predecessors knew not, a strange god, shall he acknowledge and exalt with riches." He strained up his pretensions to godhead, and as a god was recognized by the secular element of the Little Horn.

20. GUARDIANS' BAZAARS OR TEMPLES DEDICATED TO SAINTS.

"To a god of guardians shall he do honor with gold, and silver, and with costly gems, and precious things. Thus shall he do to the Bazaars of the Guardians pertaining to the strange god."—The honor done to the Pontiff of the Mysteries of the worship of Guardian Saints by the emperor, was expressed not in mere decrees, but in the more substantial form of all kinds of riches. They were given to him in being bestowed upon the Bazaars dedicated to guardian saints, all of which throughout the empire were subordinated to him. Justinian's is a remarkable illustration of imperial liberality to the Roman god in the bestowal of riches upon his "churches," or bazaars of spiritual merchandise. Besides the magnificent temple of St. Sophia, which with 10,000 workmen he finished in five years, eleven months, and ten days from the first foundation, he dedicated twenty-five others in Constantinople and its suburbs to the honor of the Virgin and the saints of the catholic calendar. Most of these edifices were decorated with marble and gold. His munificence was diffused over the Holy Land; throughout which monasteries for both sexes were amply diffused. Almost every saint in the calendar acquired the honor of a bazaar; and the liberality with which he honored them was boundless. No wood except the doors was admitted into the construction of St. Sophia. Paul Silentarius, who beheld its primitive lustre, enumerates the colors, the shades, and the spots of ten or twelve marbles, jaspers, and porphyries, which nature had profusely diversified, and which were blended and contrasted as it were by a skilful painter. "The triumph of Antichrist was adorned with the last spoils of paganism, but the greater part of these costly stones was extracted from the quarries of Asia Minor, the isles and continent of Greece, Egypt, Africa, and Gaul. A variety of ornaments and figures was curiously expressed in Mosaic; and the images of Christ, of the Virgin, of the Saints and of Angels, were exposed to the superstition of the Greeks. According to the sanctity of each object, the precious metals were distributed in thin leaves, or in solid masses. The spectator was dazzled by the glittering aspect of the cupola; the sanctuary contained forty thousand pounds weight of silver; and the holy vases and vestments of the altar were of the purest gold, enriched with inestimable gems." Such are the words of Gibbon—a literal, though inadvertent interpretation of the testimony with which this paragraph begins.

The Bazaars of the Guardians—מבצרי מעזרים, *miutzahrai mahuzzim*. The noun *miutzahrai* is derived from the root בצר, *bahtzar*, which, among other meanings, signifies, to enclose with a wall. As a noun, בצר, *bētzer* signifies ore of gold and silver, precious metals, store, or treasure so secured. Parkhurst has the following upon the word: "Derivative, *Bazaar*, a kind of covered market-place among the eastern nations, somewhat like our *Exeter Change* in London, but frequently much more extensive. Latin, or rather Punic, *Byrsa*, the *Burse* at Carthage;" equivalent to the French *Bourse*. In the English version the phrase is rendered, "the most strong holds," with which those who compiled the marginal references and readings were not satisfied; and therefore they have tried to improve it by the words "fortresses of munitions." But if the reader can extract any sense out of these renderings it

is more than I can. Moses Stuart renders it *fenced strong holds*; and the strange god he styles, "the god of strong holds, that is, the god who has power over them." He confesses, however, that verse 39 is "a difficult verse, which has occasioned many discrepant interpretations." He refers to Lengerke, who, he remarks, "makes the fenced strong holds to mean *temples*, and the sentiment to be, that the tyrant will do for temples and their foreign gods the same thing that v. 38 says he will do in respect to the *god of strong holds*, i. e. he will bestow many liberal presents upon them." As neither Lengerke nor Moses Stuart seem to see any thing in Daniel (the last chapter perhaps excepted) beyond the times of Antiochus, some hundred and sixty years, or so, before the birth of Jesus Christ, their *temples* and "strong holds" have relation to "fortified strong holds of foreigners" attacked by Antiochus, and temples of idols. Lengerke has almost fallen upon the correct meaning. Had he referred the *bētzar*, heēmantly written *miutzahr*, to the temples of guardian saints instead of to those of the pagan Greeks, he would have hit the mark exactly: but then how could he be so uncharitable as to turn the pious father of Christendom into a strange god, and all the ecclesiastical buildings of that dominion dedicated to saints and angels, into Bazaars or places of traffic in spiritual merchandise and the bodies and souls of men!

The churches, chapels, and cathedrals, then, are the "most strong holds" of the superstition of the Kingdom of Babylon. They are the houses of business dedicated by the prospering craft to "guardian spirits." There are the images and pictures of the saints. They are Saints-Houses in which are deposited their shrines; silver, gold, and ivory crucifixes; old bones, and various kinds of votive trumpery. They are literally "dens of thieves," without ever having been the houses of the Father—dens, where people are robbed of their money under divers false pretences. They are places where pews are sold by auction, the proudest sittings being knocked down to Mammon's greatest favorites; places where suits of vanity and deceit are held for "pious objects;" and where spiritual empirics pretend to "cure souls" in consideration of so much per annum. In view of these facts the scriptural epithet bestowed upon the church buildings of the Apostasy is most appropriate. They are truly Bazaars of spiritual merchandise; and the *prospering craft*, "the great men of the earth" made rich by trading in their wares, are the Bazaar-Men who extort all kinds of goods from their customers by putting them in fear, and comforting them with counterfeits upon some bank in the world to come. They buy and sell under license from the Ecclesiastical Power, having received its mark upon their foreheads, or on their right hands. The reader may find their catalogue of merchandise in the eighteenth of Revelation, twelfth and thirteenth verses. Among the articles received in exchange for spirituals are tithes, *bodies*, and souls of men. But the trade of these soul-merchants is in any thing but a satisfactory state at present. Great numbers of their customers have discovered that the profit is all upon one side; nor are they backward in proclaiming that when a favorable opportunity presents they will break up the iniquitous concern, and make the cheats disgorge their unhallowed gains. This will be a sad day, a day of universal bankruptcy for the weeping and wailing merchants of Babylon; "for no man buyeth their merchandise any more." When a man's trade is thus extinguished, nothing but ruin stares the shattered tradesman in the face. This is the fate that awaits the preachers of all the gospels of the Bazaars—gospels other than Paul preached, and which leave men in ignorance and disobedi-

(1) How remarkably this is fulfilled in the trade carried on by "the ministers of religion" in dead bodies! They "consecrate" their bazaars, or a piece of ground for the burial of the dead. Having provided these "holy" receptacles, they persuade their followers that not to be buried there is to have the burial of a dog or a heathen. This causes the bodies of the dead to be brought to them for religious burial, which they perform for a sum of money expressed or understood.

ence; gospels which make them partisans of human crotchets and traditions; and the apologists of any thing sincerely professed as a substitute for the truth.

It is a remarkable feature in this prophecy that the Bazaars for priestly and clerical wares are distinguished from houses or shops of fair and honorable trade, by being styled *Bazaars of Mahuzzim*. When jewellers, bakers, hardwaremen, &c., open stores, they emblazon their signs with their own names; but when the clergy open houses for the exercise of their profession, they impose upon the ignorant public the idea that they belong to the apostles and their brethren! They say that these ancient worthies are still alive, and in heaven, and greatly interested in human affairs, especially in church-buildings and the things transacted there! Hence they put their statues in niches, and on parapets, and make them presents of the churches, as is clear from the names they bear; as, St. Sophia at Constantinople, St. Peter's at Rome, Our Lady's at Paris, St. Paul's at London, and so forth. The imposition, however, consists in this, that while they give these buildings to the "departed spirits" they call by these names, they will not permit the gospel the apostles preached, and the institutions they ordained, to be announced within their walls; but perversely persist in excluding it, and in making it of none effect by their vain and foolish traditions. But the whole system is a cheat, and a very profitable one for the present to those who live by it. It is ecclesiastical craft caused to prosper by the civil power; and it will prosper until Israel's Commander shall bring it to an end, and cause the truth by his energy to prevail at last.

Having illustrated somewhat in detail the terms of this remarkable prophecy, I proceed to remark that the Little Horn of the Goat and Daniel's Fourth Beast are both representative of "The King of Fierce Countenance" at the time when the Commander in Chief shall break the former in pieces; and the Saints shall take away the dominion of the latter, to consume and destroy it as the fiery flame and wheels of burning fire issuing forth from the Ancient of Days. The Goat's Little Horn and the god he honors, are equivalent to the Beast, the Little Horn with its Eyes and Mouth, and the Ten Horns, at the time of the breaking of the *Goat-Horn*. This identity of representation will not have been always so; for about the conclusion of the eighth century, the Goat-Horn and its god, only represented the Constantinopolitan Civil Power, whose jurisdiction had almost entirely ceased from Italy and the West; and the Roman Ecclesiastical, which, disappearing from the East, was recognized in the Popes by all the nations of the West, who, in the words of Gregory II. to the emperor, "revere as a god upon earth, the apostle St. Peter, whose image you threaten to destroy;" and therefore, also, so regarded "Christ's Vicegerent," who claimed to be Peter's successor in the godship. The Ten Horns with crowns, and the Eleventh Horn, of the Beast, have never yet been subject to the Goat-Horn; though the territory on which they exist as powers has before their existence: not all the territory of the Eleventh Horn, however, but so much of it as it possesses within the frontiers of the old Roman dominion.

But, though the Little Horn of the Goat, or Constantinopolitan Power, has never been Lord of the European Continental Powers represented by the Eleven Horns, the time is at hand when it will acquire that dominion. The feeble Ottoman must be ejected from the throne to make room for a more powerful and vigorous dynasty. This dynasty will be the last occupant of the throne of the Constantinopolitan Power for a thousand years. During its enthroned existence it will be all that is affirmed of the Little Horn of the Goat, and of "the King that does according to its will," in the eighth and eleventh chapters of Daniel. At this crisis, its power will be mighty, and it will destroy wonderfully, and prosper, and practise. As Lord of Europe and Asia the continental dynasties of the West will be gathered

unto it. They will acknowledge its supremacy, and seek to it as the shadow and strength of their dominions. The Constantinopolitan Little Horn Power will then be in final fourth-beast manifestation, "dreadful, and terrible, and strong exceedingly; having great iron teeth; devouring and breaking in pieces, and *stamping the residue with the feet of it*; and having ten horns." It is while the post-Ottoman dynasty occupies the throne that the "stamping the residue with the feet of" the beast is accomplished. The Feet represent a power, a stamping or conquering power, which subjects "*the residue*" to its dominion. The claws of these feet are of *brass*, while the feet themselves are part of *iron* and part of *clay*; for the feet of Nebuchadnezzar's Image, and those of the Fourth Beast, are representative of the same power. The brass, the iron, and the clay, then, are representative of the national elements constituting the power. The Greeks, and the Latins, mixed up with the heterogeneous peoples under the guardianship of the Czar, moulded into form under his imperial sceptre, are the Feet-power that stamps the residue. The residue may be discerned in the names of countries and races hereafter to be confederated under Gög as their appointed "guard."

While the Feet are occupied in stamping upon Judah and his allies in the glorious land, the Fourth Beast Power and Little Horn of the Goat are fitly represented by the Image Nebuchadnezzar saw in his dream. During the reign of the Clay-Dynasty the Image stands upon its Feet for the first time; having incorporated in it, not only Nimroudia and Persia, but the nation of the Greeks, or brazen goats; and "the Holy Roman Empire" and its papal kingdoms, or iron leg and toes.

But, although the Greeks and Latins are all moulded into ONE IMPERIALTY held together by the Miry Clay which gives it form, the distinctiveness of civil and ecclesiastical organization is still preserved. The Two-Horned Beast, the False Prophet, and the Kings of the Earth, are not extinct. The French Empire being transmuted into a Bourbon-kingdom, and the Russian dynasty being on the throne of Constantinople, it becomes the Second horn with Austria of the two-horned symbol. When the Little Horn of the Goat is broken to pieces on the mountains of Israel, the Constantinopolitan Power collapses, being seen no more in the Holy Land for a thousand years. The Two-Horned Beast, the False Prophet, and the Kings of the Earth, are no longer capable of being represented by the Assyrian Image, or Little Horn of the Goat resting upon the territory of the Northern of the Four Horns; because there they will have lost dominion, their jurisdiction after the smiting of the Image by the Stone Power being restricted to Europe, whose Romano-papal constitution these symbols represent.

21. THE HOLY ROMAN DOMINION, OR LITTLE HORN OF THE WEST.

We have seen how the Constantinopolitan Little Horn Power acknowledged the god of guardians, who was unknown to his predecessors under the pagan constitution of the empire. From about A. D. 395 to the recovery and settlement of Italy, A. D. 554, after a war of twenty years, the Roman god flourished in tumultuous times. With the exception of sixty years, the period of the reign of the Gothic kings in Rome, whence they were expelled by the generals of Justinian, his godship was the cherished ally of the Byzantine emperor. During the turbulent period indicated, the Constantinopolitan dominion had receded from Gaul and Spain before the new kingdoms of the West; while the Universal Bishop had been recognized by the barbarian lords of Europe as a god upon earth. This recognition filled him with stoutness towards the emperor, which he would not have ventured to manifest if he had not been energized by their countenance. From A. D. 554 to A. D. 799, Rome had lost her preëminence, having been reduced to the rank of the second city of the Byzantine or Constantinopolitan empire; and

Italy to the condition of a province of it. During this period a violent quarrel broke out between the Roman god and the imperial majesty. The subject of it was *the adoration of images*. The use and even worship of saint-idols was firmly established before the end of the sixth century. In the beginning of the eighth century, however, in the full magnitude of the idolatry, the people of the East were awakened to an apprehension, that under the mask of Christianity they had restored the paganism of their fathers. The Mohammedans, who reigned in Damascus and threatened Constantinople, denounced them as idolaters, whose punishment it was the divine commission of the followers of the Arabian prophet to execute.

It was the invasion of their empire by these avengers of the divine law against images, and the bowing down to them, that stirred up the Orientals to the consideration of the subject, and at length to their opposition to the practice. The monks zealously defended the images, which were also fondly cherished by the clergy and people of Constantinople; while the rude and remote districts of Asia were strangers to the innovation.

In 726, the controversy issued in a revolution. An adventurer named Conora appeared from the mountains of Isauria, filled with zeal and indignation against the images. He was raised to the throne of Constantinople by the Anatolian legions which he commanded, and being installed reigned as the founder of a new dynasty under the imperial name of Leo III., or the Isaurian.

During the first ten years of his reign his policy was moderate and cautious; too much so, indeed, to satisfy the views of the reformers who had effected his elevation. During that period of toil and danger he bowed before the idols he despised, and satisfied the Roman god with the annual profession of his orthodoxy and zeal. But at length their impatience caused him to be more decided. He proscribed the existence as well as the use of religious pictures; the churches of Constantinople and the provinces were cleansed from idolatry; and the images of Christ, the Virgin and the saints, were demolished, or a smooth surface of plaster was spread over the walls of the edifice. The zeal of his party, styled the Iconoclasts, or Image-Breakers, was rendered effective by the cordial coöperation of his five successors, and the East and West were involved in a stormy conflict of one hundred and twenty years. The Iconoclasts, however, were at last suppressed by the Idolaters, who in the reign of the empress Theodora, A. D. 842, finally succeeded in reëstablishing the adoration of the idols of the demons whom they delighted to honor. This system of idolatry continued upwards of six hundred years after, the government and people being sunk in the grossest superstition. "*They repented not of the works of their hands.*" God, therefore, sent against them the Four Euphratean Angels, who at length extinguished their dominion by the capture of Constantinople, A. D. 1453.

While the patient East under the Iconoclast emperors abjured with reluctance her idols, they were fondly cherished and vigorously defended by the independent zeal of the Italians. A distant and dangerous station amidst the barbarians of the West, excited the spirit and freedom of the Bishops of Rome. Their popular election endeared them to the Romans; the public and private indigence was relieved by their ample revenue; and the weakness or neglect of the emperors of Constantinople compelled them to consult, both in peace and war, the temporal safety of the city. In the school of adversity the Roman god insensibly imbibed the qualities and ambition of a prince; so that after the loss of her legions and provinces, the genius and fortune of the popes again restored the supremacy of Rome. "It is agreed," says Gibbon, "that in the eighth century, their dominion was founded on rebellion, and that the rebellion was produced and justified by the heresy of the Iconoclasts:" in other words, that *the temporal power of the popes is based upon a determined adhesion to the worship of demons and of their idols of gold and silver, wood and stone.*

Pope Gregory II., the founder of the papal monarchy, commenced the controversy with Leo the Isaurian, who avowed his intention of breaking the images in Rome; and of transporting the pope in chains and exile to Constantinople if he did not submit to the imperial edict, which abolished the images of Christ, and the Virgin, and of the angels, martyrs, and saints, in all the churches of Italy. The Italians swore to live and die in the defence of the pope, and of the images of his guardian saints. Leo despatched an army into Italy to establish his decree, but being defeated by the idolaters with great slaughter, the edict could not be enforced. This was a great triumph for the Roman god. He convened a synod of anti-Iconoclastic bishops, with whose consent he pronounced a general excommunication against all who should by word or deed attack the tradition of the fathers and the images of the saints. The emperor, of course, was tacitly involved in the sentence, though the god of Roman thunder did not make a personal application of it to Leo. His moderation delayed and prevented the election of a new emperor for Italy and the West; and the Italians were exhorted not to separate from the body of the Roman monarchy; so that till the imperial coronation of Charlemagne, the government of Rome and Italy was exercised *in the name* of the successors of Constantine.

Rome was now free from the foreign yoke of emperor or king; but reduced to her ancient territory from Viterbo to Terracina, and from Narni to the mouth of the Tiber. Her ruins presented the sad image of depopulation and decay: her previous slavery was a habit, her liberty an accident; the effect of superstition, and the object of her own amazement and terror. By the necessity of their situation, her inhabitants were cast into the rough model of a republican government. The style of "the Roman Senate and People" was revived, but the spirit was fled; and their new independence was disgraced by the tumultuous conflict of licentiousness and oppression. The want of laws was supplied by their religion, and their foreign and domestic counsels were moderated by the authority of the Bishop, whom they became accustomed to consider as the first magistrate or prince of the city.

Here then was formed the *nucleus* of a New Power, consisting of a god upon earth, and a scanty remnant, the offspring of slaves and strangers, inhabitants of Rome and its territory; feeble, unwarlike, and despicable in the eyes of the victorious barbarians. As often as the Franks or Lombards expressed their most bitter contempt of a foe, they called him a Roman; "and in this name," says the bishop Luitprand, "we include whatever is base, whatever is cowardly, whatever is perfidious, the extremes of avarice and luxury, and every vice that can prostitute the dignity of human nature." Such were the pope's children at the origin of his principality, a fitting progeny for such a sire. The Lombards were his immediate neighbors, and under their king Astolphus, the equal enemy of the pope and emperor. The love of arms and rapine were congenial to them; and both the prince and people were irresistibly tempted by the disorders of Italy, the nakedness of Rome, and the unwarlike profession of her new chief. They summoned the city to acknowledge the victorious Lombard as her lawful sovereign; and to pay an annual tribute of a piece of gold as the ransom of each citizen, and the sword of destruction was unshathed to exact the penalty of her disobedience.

Had the pope and his Romans been left to their own resources in this extremity, the world might never have witnessed among the ten barbaric kingdoms of Europe, a power answering to the "*Little Horn with Eyes like the eyes of a man, and a Mouth speaking great things,*" as seen by Daniel on the head of the Fourth Beast. The little popedom was too feeble to defend itself against its rapacious neighbors; so that if succor could not have been procured from a stronger power, it must have perished in the alpha of its existence. In this event, it would be impossible to say what would have been the constitution of Europe for a thousand years past. This, however, may be considered as certain "*the Holy Roman Empire*" would never

have existed ; and "the Saints" would have escaped that long and terrible war by which they have been prevailed against in all the countries of its dominion. But "the powers that be are ordained of God" with reference to an end appointed. He scourges the wicked with the evil works of their own hands. They founded the papacy, which has whipped them who with it warred against the saints with scorpions ; while he has overruled its policy to the formation of a situation which will favor the manifestation of his righteousness and power.

In their distress the "strange god" and his feeble folk sought the protection of the king of the French. The ambassadors of Pepin and of the Greek emperor accompanied the pope to the court of Astolphus, king of the Lombards, to persuade him to peace and anity with the papists. But he would listen to nothing short of absolute submission to his sceptre, which would have been fatal to the ambition of the popes. Finding nothing could be done, Stephen III. hastened to Pepin to excite his pity for St. Peter's patrimony, and his indignation against Astolphus who was ready to devour it. Prompted by the love of glory and superstition, Pepin yielded to the solicitation of the Roman Bishop, and proclaimed himself the champion of the papal church. Being the first of the Barbarian Kings who stood up in defence of the "Holy See," the king of France came to be honored by the popes with the title of "Eldest Son of the Church." An alliance was formed between France and the Little Papacy ; which in forty-six years from Stephen's visit to Pepin expanded into the Roman Empire of the West, called "*the Holy Roman Empire*," and represented by the Little Horn of Daniel's Fourth Beast.

From A. D. 754 to A. D. 799 at Christmas, was the period occupied in the establishment of the Little Horn power ; which, like the Little Horn of the Goat budded forth upon the territory of the Kingdom of Babylon, but confined to its western division. The first event in the formation of the Little Horn of the West was the overthrow of Leo the Isaurian's army against the saint-idols of Rome and Italy ; the next was the recognition of Charles Martel and his heirs as Patricians of Rome ; the assumption of the championship of the papal church by Pepin ; his coronation by the pope ; and his compulsion of Astolphus to restore its possessions, and to respect its sanctity : the third series of events was the plucking up by the roots of the Lombard kingdom by Charlemagne, the son of Pepin, A. D. 774 ; his investment with the honors of Patrician, being presented with the keys of the shrine of St. Peter as a pledge and symbol of sovereignty ; and with a holy banner which it was their right and duty to unfurl in defence of the church and city : and his coronation by the pope, the people shouting "Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans !" The patrimony of St. Peter was enlarged through the liberality of Pepin and Charlemagne, by the spoliation of the Lombards and the emperor of Constantinople, to the dimensions of an earthly kingdom of respectable limits, constituting the Eye and Mouthship proper of the Roman god. The gift of this enlarged estate did not, however, alienate it from the empire of Charlemagne ; for in his life and death, Ravenna and Rome were numbered in the list of his metropolitan cities.

At this crisis of affairs, then, there existed on the territory of the Kingdom of Babylon *Two Little Horn Powers*, *THE STRANGE GOD*, and *the Ten Horn or Toe Kingdoms*. I would remark here in passing that it has hitherto been found impossible to define these kingdoms according to the number given. Several tens have been guessed at, but the lists bear inaccuracy on the face of them. The solution of the difficulty I believe is this. The kingdoms are represented by *ten horns*, and *ten toes*, not because there would be that precise number on the territory of the Roman Beast between A. D. 476 and A. D. 799, the interval between the fall and restoration of the Western Roman Empire when the kingdoms first appeared ; but because that at the time of the revelation of Jesus Christ and the Saints, there will then

be ten kingdoms whose territories will embrace those of the original Gothic kingdoms and probably more beside. The ten kingdoms contemporary with the smiting of the Image by the Stone-power, or with the slaying and burning of the Fourth Beast by the Saints, in relation to the old Gothic kingdoms, are as so many trees to their original sapling-roots: the roots may have been originally many more or fewer than the roots of the trees in after ages. The roots planted will be counted by the number of trees expected, and not by the radicles that compose the plants. The Gothic kingdoms of the period indicated were the roots of the present kingdoms, which are designated in prophecy by the number of Romano-Gothic kingdoms extant when the end comes. There will then be ten, neither more nor less; therefore, without regard to their numerical variation in previous ages, they are styled the ten kingdoms of the Beast.

22. "THE TIME OF THE END."

The revelator having pointed out to Daniel the characteristic marks, by which the Little-Horn-of-the-Goat-Power might be known, directs his attention to what should happen to it "*at the time of the end,*" which is the "time appointed" for the *dénouement* or issue to which the whole prophecy of Daniel points. Habakkuk had a vision of the catastrophe; and in noting it down said, "*at the end it shall speak, and not lie:*" and because the truth of the matter would not be discovered till then, Daniel was told to "Shut up the words and seal the book to the time of the end, . . . for the words are closed up and sealed till the time of the end."

The time of the end, then, is the period of the opening and unsealing of the words of the book; so that it may speak intelligibly to "the wise." The opening and unsealing is effected by the events of the time, being an unmistakable fulfilment of what is written; so that every one of "*the wise*" cannot fail to understand.

The time of the end has its beginning, and ending; and period intermediate between the beginning and the ending. Its commencement is marked by an event connected with Egypt; and its ending by a consummation connected with Israel. The fortieth verse of the eleventh chapter announces its beginning by informing the reader that "*at the time of the end shall the King of the South push at him.*" For the southern horn of the Goat to push at him is for the Egyptian Power to attack the Little Horn Power; for "the king" or Little Horn of the Goat is the power last discoursed of in the preceding context. This attack, then, upon the Ottoman *régime* of the kingdom of Babylon, by the King of Egypt, indicates the beginning of the Time of the End. The conclusion of it is marked by the event predicted in the seventh verse of the last chapter, which is to be completed at the end of "a time, times, and an half;" and noted in the words, "*When he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" Between these two orders of events, the attack of Egypt on the Porte and the reconcentration of the power of the Twelve Tribes, *the vision speaks*, and no more of the book of Daniel remains to be fulfilled—the Time of the End will have passed away, in other words, with the establishment of the Kingdom of God.

The reader, on turning to the eleventh chapter, will notice that no more is said about the King of the South, or of Egypt, after the ships of Chittim interfered in his behalf against Antiochus, the King of the North, until the fortieth verse. Between the first event of this verse, then, and that of the thirtieth is an interval of 2006 years. During this long time no note is made of Egypt in the prophecy, nor of the King of the North from the time of the Maccabees, through whom Judah was "holpen with a little help"—verse 34. The connecting link in the prophetic chain between B. C. 160 and A. D. 1838 is the Little-Horn of the Goat, which incorporated the Assyrian kingdom of the north, and the kingdom of the south into its own

dominion. But in the year 1829, Egypt, which had been so long in vassalage to the Little Horn, or Constantinopolitan power, revolted; and reappeared on the map of the Babylonian world as a kingly power. Mehemet Ali then established himself as king of the south. He attacked and conquered Syria, and for a time was lord ascendant of the east. This exaltation opened new prospects to Mehemet, and he aspired to the throne of the Sultan. The time of the end was just at hand, there being only about four years and a quarter of the evening-morning of 2300 years to expire. In 1838 he "pushed at" the Sultan. Hitherto he had confined his operations to Egypt and Syria, but now at the closing of the war he pushed for Constantinople, and advanced as far as Smyrna; and but for the interference of Russia, Austria, Prussia, and England, unconsciously "to establish the vision," he would doubtless have dethroned him. Wearied of this state of affairs, these powers undertook to establish peace, and to place things on a permanent footing. They ordered the king of the south to surrender Syria including Palestine to the sovereignty of the Little Horn, and to restore its fleet which had revolted from the Sultan during the war. Mehemet refused to do either, contending that Syria was his as a part of his kingdom by right of conquest for ever, and the fleet as the spoils of war. These four powers, however, were not to be trifled with. They were willing that the throne of Egypt should be hereditary in his family; but resolved that he should only be Pacha of Syria for life. But the king of the south would not yield, and the result was that the allied fleet under Sir Charles Napier bombarded the cities of the Syrian sea-board, and took possession of St. Jean d'Acre. They again offered him "all that part of Syria, extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre for life," if he would restore the Little Horn's fleet. But he still refused, and in the autumn of 1840, they compelled the Egyptians to evacuate the country, and determined he should not have it at all; and threatened that if he did not restore the fleet in ten days, they would make Alexandria too hot to hold him. Prudence, said to be the better part of valor, at length overcame the obstinacy of the king of the south; he therefore yielded, and surrendered the ships within the time. Thus, the Holy Land was wrested from the King of Egypt and restored to the sovereignty of the Constantinopolitan Little Horn, which still continues to possess the country.

Such was the important series of events which marked the approaching termination of the 2300 years, and the commencing of the Time of the End. The king of the south's pushing at "the king" terminating in the disposal of the Holy Land is evidential of the time having arrived to which Jehovah refers in Lev. xxvi. 42, saying, "*I will remember my Covenant with Abraham, Isaac, and Jacob, and I will remember the land.*" The king of the south claimed the land as his for ever; but Jehovah hath said, "The land shall not be sold for ever; for *the land is mine.*" If then the God of Israel would not permit the people of his own nation to alienate it from one to another for ever, he would be far from permitting a Gentile power to possess it, or the Allies to grant it him, for ever. The hand of Jehovah may be clearly discerned in the events of this epoch. He hardened the King of Egypt's heart not to accept the land on any other terms than his own, which were certain not to be granted. If they had yielded to his demand, the present "*eastern question*," involving the overthrow of the Ottoman dynasty of the Little Horn, could not have been created. If the Allies had allowed the king of the south to retain possession of the Holy Land, the Frog-Power could have made no demands on the Sultan for the protectorate of the Holy Places. The application must have been made at Alexandria instead of Constantinople, which would have deprived Russia of the power of interference, having no access to Egypt by land, and her fleets being shut up in the Baltic and Black Sea. But in 1840 the time had come for Jehovah to remember the land; in other words, to put things in train for "*avenging the holy*," which had been so long trodden under foot of the worst of the

Gentiles. It was necessary, therefore, to place the land under the sovereignty of the Porte, so that when the question of the Holy Places should be mooted by the Frog-Power, it might stir up the King of the North to jealousy, and bring him into collision with the Little Horn. The transfer, then, of the land from Egypt to the Porte prepared the way for the demands of the Frog-Power on the Sultan; the granting of these stirred up the King of the North to send Menschikoff to pick a quarrel with the Sultan, who having rejected his demands found it necessary to prepare for the worst. Meantime the king of the north crossed the Pruth, and took up his position in the Moldo-Wallachian principalities of the Little Horn. It is clear, then, that as far as statesmanship is concerned, the attack of the Allied Powers on Egypt in 1840, and their restitution of the Holy Land to the Porte, was a great political blunder. They should have left it in the possession of the King of the South, or have given it to the Jews under their joint protectorate, and the present Eastern Question, with all its terrible consequences, would never have occurred. But their counsel was turned into foolishness by Jehovah, whose purposes are diametrically opposed to theirs. Their purpose is to *establish Gentile sovereignty over the East for ever*; while, on the contrary, Jehovah's avowed intention is to *restore the kingdom of Israel with dominion over the world*. These projects are as opposite as the poles, and each project has its policy. The European Powers have unsheathed the sword, that the purpose of the strongest may be established. The West is sanguine of speedy and entire success. The boastings of England and France are premature. When they don their armor Powers no more than men should boast; it is time enough for that when they come to put it off. Woefully will these western powers be deceived in the result of the coming struggle. The Ottoman empire will be dried up, and "the sick man" must die in spite of all their efforts to save him. The sure word of prophecy is against them, and shines upon their patient's doom as near, sudden, and complete. He is already *in articulo mortis*, and his efforts but the convulsive energies of an expiring man.

The 2300 years having terminated in 1843, we are now in the eleventh year of the time of the end. The events predicted from the fortieth verse of this chapter to the second verse of chapter twelve all belong to the time of the end, and are yet future. The king of the north is to come against the Little Horn king, and to sweep away the reigning dynasty; many countries are to be overthrown; the land of Egypt will be taken from its Mohammedan rulers; the Holy Land will be invaded by the northern king; his power will be broken there; the nations will be in such trouble as they were never in before; the Lord Jesus Christ will appear on earth; the dead will be raised, and the righteous glorified; and the Kingdom of God established on the ruin of the Kingdom of Men. These are speaking events, trumpet-tongued proclaiming the purpose of Jehovah in all his doings among the children of men.

23. THE KING OF THE NORTH.

The eighth, ninth, and eleventh chapters of Daniel are principally a symbolical and descriptive prophecy concerning *three* of the five horns of the Grecian Goat in their relation to one another so far as their acts and policy affect the fortunes of Judah and the Holy Land. These three horns are the *southern* or *Egyptian Horn*, the *northern* or *GRECO-ASSYRIAN HORN*, and its conjunct, the Little Horn, which arose out of it, and will ere long subside into it, the power it represents being absorbed into it by forcible incorporation.

The Greco-Assyrian Horn Power, as we have already seen, was in its origin the Kingdom of Babylon incorporated with the Alexandrian Empire, afterwards acquired by the Seleucidæ, and by this dynasty surrendered to the Romans about

sixty-five years before Christ. Till A. D. 324, Rome was exclusively the throne of the Greco-Assyrian Kingdom of Babylon; but from that date until the fall of the Western Empire about A. D. 476, the Power was enthroned in Rome and Constantinople, the former city being the place of the Senate and of the junior emperor, while the latter was the palatial residence of the chief. On the reconquest of Italy from the Goths in the reign of Justinian, Rome was reduced to the rank of the second city of the Greco-Assyrian, or Constantinopolitan, dominion; but still retained her ecclesiastical preëminence, being the throne of the Chief Pontiff of the Kingdom of Babylon.

On the revival of the Latin empire of the west under Charlemagne, the separation between the East and West became complete. The Constantinopolitan continued the *Greco-Assyrian Dragon-power*, but deprived of its jurisdiction and authority over the West. This surrender of dominion to the New Confederacy of the West is apocalyptically represented in the saying, "*And the Dragon gave him his power, and his throne, and great authority;*"¹ but what he retained was Greek and Assyrian.

This blending of the Romano-Greek power with the Assyrian is the reason why the Little Horn of the Goat is represented as coming out of one of its four horns. They occupy one and the same territory; that is, where the Seleucidian dynasty once ruled, the Little Horn's dynasties afterwards ruled; and where the Little Horn's present dynasty now rules, a Russian dynasty from the north will be established; so that when this form of things obtains, the northern horn and the Little Horn will be blended into *one power*, still Constantinopolitan, but with a Russian instead of an Ottoman for its chief.

But before this can be accomplished these words to Daniel must be fulfilled: "*And the King of the North shall rush on like a tempest against him with chariots and horsemen, and with many ships; and he shall enter into countries and overwhelm and pass over.*" This plainly intimates war between the two horns in the time of the end; and such a war too that will sweep all before the King of the North. He will rush on against him both by land and sea, his forces being distinguished by their numerical strength in "*chariots,*" or *artillery*, cavalry, and ships. The result of this tornado will be a successful one, for he will "*overwhelm and pass over.*"

While I write this, war is not only declared between the two horns, but the northern one has advanced against the Little Horn Dynasty. At present the forces of the King of the North occupy the Danubian Principalities, and positions between the Black Sea and the Caspian. The attack, however, answering to the words of the prophecy has not yet commenced, the affair at Sinope being a mere foretaste by way of illustration of what is yet to come. All the world is prophesying the overthrow of the King of the North, and the impossibility of his doing any thing with his ships against the combined fleets of the Little Horn's allies! It is probable that if the hostile fleets were to come into collision the Russian fleet would be swallowed up; but the Czar is not likely to venture upon so hazardous an experiment. He has only to bide his time, and to look out for eventualities. The elements have interposed for Russia in a greater extremity than the present; and we know it is written, "*Thou breakest the ships of Tarshish with an east wind.*"² In the absence of this, however, complications will doubtless arise in the West, which may divert the attention of the Ottoman's allies from the Euxine. This diversion will be Russia's opportunity; and when seized, the movement of the King of the North will answer to the full force of the prophetic word.

The tempest, then, is gathering. The King of the North is mustering his hosts, and fortifying Sevastopol for the protection of his ships against the Anglo-French

(1) Rev. xiii. 2.

(2) Ps. xlvi. 7.

fleet until the time arrives to use them with effect. The Turks' have assembled their armies, and the French and English are gathering their forces together for a participation in the conflict. But, nevertheless, things are not yet ripe. The neutrality of Prussia, Austria, and Germany yet delays the rushing forth of the storm in all its violence. Something must arise to cause these powers to declare themselves on one side or the other. Prussia and Austria fear the autocrat, and the volcanic elements of their own dominions, and have no love for the ruler of the French. Maritime disasters, revolutionary outbreaks, or Russian appeals to their dynastic interests and fears, will necessitate their abandonment of neutrality in favor of the king of the north. The division of the Kingdom of Babylon into two belligerent sections will then be complete, and Russia will be impregnable. The rush of nations then ensuing will be terrific, and is well described by the prophet—who says, "Hark! a multitude of many peoples making an uproar as the noise of seas. Hark! a tumult among peoples, warring as a tumult of mighty waters; they rage against peoples like a roar of many waters."¹ This is Isaiah's description of things "when the nations are angry,"² and the king of the north rushes on like a tempest against the Little Horn. At present it is only the gathering of the storm, but when fairly begun, who can say with effect, "Peace, be still?"

The king of the north's career for a time will be most successful. Some of the countries he is to enter into and overwhelm are Egypt and the Goodly Land. "He shall send forth his hand upon countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps." These are the forty-second and forty-third verses, and explain somewhat the passage in the fortieth, that "He shall enter into the countries, and shall overwhelm and pass over." Then follows the saying in the forty-first verse, "He shall enter also into the goodly land." To do what is foretold of him in regard to Egypt implies the conquest of Turkey; because not being a maritime power he cannot get at Egypt and Palestine until he first overwhelm the Ottoman.

The last country he will invade will be the Holy Land; whose covenanted limits are from "the entering in to Hannath" to the Nile, for its western frontier; and from thence by the Red Sea to the Persian Gulf for its south line; and from the Gulf along the Euphrates to the mountains of Amanus for its eastern side. He will not be able to occupy the whole country, the south and south-east of it being held by his antagonists; for it is written in the prophecy, "*But these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon;*" the reason of their escape being because they will then be in the hands of a powerful antagonist.

24. PROOF OF THE RUSSIAN POWER BEING THE KING OF THE NORTH.

The proof lies in the obvious identity that exists between Daniel's "king of the north" of *the time of the end*, and Ezekiel's "Gog" of *the latter days*. By comparing what is said about each of these in the two prophets, it will be manifest that they can only be different titles for the same power. The following particulars may be cited in proof:

1. Their geographical position is the same. Gog's country is the north parts in relation to the Holy Land; as it is written, "*Thou shalt come from thy place out of the north parts.*" Gog is therefore king of the north, his *place* or country being there.

2. They are both the adversaries of Israel, and the invaders of their country. The eleventh chapter of Daniel abundantly proves this in relation to the king of

(1) Isai. xvii. 12.

(2) Rev. xi. 18.

the north; and of Gog, Jehovah says, "*Thou shalt come up against my people Israel, as a cloud to cover the land.*"

3. The time they invade the land is the same. The king of the north invades *it in the time of the end*; and of Gog it is said, "*It shall be in the latter days, and I will bring thee against my land.*"

4. The same peoples are named as components of their armies. The Libyans and Ethiopians are at the steps of the king of the north; and in the enumeration of Gog's forces, it says, "*Persia, Ethiopia, and Libya with them.*"

5. Hostile tidings come from the east and north which excite the king of the north to fury; while tidings also come to Gog from the same quarter to deter him from invading the Holy Land.

6. The king of the north encounters the Little Horn; and Gog is antagonized by "*Sheba and Dedan, and the merchants of Tarshish and the young lions thereof*"—the Anglo-Indian power—now in alliance with the Little Horn.

7. They both meet with the same fate, at the same time, in the same place, and by the same power. The "*king of fierce countenance*" stands up against the Prince of princes; the *king of the north* encounters Michael the Great Prince; and *Gog* is smitten by the Lord God. They all three come to their end with none to help them; they all fall upon the mountains of Israel, and consequent upon their overthrow Israel is delivered.

These seven particulars prove that Gog and the king of the north are but different titles for the same power; and the title given to Gog in the thirty-eight and thirty-ninth chapters of Ezekiel proves that this northern power is no other than the Russian. In these places the prophet is addressed by Jehovah as the representative of Him who is to vanquish Gog and to deliver Israel. Hence, he says to him, "*Son of Man, set thy face against Gog, the land of Magog, prince of Rosh, Meshekk, and Thuvai, and prophesy against him.*" In this title to the prophecy the antagonists are indicated, namely, the Son of Man (*ben-adam*) or Seed of the Woman, on the one side; and the Prince of Rosh, the Head of the Serpent-power, on the other. Hence, by understanding Gog's title, the reader may know which of "the powers that be" is chosen of God to personate the Serpent's Head when it is bruised by the Woman's Seed.

The question as to what nations are signified by Rosh, Meshekk, and Thuvai, has been long since determined by the learned. The celebrated Bochart about the year 1640, observed, in his elaborate researches into Sacred Geography, that ΡΩΣ, *Rōs*, or רוש, *Rōsh*, is the most ancient form under which history makes mention of the name of Russia; and he contended that *Rosh* and רוש, *Mēshkēh*, properly denote the nations of Moscow and Russia. "It is credible," says he, "that from Rosh and Meshekk (that is, the Rhossi and Moschi) of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Scythia." We have indeed ample and positive testimony, that the Russian nation was called ΡΩΣ, *Rōs*, by the Greeks in the earliest period in which we find it mentioned, as, Ἐθνὸς ὃ ἐστὶ Ρωσ Σκυθικὸν περὶ τὸν ἀρκτικὸν Ταυρον; that is, "*the Rosh are a Scythian nation bordering on the northern Taurus.*" And their own historians say, "It is related that the Russians (whom the Greeks called Ρωσ, and sometimes Ρωσος, *Rōsos*) derived their name from Ros, a valiant man, who delivered his nation from the yoke of its tyrants."

Thus then we discern the modern names of Russia and Moscow in the Bible names adduced. It is not difficult also to recognize in תּוּבַל, Thuvahl, or *Tubl*, or as the Greeks wrote it Θοβελ, *Thobel*, a name which naturally connects itself with them; and which in conjunction with them tends in a very remarkable manner to determine and fix the *proper object* of the prediction. The river Tobol gives name to the city of Tobolium, or Tobolski, the metropolis of the extensive region of Siberia, lying immediately eastward of the territories of Muscovy. *Thobel* and

M'sh'k'k', are mentioned together by Ezekiel, who characterizes them as nations trading in copper ;¹ a metal which, it is notorious, abounds in the soil of Siberia ; a region which includes all the northern part of Asia which borders on Russia to the west, on the Ice-sea to the north, on the Eastern Ocean on the east, and on Great Tartary to the south. And thus the three denominations Rosh, Meshekh, and Thuval, united in the prophecy, point out, with equal capacity and conciseness, those widely extended regions which at the present day, we denominate collectively THE RUSSIAN EMPIRE.

Gog is styled the "*Prince of Rosh, Meshekh, and Thuval*," that is, Autocrat of the Russians, Muscovites, and Siberians, or of "*All the Russias*." But he is also styled "Gog of the land of Magog" as well. There must be something significant in this. It affirms that he is sovereign of Magog as well as prince of all the Russias ; for there in the latter days is his proper dominion. "Whoever reads Ezekiel," says Michaelis, "can hardly entertain a doubt that Gog is the name of a sovereign, and Magog that of his people ; the prophet speaks of the former, not as a people, but as an *Emperor*." Let us then now inquire where is the region styled Magog ; that we may be able to ascertain of what people besides the Russians, Gog will be the imperial *mishmar*, or sentinel. And as Gomer is represented by Ezekiel as a constituent of his confederacy, we will also endeavor to establish what people among the moderns will answer to the name.

From the Hebrew Scriptures we learn that Magog and Gomer were the names of two of the sons of Japheth ; and it is to ancient Hebrew authority alone that we can resort to ascertain where, according to the common repute of the Israelites, the nations which descended from these two heads of families, and which *long retained the proper names* of those heads, were spread and established. Josephus says, "that Japheth, the son of Noah, had seven sons ; who proceeding from their primitive seats in the mountains of Taurus and Amanus, ascended Asia to the river Tanais (or Don ;) and then entering Europe penetrated as far westward as the Straits of Gibraltar, occupying the lands which they successively met with in their progress ; all of which were uninhabited ; and bequeathed their names to their different families or nations. That Gomer founded the Gomarî, whom the Greeks at that time called *Galatæ*—*τοὺς υἱὸν ὑφ' Ἑλλήνων Γαλατίας καλοῦμενοι* ;—and that Magog founded the Magogæ, whom the Greeks then call *Scythæ*—*σκυθαί*." It only therefore remains for us to ascertain, which were the nations that the Greeks in the time of Josephus called *Scythæ*, and which they then styled *Galatæ* ; and to observe whether the geographical affinities of these nations are such as answer to those which are plainly required by the prophecy for Magog and Gomer.

Herodotus, the most ancient Greek writer accessible, acquaints us "that the name *Scythæ* was a name given by the Greeks to an ancient and widely-extended people of Europe, who had spread themselves from the river Tanais, or Don, westward along the banks of the Ister or Danube." "The Greeks," observes Major Rennel, "appear to have first used the term *Scythia* in its application to their neighbors the Scythians of the Euxine, who were also called *Geta*, or *Gothi* ; and were those who afterward subdued the Roman empire : and from which original stock the present race of people in Europe seem to be descended." And again : "The Scythians of Herodotus appear to have extended themselves in length from Hungary, Transylvania, and Wallachia, on the westward, to the river Don on the eastward." Thus the testimony of Herodotus and Josephus is in perfect agreement concerning the progress of Magog and Gomer. In these same regions the *Scythæ* continued many ages after Herodotus, and even long after the time of Josephus ; for Dio Cassius, who lived 150 years after Josephus, and about 200 after Christ, relates that Pompey in his return into Europe from Asia, "determined

(1) Ezek. xxvii. 13.

to pass to the Ister, or Danube, through the Scythæ, and so to enter Italy." These were the original Scythæ. But Herodotus states further, that a portion of the same people in an after age, turned back upon the European seats of their fathers, and established themselves in Asia; and from these sprung the Asiatic Scythæ, who in process of time almost engrossed the name to themselves.

Since the name of Scythæ, or Magog, is to be considered not by itself, but in geographical connection with Galatæ, or Gomer, we have only to inquire, whether any geographical affinity is really ascribed by the Greeks to the Scythæ and Galatæ? and to ascertain to what regions of the earth those names so associated were applied. If we can discover these two points, we ought thereby to have discovered specifically the Magog of the prophecy, which is to be associated with the region, or people, of Gomer.

Diodorus Siculus, who lived about a century before Josephus, traces them much further into Europe than the Danube; *even to the shores of the Baltic, and to the very confines of the Galatæ of the Greeks.* In speaking of the amber found upon the shores of that sea, he there places the region expressly denominated, "*Scythia above or north of Galatia.*" In which description we at length find the Scythæ, or Magogæ, in the immediate neighborhood of the Galatæ of the Greeks, or Gomer.

GALATIA—Γαλατία—is the common and familiar name used by all the earlier Greek historians for *Gaul*, the Gallia of the Latins; and Galatæ—Γαλαται—is the common Greek name for Gauls, or the Galli of the Latins. Thus Strabo says, "*all the Galatæ were called Celte by the Greeks;*" and it is equally true that "*the Celte were called Galatæ by the Greeks, and Galli by the Latins.*" To inquire, who were "*the Galatæ of the Greeks?*" is therefore the same as to inquire who were the Galli of the Romans? A colony of these Galatæ or Galli in the third century before Christ, emigrated from Gaul and established themselves in Asia Minor; where they were ever after called by their Greek name, Galatians. Diodorus' "*Scythia above Gaul extending towards the Baltic,*" accurately describes that large tract of Europe above the Rhine, or *northern boundary of Gaul*, through which flow the rivers Elbe, Ems, and Weser. Here, and in the countries immediately adjoining, were the SCYTHÆ bordering upon the GALATÆ on the north; that is to say, a considerable part of MAGOG geographically associated with GOMER.¹ Diodorus elsewhere describes the northern part of Galatia, or Gaul, as *confining upon Scythia.* "The Greeks," says he, "call those who inhabit Marseilles and the inland territory, and all those who dwelt towards the Alps and Pyrenean mountains, by the name of Celts; but those who occupy the country lying to the northward, between the Ocean and the Hyrcynian mountain, and all others as far as Scythia, they denominate Galatæ; but the Romans call all those nations by one collective appellation, Galatæ, that is, Galli." These geographical affinities unite in the name of Celto-Scythæ, mentioned by Strabo. "The ancient Greeks," says he, "at first called the northern nations by the general name of Scythians; but when they became acquainted with the nations *in the west*, they began to call them by the different names of Celts, and Celto-Scythæ;" and again, "the ancient Greek historians called the northern nations collectively Scythians and Celto-Scythæ;" which latter name plainly denoted the most western portion of the Scythæ, adjoining Gaul; of the number of whom were the Scythæ on the north of the Galatæ, or the *Σκυθαι ὑπερ Γαλασιαν.*

In this general description may be easily discerned that extended portion of the *West of Europe*, comprehending ancient Gaul, Belgium, and the countries bordering upon them, which constituted in our day the Napoleon empire. Gomer, then, *points immediately to France.* "Scythia above Gaul," or *Magog above Gomer*, that

(1) Gomer, ex quo Galatæ, id est, Galli; that is to say, "Gomer, from whom proceeded the Galatæ, that is, the Gauls."—Isidor Origin, lib. ix. He wrote about A. D. 400.

is, to the north of it, through which flows the Ems, Elbe, and Weser, is the country from which proceeded principally that renowned people who in the early ages of Romanism formed an extensive confederacy with their kindred nations upon the Rhine, which had migrated successively thither from the regions of the Danube; and who under the common denomination of FRANKS overran Gaul, and subdued it; and finally establishing their power and population in the conquered country, permanently superseded the name of Gaul by that of FRANCE. "As for the seats of the Franks," says the Universal History, "it appears from their constant incursions into Gaul, that they dwelt on the banks of the Rhine in the neighborhood of Mentz. All historians speak of them as placed there till their settling in Gaul. Their country, according to the best modern geographers and historians, was bounded on the north by the Ocean and the Rhine; on the south by the Maine; and on the east by the Weser.

These were therefore the Celto-Scythians, or Scythians on the northern confine of Gaul; that is, *Magog in contiguity with Gomer*. The Chaldean interpreter applies the name of Magog to the Germans, in short, all the ancients looked for the Magog of scripture in the West. The Scythæ of Asia, who as we have seen were only a partial emigration, or reflux, from their ancient stock in Europe, cannot, with any soundness of criticism, be taken account of in this argument.

From the evidence, then, now before the reader, the proposition may be considered as fairly proved, that Daniel's "*king of the north*" is the same power as Ezekiel's "*Gog*;" and that Gog being the Russian Power in full manifestation, the king of the north and the Russian Power are identical. This position being established, we can now look around us, and far before us into the future, and be prepared to point out assuredly what will be the general progress and issue of the present EASTERN QUESTION.

25. FUTURE MAGNITUDE OF THE CZAR'S DOMINION.

Daniel does not particularize the extent of the dominion of the King of the North in the eleventh chapter; though indeed he symbolizes it in his second. But what he has omitted in the eleventh, Ezekiel has sufficiently supplied in his prophecy of Gog. By the names of the peoples he mentions in Gog's title, and the description of his army, the reader may learn what nations the Autocrat gathereth and heapeth to himself as *thick clay* in the day of his high exaltation.¹

Daniel says of him in general terms, "He shall enter into the countries, and shall overwhelm and pass over"—and "*many* (רבוֹת *ravbôth*, referring to ארצוֹת *arctzôth*, countries, understood) *shall fall*;" that is, from weakness, as the word implies—the worn-out condition of the powers facilitating his progress. Ezekiel tells us that these countries are those of Magog, Gomer, Persia, Ethiopia, Libya, and Togarmah, with their hosts; in addition to Rosh, Mē-shēkh, and Thuval. He says that the King of the North, or Gog, is to be for *בשמר* *mishmar*, a guard, sentinel, shepherd, or supervisor, over all these.² It is not to be supposed that he will be the sole emperor, or crowned head. The position marked out for him is that of a King of kings, and a Lord of lords, as was his predecessor, Nebuchadnezzar, the post-Nimroudian founder of the Kingdom of Babylon. It is probable that the House of Hapsburg will continue imperial; nay, I would say more than probable. The Autocrat's supervisorship of the Kingdom of Babylon is not at all incompatible with the Western Imperiality of Austria. Nicholas in Constantinople, and Francis Joseph in Vienna, or even Rome, with the priority assigned to the former, would only be a resuscitation of an old form of the Kingdom of the Fourth Beast, as when Arcadius and Honorius amicably divided, or rather agreed to sustain *the Majesty of the Two-Legged Iron and Brass dominion* upon their

(1) Hab. ii. 5, 6.

(2) Ezek. xxxviii, 7.

united shoulders. According to this arrangement there will then exist a *Beast with Two Horns like the horns of a Lamb, and speaking as a Dragon*,¹ exercising all the power now exercised by the thrones, principalities, and powers, in the countries named by Ezekiel, and represented by the *Ten-Horned* symbol.

The Autocrat, then, as chief emperor, will become in the progress of events "*Lord of the Ascendant*," even the Agag of the East and West; shining forth from his lofty throne as Lucifer, son of the morning, over the nations weakened by the gratification of his insatiable ambition. If he have not yet said it, the time is coming when he will "think an evil thought,"² and say in his heart, as it is revealed of him, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Zion) in the sides of the north: I will ascend above the heights of the clouds; *I will be like the Most High!*"³ He who made man, and knows thoroughly the vanity and presumption of the human heart, has spoken thus of the last occupant of the throne of the Kingdom of Babylon. A man of such a soul as this is not upright, and therefore unfit to rule the world for God; for "*He that ruleth over men must be just, ruling in the fear of Jehovah.*"⁴ His dominion's duration must therefore of necessity be brief. But while it lasts, he will prove himself to be "a proud man, who enlargeth his desire as the grave, and as death, and cannot be satisfied, but gathereth unto himself all nations, and heapeth unto him all peoples, . . . lading himself with thick clay."⁵

By turning to a map of Europe and Asia, the reader may trace out the territory of the Kingdom of Babylon as it is destined to exist in its last form under the King of the North in his Gogian manifestation. The names of countries furnished by Ezekiel will lead him to a just conception of its general extent. Besides "Al the Russias," it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia, Tartary, Greece, the Roman Africa, and Egypt. This will be a dominion of great magnitude, extending from the North Sea to the Wall of China and Afghanistan, and from the Ice-Sea to the Deserts of Africa and Arabia.

26. NEBUCHADNEZZAR'S IMAGE THE SYMBOL OF THE AUTOCRAT'S DOMINION INCLUSIVE OF FRANCE

The organization which this vast empire will assume, when fully developed, is represented in the second chapter of Daniel by a Colossus in human form, which as an apparition flitted before the mind of Nebuchadnezzar in a dream. Daniel says that *the scene* of which it was the subject, was representative of what should be "*in the Latter Days.*" This being admitted, it follows that what is recorded in that chapter is yet in the future. The scene exhibits a Colossus standing on its feet in unrivalled brightness of glory, and terrible to behold. Standing thus for a time not indicated, another object appears, even a Stone representative of a Power not in mortal hands. This Stone-Power smites the Colossus on the Feet, and it falls; after which the Stone proceeds to *reduce the broken fragments to dust*, which by the violence of the process is carried away so completely that not a vestige of the Colossus remains; and the place left void by the disappearance of the statue becomes the territory of the Stone-power, which by the operation becomes a Mountain-dominion, and fills the whole Image-earth.

This scene has never been exhibited before the eyes of the world, because the constituents of the Colossus have never yet been put together so as to form the Image of the scene. These constituents are represented by the different metallic parts, as the Chaldeo-Assyrian golden head; the Medo-Perics Assyrian

(1) Rev. xiii. 11. (2) Ezek. xxxviii. 10. (3) Isai. xiv. 13, 14. (4) 2 Sam. xxiii. 3.
(5) Hab. ii. 4-6.

silver arms and breast; the Macedo-Assyrian belly of brass; the Greco-Assyrian, and Greco-Egyptian, northern and southern thighs of brass; the Latino-Assyrian and the Greco-Assyrian eastern and western iron legs; and the Russo-Greek Assyrian and Latino-Assyrian iron and clay feet and toes. Now, while the head, breast and arms, belly, thighs, legs and toes, have all existed, *the Feet have not yet been formed*; so that it has been hitherto impossible for the Colossal Image to stand erect, as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to *form the feet and set up the image before the world in all its excellent brightness, and terribleness of form*; that all men subject to the Kingdom of Babylon may worship the work of its creator's power.

When it stands upon the Plain of Dura the imperial fabric will rest upon the Russo-Greek and Latin Feet and Toes—*two emperors and ten kings* on the Roman earth, whatever may be beyond. The form of the Image necessitates the reduction of the present number of European emperors to a peace establishment. There are but two Legs, therefore there can be only two imperial divisions of the dominion in its latter-day, or time-of-the-end manifestation. From mature consideration I am satisfied that Austria and Russia will be the imperial supporters of the united majesty of the Image; for there must be Ten Kingdoms, and if Austria were suppressed, and France remain imperial, the tenth kingdom would be wanting; besides that prophecy has already designated France as a Gomerian constituent of the Image, and as "*a tenth of the city*" or State of Babylon.¹ From these premises my inference is, that the present Napoleon-empire is simply meteoric. Providence has raised it up as the Frog-Power dominion² to work out by its policy an antagonist Russo-Austrian policy leading to the manifestation of the Image, preparatory to the overthrow of the Kingdom of Babylon by the Stone-Power, or kingdom of God. Had the French empire not been resuscitated, events would have flowed in a different channel, and the gathering of the nations to the Armageddon-conflict evaded. State documents prove that the policy of Louis Napoleon has been the exciting cause of the Eastern Question; and it will be the cause of still further complications. But beyond a certain limit he cannot go. He has a mission to perform, and when it is accomplished his work is done. He will not be allowed to settle himself in the throne of a French empire. *The age of conquest*, he says, *is gone, never more to return*; and this is most complacently reëchoed by the present admirers of Louis Napoleon in England. But, how little do the puppets, through whom Providence works out its purposes, understand the times and tendencies to which they belong! They propose, but the disposition of all things is of God. There is to be *no more fighting for conquest or aggrandizement, or selfish advantage between France and England*, says Lord Palmerston; *but for the liberties of oppressed nations, and to establish the freedom and independence of Europe*: and, continues he, "I am confident *it will be crowned with success.*" There may, indeed, be no more fighting between France and England, as belligerent principals: but their leaders are all wrong in supposing that "the age of conquest is past for ever," and that they will succeed in establishing the freedom and independence of Europe. There never has been such an age of conquest as that which is now opening upon the world; and as to the establishment of European freedom and independence, the war they have initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotisms that ever wrung the heart of nations. England's ally, in whom she now glories, and by whose aid she proposes to do such great things for Europe, will eventually prove but a broken reed. *The French empire must fall*, and Louis Napoleon give place to a nominee of his "good friend" the Autocrat; for before the end comes the French Monarchy must reappear; and

(1) Rev. xi. 13.

(2) Rev. xvi. 13.

then, unless Britain can form some alliance beyond the limits of the Kingdom of Babylon, she will have to fight the battle of freedom and independence alone, and at the price of her own existence if she fail. France, as I have said, is Gomerian; and as such must come under the great Cossack Ruler of the Gogian Image; and then, though not as a principal, she will send her conquered and crest-fallen hosts to do battle for the Autocrat against Britain on the mountains of Israel's land.

It is impossible that Nebuchadnezzar's Image can represent any other imperial confederacy of nations than that under the King of the North in the time of the end. The names given in Ezekiel's list of Gog's army, are representative of the countries known to have existed under the dynastic rule of the gold, the silver, the brass and the iron. Part of Assyria proper already belongs to the King of the North, and pertains to the *gold*; Persia is to be with him as the *silver* element; his Grecism is typified by the *brass*; and his Gomerians by the *iron*; while his Magogians, Roshi, Muscovites, and Siberians, with the Tartars of Togarmah's house, are the *clay*, which he commingles with the iron to form the Feet as the connecting medium between the Legs and Toes. Besides, no two such empires as that of the Image and the Northern Gog could coëxist in the latter days; there would be neither population nor space for them in the Kingdom of Babylon. As then the time and place of their existence are the same, they must, therefore, be one and the same confederate power, the image being symbolical or representative of the Gogian dominion of the King of the North, or Autocrat of Russia.

27. EDOM, MOAB, AND AMMON DIVIDED OFF FROM TURKEY FOR A PRICE,

"But these shall escape out of his hand, Edom and Moab, and the chief territory of the sons of Ammon."

These territories are not included in the Gogian empire. They are situated in the south and south-east of the Holy Land, and will fall under the dominion of another power, hostile to the King of the North. It is probable that the power holding these countries will for a time possess Egypt, but in the course of the war lose it; for, "the land of Egypt shall not escape" the King of the North, which implies its independence of him to a certain time.

In the thirty-ninth verse of the eleventh chapter of Daniel, the phrase אֲדָמָה יְעֻחֵלֶק בִּמְכִיר *ādakmah yēchēlek bimchir*, is rendered by Moses Stuart, "Land will he distribute as a reward," and affirms it of Antiochus. But a general distribution of land to favorites is no special characteristic, but common to all powers. It is evidently some particular land or country the Little Horn is to treat as expressed by the words. The land is without doubt that which was to be trodden under foot by the Little Horn abomination until the end—the Holy Land.

Now, though the words are susceptible of the rendering he has given, the testimonies of other prophets satisfy me that it is not the proper rendering in this place. I rather incline to the words, "*he shall divide the country for a price*," as foretelling a bargain and sale between the Little Horn and another power of a portion of the territory now in its possession. Jehovah addressing Israel upon the subject of their restoration, says by Isaiah, "*I gave Egypt for thy ransom, Ethiopia (Khush) and Seba for thee.*"¹ Egypt and Khushistan are countries acknowledging the suzerainty of the Porte, and so situated that a line from one to the other would divide off a tract including Edom, Moab, and the chief of the territory of the sons of Ammon; so that while the King of the North is making great progress elsewhere, an adversary is securing a maritime section of Ottomania for itself.

Besides the passage in Isaiah, there is a testimony strikingly to the point in

(1) Isai. xliii. 3.

Joel.¹ Speaking of the time when Jehovah will gather the armies of all nations into the valley of Jehoshaphat, on the east of the Holy City; which encampment there is the same as the King of the North's, "*between the seas to the mountain, the glory of the holy*;" the prophet says, that they will be gathered there for a great overthrow because they have scattered Israel, and *divided Jehovah's land*. The words are in the English version, "*parted my land*;" "*parted*" being the same word in the Hebrew as "*divide*" in Dan. xi. 39. In Joel the word for "*land*" is ארץ *ērētz*, but in Daniel ארמון *ādāmāh*. Now, though both words are applied to the Holy Land and other countries, I take it that *ādāmāh* in relation to the Little Horn of the Goat, has reference to more country than that of the Holy; while *ērētz* in Joel refers exclusively to Jehovah's land, which will suffer division or partition as a part of the *udāmāh* or country bargained for between the Constantinopolitan and his wealthy customer. The partition of countries in general by "*the powers that be*," is no offence against God, because, although the earth is his and the fulness thereof, yet he does not lay claim to them in that special sense in which he does to Palestine. He has published to the world, "*the Land is mine, and shall not be alienated*;"² and because it is his, and all pertaining to it, therefore it is all holy—the land, the cities, the metropolis, and the nation. In relation to the Gentiles, they are under an interdict. They are forbidden to appropriate them, or to oppress and spoil them, under penalty of Jehovah's wrath and terrible indignation. Poland may be divided, and Lombardy and Hungary "*plucked up by the roots*" with impunity, because they are the lands of Israel's enemies, the worshippers of the Beast that has made war upon the Saints and overcome them; but, woe be to the peoples that divide the Holy, and burden themselves with Jerusalem, "*the glory of the Holy*." Hear what Jehovah proclaims in regard to this subject: "*Behold, I will make Jerusalem a cup of trembling unto all the people round about when they shall be in the siege both against Judah and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.*"³

The country then divided off by the Constantinopolitan will include the south and south-east of the Holy Land, comprehending Edom, Moab, and the principal part of Ammon. I do not say that this will be all that will be purchased of the Constantinopolitan. I rather expect that all Palestine (which, however, does not comprehend in the modern use of that name all the Holy Land) will be included in the purchase; but what I mean is, that when the seat of war is transferred to the Holy Land, that portion of the purchase anciently styled Edom, Moab, and Ammon, in major part, will be exempted from the fate of Egypt; and therefore form an asylum for refugees from the northern parts of the country. It will be the section preserved from conquest by the power of the purchaser at the time of the King of the North's overthrow by Michael, the great Prince Royal of Israel.

The power that comes into possession of "*Tyre and Sidon, and all the coasts of Palestine*,"⁴ with Edom, Moab, Ammon, Egypt, Klushistan, and Seba, is the great *Latter-Day Antagonist of Gog*, whose dominion attains to the full after the rushing forth the King of the North like a tempest against the Little Horn of the Goat; and because it possesses these countries in "*the time of the end*," it is the Tyre, or Daughter of Tyre, the Edom, the Moab, and so forth, of the latter days; so that the prophecies treating of those lands at the time, are really delivered concerning that power; for the prophets speak not so much of races and individual potentates, as of powers on the territories named from the ancient founders of states upon them.

Let us take Moab as an illustration. Moab has evidently a latter-day history,

(1) Joel iii. 2. (2) Lev. xxv. 23. (3) Zech. xii. 2. (4) Joel iii. 4.

from the notice taken of her in Daniel; and from the saying, "I will bring again the captivity of Moab in the latter days, saith Jehovah."¹ We are not, however, to expect that the real descendants of Lot will return there; for their race is melted down and lost among the nations; but that the country called Moab, now a desolate portion of the Constantinopolitan, or Dragon empire, will be occupied by a power that shall restore prosperity to the country previous to its coming into the possession of the occupant of David's throne, who will make her the wash-bowl² of his kingdom.

When the northern Gog invades the Holy Land and advances against Jerusalem, there will of course be great alarm among the Jewish inhabitants of the country whose especial enemy he is. As the power that overshadows them with its protection is compelled to fall back on Edom, Moab, and Ammon, where it will maintain its position, they will retire with it as "outcasts" from its northern section, which will then be in the hand of Gog the "spoiler," the "extortioner," and the "oppressor" of Judah. Now in view of this situation of affairs, the Spirit of God has oracularized the following address to this Moabitish power, saying, "Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts, bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler." From this it is evident that in the time of the end the power occupying Moab is antagonist to the spoiler, and the protector of Jehovah's outcasts; which a Moabitish power has never been before. The protection will certainly be accorded until the Deliverer come to Zion. If the power understood the oracle, its energy of resistance would be increased by it; because the exhortation to become the protector of the Jewish outcasts is immediately followed by the announcement, that "the extortioner is at an end, the spoiler ceaseth, and the oppressors are consumed out of the land;" as the result, doubtless, of the king of the north "coming to his end with none to help him." The power occupying Moab, then, would not be disposed to enter into terms with Gog and to deliver up the refugees; but would be stirred up to make greater efforts in hope of more prosperous campaigns than heretofore; assuredly gathering that the overthrow of the enemy was not remote.

The consumption of the oppressors out of the Holy Land can only be cotaneous with the fall of Gog upon the mountains of Israel by the fury of the Lord God;³ the overthrow of the king of the north by Michael;⁴ the smiting of the Image on the Feet by the Stone; the consumption of Paul's Man of Sin; and the beating down of the Assyrian by the voice of Jehovah.⁵ They are all one and the same event happening to the same power—the treading of the winepress in the day of vengeance, when the Hero of Bozrah tramples the people in his anger, and makes them drunk in his fury, and brings down their strength to the earth.⁶

But when it shall be said, the treaders down are consumed out of the Holy Land, what order of things will obtain there from that time forward? Will the Moabitish protector of Judah advance his forces and reoccupy the scene of Gog's disaster; or what other alternative will remain? The answer is, by no means! The oracle of God declares, in this same prophecy concerning Moab, that when the oppressors are consumed out of the land, "The throne shall be established in mercy; and He (whose right it is) shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness."⁷ When this establishment of the kingdom of David is perfected, Jehovah will have accomplished to scatter the power of the Holy People; an event which marks the terminus of the "*time, times, and a half*," and finishes the things revealed in Daniel's book.

(1) Jer. xlviii. 47. (2) Ps cviii. 9. (3) Ezek. xxxviii. 18; xxxix. 3, 4. (4) Dan. viii. 25; xi. 45; xii. 1. (5) Isai. xxx. 30, 31 (6) Isai. lxi. 4, 6. (7) Isai. xvi. 3-5.

28 BRITAIN, THE MOABITISH ANTAGONIST TO RUSSIA IN THE LATTER DAYS.

Gog and the King of the North being the same, and this same having been proved to be the Russian power, it follows that the power hostile to the king of the north and Gog must be Moabitish and the adversary of the Russian. This admitted, the next question would be, What evidence is there that the British power is that Moabitish antagonist? This, then, is the point I now propose to illustrate.

By consulting Daniel and Ezekiel it will be found, that the Gogian King of the North is excited to "great fury," because of the reported movements of an enemy for the purpose of thwarting his designs. Having intimated that the king of the north will invade the Holy Land, Daniel continues: "But tidings out of *the East* and out of *the North* shall trouble him; therefore he shall go forth with great fury to destroy and make away many." From this statement, then, it appears that the power which excites the fury of the king of the north has its station in the east and north relatively to the Holy Land. Without further information than Daniel affords it would be impossible to do more than guess at the name of the power; to relieve us therefore of this uncertainty the Spirit has informed us by Ezekiel in what countries of the east and north the troubling power may be found.

After telling us that in the latter days Gog shall come against the mountains of Israel like a storm-cloud to cover the land, Ezekiel informs us, that this invasion will be the result of his conceiving a mischievous purpose, or "thinking an evil thought." He then reveals to us the tenor of this evil thought which fills the heart of the Autocrat, which is notably foreshadowed by his present policy. "I will go up to the land of unwall'd villages," he will say; "to take a spoil, and to take a prey; and to turn my hand upon the reinhabited desolations, and upon the people gathered out of the nations which have gotten cattle and goods, that dwell *in the midst* of the land." He resolves to turn spoiler, extortioner, and oppressor of those Jews who will then have resettled "the tenth"¹ which is to be re-peopled and browsed. The Gogian King will never abandon his policy about "the Holy Places." It has led to the commencement of a war which will not be quenched till he obtains possession of them, and is extinguished in the catastrophe awaiting his presumption.

His determination to invade the Holy Land and to take forcible possession of the Holy Places then in possession of the power that will have purchased them of the Constantinopolitan, will stir up its indignation greatly. Ezekiel tells us the name of the power and the position it assumes. His words are, "*Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof*, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Let it be noted that the power does not say, "Art thou gone to take a spoil?" but, "Art thou come to do so?" If it were to say, "Art thou gone?" it would show that the power was beyond the limits of the Holy Land; but in saying, "Art thou come?" the conclusion is, that the Lion-power of Tarshish is in actual possession of the country.

These interrogatories put in a minatory form are the tidings out of the east and north that trouble him. They do not deter him, however, for Ezekiel relates that the invasion nevertheless ensues; and Daniel adds, with great fury for destruction. He rushes to meet his overthrow at the hand of God, who will thus demonstrate to all nations that no power injures Israel with impunity.

Sheba is south-southeast from Judea, by the Straits of Babelmandeb. It was one of the countries trading with Tyre in ancient times in "the chief of all spices, precious stones, and gold;" and is now preëminently connected with Tyre's

(1) Isai. vi. 13.

daughter, who has planted her standard on its soil at Aden, the Gibraltar of the Red Sea, and key of Egypt. Victoria may therefore be said to be the Queen of Sheba, and may possibly live (for she is young enough) to abdicate her throne, and to lay her crown and treasures at the feet of the "greater than Solomon," who will dispose of her and her affairs according to his will.

Dedan is another district of Arabia to the north-east of Sheba towards the Persian Gulf, and at present occupied by the Imam of Muscat. The men of Dedan are in the list given by Ezekiel of the traders in the Tyrian fairs. The Dedanim carried thither the ivory and ebony which they procured from "the many isles," or rather coasts, to the eastward, and "precious clothes for chariots." Thus Sheba and Dedan are those parts of Arabia which lay convenient to the ivory, gold, precious stones, and spice countries of Africa and India. Dedan has yet to come under the Lion-Power of the east and north.

As to Tarshish, there were two regions so called in the geography of the ancients. Jehoshaphat built ships at Eziongeber, a port of the Red Sea, that they might sail thence to Tarshish. Now, it will be seen by the map that they could only sail southward towards the Strait of Babelmandeb, from which they might then steer east, or north for India. As they did not sail by compass in those days, but coast-wise, they would creep round the coast of Arabia and so make for Hindostan. The voyage occupied them three years. In the days of Solomon, the trade was shared between Israel and the Tyrians; for "he had at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks." These products point to India as the eastern Tarshish—a country which has always conferred maritime ascendancy on the power which has possessed its trade and been its carrier to the nations.

But there was also a Tarshish to the north-west of Judea. This appears in the case of Jonah, who embarked at Joppa, now Jaffa, on the Mediterranean, "to flee into Tarshish from the presence of the Lord." He could only sail towards the west. Like the eastern Tarshish it was a country, not a city, whose "merchants" frequented the Tyrian fairs. Addressing Tyre, the prophet says, "Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs." These metals are preëminently the products of Britain, celebrated by the Phenicians as *Saratanae* or "the land of tin," as some interpret it. The merchandise of the northern Tarshish and of the eastern, identifies Britain in the north, and India in the east, with the two countries of that name.

But corroborative of this, I remark further that the Sheba and Tarshish power is represented as a *Merchant-power* in the words, "the Merchants of Tarshish shall say unto thee, O Gog." Having ascertained the geography of Tarshish, it is easy to answer the question, Who are signified by its merchants? This inquiry will admit of but one answer, namely, *The British East India Company of Merchants*, which is both the merchant and ruler of the elephant-tooth country of the east. But the association of "the young lions of Tarshish" with the "merchants of Tarshish," makes this still more obvious; for it represents *the peculiar constitution of the Anglo-Indian government*. It is well known that this government is a sovereignty of a mixed character, being neither purely merchant nor purely imperial. The Anglo-Canadian is purely imperial, no company of merchants having any share in its direction. But the Anglo-Indian government is constituted differently, the power having been founded by a chartered company of traders, and the British government afterwards admitted to a controlling influence in its Indian management. Now the imperial constituent of the power is represented by "*young lions*;" that is, the Lion is the symbol of the British power, which is therefore *the old lion*; while those who administer the power are *the young lions*. The lion-power is represented in the Anglo-Indian government by "the Board of Control,"

The merchants of Tarshish govern India under the control of the Lion-power—a constitution of things well represented on the company's shield of arms, whose quarterings are filled with young lions rampant, with a motto inscribed "*Auspicio Senatus Angliæ*. From these data, then, it may be fairly concluded, that the combined British and Indo-merchant power is the power of the latter days, raised up of God to antagonize the Russian power, so as by its policy and resistance to shape its course into the Valley of Decision, when, having laid all Europe prostrate, its insatiable ambition shall prompt it to seize upon Jerusalem and to grasp the sceptre of the east.

But the Lion-power of Britain has not yet attained the full extent marked out for it by the finger of God. The annexation of Persia and Khush, or Khushistan, to the Gogian empire, will doubtless cause England to strengthen herself in Afghanistan, and possess herself of Dedan that she may command the entrance to the Persian Gulf, so as to prevent the King of the North from carrying war into the heart of India by land or sea. Possessing Persia and Mesopotamia, the apprehension of the dominion extending still further southward, perhaps to the very shores of the Red Sea, and so outflanking her by the Straits of Babelmandeb, will also be a powerful motive for the merchants of Tarshish and its young lions to take possession of all the coast from the Gulf of Persia to the Straits, and thence to Suez.

From the evidence, then, now before the reader, it is clear that the Tarshish antagonist to Gog is the British power, from which proceed the tidings that trouble the King of the North. At that time the Old World will be divided into two great adverse confederacies, of which Russia and Britain will be the powers in chief; the former having the lordship of the earth defined,* and the latter of the sea and its coast to a great extent. The British empire, not to mention its provinces which have no bearing upon the Gogian dominion, will then comprise the Indian Tarshish, the Muscat-Dedan, the Aden-Sheba, Edom, Moab, Ammon, Egypt, and Palestine; and perhaps all the islands of the Mediterranean, which will then vindicate its claim to its ancient name in the geography of Israel, "*The Sea of Tarshish*."

The premises now before us also establish the position, that as Nebuchadnezzar's Image is representative of the Gogian empire in full manifestation, it is impossible in the nature of things that Britain can be one of the Ten Toes; and as the Toes of the Image represent the same powers as the Ten Horns of the Fourth Beast, and of the Dragon and Ten-horned apocalyptic Beasts, neither can she be included among the powers prefigured by those symbols.

29. THE LATTER DAYS.

The phrase *the latter days* occurs twice in the prophecy of Daniel, and therefore requires a word or two of explanation. The first place in which it is found is in chap. ii. 28, where Daniel tells Nebuchadnezzar that what he saw in his dream was a representation of "*what shall be in the latter days*;" and the other place is in chap. x. 14, where a messenger from God tells the prophet that he had come to make him understand "*what*," said he, "*shall befall thy people (Judah) in the latter days*," as represented in the vision of the 2300 evening-morning he had seen some years before. The occurrence of the phrase in these two places establishes a connection between the breaking of the image and the things pertaining to the Jews—in other words, between the fall of the Kingdom of Babylon and the setting up of the Kingdom of God.

It is important to the understanding of the prophecy that we should know the time referred to by the phrase. To ascertain this is easy. It may be known

* See p. 69.

whether they are past or future by a certain event which is to transpire in the time they indicate. The event is predicted by Hosea in these words: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, &c.; afterwards shall the children of Israel return, and seek Jehovah their God, and David their king; and shall fear Jehovah, and his goodness in the latter days." Here is a long period indicated, termed "*many days*," during which the Israelites were to be without king, prince, or sacrifice. It is evident that that period is not yet ended, because they are still without those elements of their polity. *The latter days cannot therefore be in the past*; for the prophet says, "*afterward*" they shall return and seek David and Jehovah in the latter days. The latter days, then, are *after the ending of the many days*, and consequently still in the future.

The latter days are the latter years of the time of the end; and will be the most remarkable of any in the history of our post-diluvian world. They are styled in Daniel, "*a time of trouble such as never was since there was a nation to that same time.*" This is conceivable when we come to understand what the scriptures testify is then to be accomplished. The empire symbolized by the Image is to be broken to pieces, and the fragments ground to powder in the latter days; Gog is to come against the mountains of Israel in the latter days; the twelve tribes are to return to the Holy Land in the latter days; the Star that has arisen out of Jacob, and the sceptre out of Israel, "shall smite the princes of Moab, and destroy all the children of Sheth; and Israel shall do valiantly" in the latter days; "a whirlwind of the Lord goes forth in fury, even a grievous whirlwind; it shall fall grievously on the head of the wicked. The anger of Jehovah shall not return, until he have executed, and have performed the thoughts of his heart; in the latter days, O Israel, ye shall consider it perfectly:"¹ the gathering of the peoples shall be to Shiloh in the latter days; and He shall rebuke strong nations afar off, and deliver Israel from the Assyrian in the latter days. In short, the latter days are "*the Hour of Judgment*" in which many of the dead are to arise, and the full measure of divine indignation shall be made manifest against "Christendom," which has so long triumphed over God's righteousness and truth.

30. THE "TIME OF TROUBLE"

POSITION OF THE RUSSIAN AND BRITISH FORCES AT THE ADVENT.

This terrible epoch precedes the *good time* celebrated traditionally in the ballads of the Gentiles. The termination of the King of the North's career is one of the great events of the crisis. Having been stirred up to fury by the defiance hurled against him by the Anglo-Tarshish power, and in consequence invaded the Holy Land, he will take up his position "*between the seas to the mountain, the glory of the holy*;" that is, between the Mediterranean and the Sea of Galilee, and from thence to the Holy City which he will invest with his forces. Thus he will be like a cloud preparing to cover the land marked out, being a distance of 70 miles from Jerusalem to the rear of his position, and about 35 miles from sea to sea. Within this area is included Jezreel and the plain of the ancient city Megiddo, celebrated in Jewish history for the great lamentation caused in Judah and Jerusalem because of the overthrow of their forces, and death of Josiah there at the hand of the Egyptians. As this was a notable national mourning, it is cited by Zechariah as an illustration of a future national lamentation at the time when "all nations shall come against Jerusalem,"² especially as they will overspread the field of Josiah's disaster. The whole area that will be occupied by the king of the north is represented in the Apocalypse by this celebrated section of it; and styled ARMAGEDDON, or *The Mountain of Megiddo*.

(1) Numb. xxiv. 14-19.

(2) Jer. xxiii. 19, 20; xxx. 19-24.

(3) Zech. xii. 9, 11.

On this area Daniel says, "*the king of the North shall plant the tents of his camp.*" He will then be at the head of the armies of all the nations of the Gogian dominion gathered against Jerusalem to battle, as Zechariah and other prophets have foretold. Well garrisoned and defended as the Holy City no doubt will be by the Anglo-Tarshish power and the Jews, the city will nevertheless be taken, but not destroyed; though great calamities will be inflicted upon the inhabitants. Jerusalem being taken, there is reason to believe that the war will be continued on the other side of the Jordan in that part of Ammon which does not escape out of the hand of the King of the North. This will extend the seat of the war to *Eastern Idumea* or Edom in the region of Bozrah; while *South Edom*, Moab, and the major part of Ammon escape its ravages. This will be the position of the two armies; Gog's extending from Egypt to Mount Carmel and the Sea of Tiberias northward; and from the Mediterranean to the Dead Sea; and from Carmel across the Jordan to Bozrah eastward: while the Anglo-Tarshish forces, cut off from the Mediterranean and their western fleet, will face the enemy in the northern part of Ammon, their communication with the ocean being maintained by the Red Sea.

This being the final position of the hostile armies, the reader will see the force of Isaiah's inquiry of the blood-stained traveller, "*Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?*" These two armies contending against each other for the possession of Jehovah's Land are therefore Jehovah's enemies. In holding South Edom, the capital of which was Seir; Moab, and the major part of Ammon, &c., to Khushistan, Anglo-Tarshish will occupy a part of the territory covenanted to Abraham and Christ; while Gog at the same time holds the rest: to say nothing of their wickedness which is great, they are, because of this appropriation of the land, the enemies of Jehovah and his King; as it is written, "Edom shall be a possession, Seir also shall be a possession for his enemies."

Edom then may be styled the general quarters of the two armies; and therefore when Jehovah goes forth to fight them "as when he fought in the day of battle" in old time, he strikes the first blow at Bozrah. And a terrible blow it will be, as may be conceived from the answer to another question by the same prophet, saying, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" "I have trodden," says the traveller, "*the winepress* alone; and of the people there was none with me: for I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment: for the Day of Vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation to me; and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."¹

From this we learn that when Isaiah sees him coming towards Jerusalem a blow had been struck, and that others remained to be inflicted; and that the Jews had afforded no coöperation. But who was this traveller from a far country whose appearance is attended with such sudden destruction? He answers the question by saying, "I that speak in righteousness, mighty to save:" or, as it is apocalyptically expressed, "The Faithful and True One, who in righteousness doth judge and make war: clothed with a vesture dipped in blood, whose name is called the Word of God."² Daniel styles him, "Michael the Great Commander, who standeth for Judah;" also "the Commander of commanders," which is equivalent to "King of kings, and Lord of lords." Hosea calls him Jezreel. Ezekiel terms him Adonai and the imperial forces which serve with the Company's troops in the Indian army.

(1) Isai. lxiii. 1-6.

(2) Rev. xix. 11-13.

Jehovah; Isaiah, "the Name of Jehovah coming from far, burning with his anger;" and Paul, the Lord Jesus revealed from heaven, taking vengeance, consuming and destroying with the brightness of his coming.

The means by which in the absence of all coöperation his own arm brings salvation are terrific. The following testimonies will exhibit them: "The Lord shall cause the glory of his voice to be heard, and shall show the lighting down of his arm with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones; for through the voice of the Lord shall the Assyrian be beaten down which smote with a rod. For Tophet is ordained of old; yea, for THE KING it is prepared; He hath made it deep and large: the pile thereof is fire, and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it."¹

"When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together. For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the multitude of them: so shall Jehovah of armies come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will Jehovah of armies defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. In that day every man shall cast away his idols of silver and of gold. Then shall the Assyrian fall with the sword, . . . and his princes shall be afraid of THE ENSIGN, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem."²

And again, "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it; For the indignation of Jehovah is upon all nations, and his fury upon all their armies: he utterly destroys them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stench shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven sha. be dissolved, and the heavens shall be rolled together as a scroll: and all their armies shall fall down, as the leaf falleth off from the vine, and as a falling down from the fig tree. For my sword shall be bathed in heaven; behold it shall come down upon Edom, and upon the people of my curse, to judgment. The sword of Jehovah is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Edom. And the *Unicorns* (one of the symbols of Britain) shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the Day of Jehovah's vengeance, the year of recompenses for the controversy of Zion."³

Furthermore, "I will call for a sword against Gog throughout all my mountains, saith Adonai Jehovah: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Speak unto every feathered fowl, and to every beast of the field, saying, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do slaughter for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have slaughtered for you. Thus shall ye be filled at my table with horses and charioteers, with mighty men, and with all men of

(1) *Isai. xxx. 30-33.*(2) *Isai. xxxi. 3-9.*(3) *Isai. xxxiv. 1-8.*

war, saith the Lord God. 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. So the house of Israel shall know that I am Jehovah their God from that day and forward. And the nations shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore I hid my face from them, and gave them into the hands of their enemies; so fell they all by the sword."¹

"In the valley of Jehoshaphat will I sit to judge all the nations round about:"² "and I will execute vengeance in anger and fury upon them, such as they have not heard."³ "In that day, saith Jehovah, I will smite every horse with consternation, and his rider with madness."⁴ "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their orbits, and their tongue shall consume away in their mouth. And a great tumult from Jehovah shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."⁵

Thus will the Image be smitten, the Little Horn of the Goat broken without help, and the King of the North come to his end with none to help him—a catastrophe in which the struggle now beginning among the nations of the Old World will be sure to end.

31. THE DELIVERANCE OF ISRAEL OUT OF THE HAND OF THEIR ENEMIES.

"At that time thy people, Daniel, shall be delivered, every one that shall be found written in the book.

The name *Israel* deserves our attention briefly in speaking of their deliverance. *Israel* signifies a *Prince of God*. It was the name conferred on the grandson of Abraham, who was called Jacob, or *supplanter*, by his parents, in allusion to his posterity, who, though the descendants of the younger brother, should have the lordship over Edom, the country of Esau the elder.

When this new and divinely-bestowed name was confirmed to Jacob at Bethel, in the Holy Land, the messenger of the God of Abraham said to him, "Thy name is Jacob; thy name shall not be called any more Jacob, but *Israel* shall be thy name: and he called his name Israel. And God said unto him, *A nation* and *a company of nations* shall be of thee, and *kings* shall come out of thy loins; and the *land* which I gave Abraham and Isaac, to thee will I give it, and to *thy Seed* after thee will I give the land."⁶ Jacob, now called Israel, as Abraham and Isaac had before him, died without realizing any of these promised blessings; nevertheless in the terminus of his mortal career he still looked for the enjoyment of them. *An Israelitish Royalty in the land of Canaan, when it should be in his own possession and in that of his Seed*, had been promised him of God; and he believed it with full assurance of hope, "being fully persuaded that what he had promised, he was able also to perform." The unpropitious circumstances by which he was surrounded in the Egyptian province of Goshen did not dim the brightness of his expectation for a moment. On his dying-bed by his twelve sons surrounded, he directed their attention to the events that should happen to their posterity at a period far remote, באחרית הימים, *bëuchârith hyyämim*, "in the uttermost part of the days," the prophetic formula for *the latter days*. He predicted that Levi's posterity should be "divided in Jacob, and scattered in Israel," because "in their anger they slew a man," (that is, Messiah.) But in Judah he saw "*the Seed*" who should as king of the nation rule the land; therefore he said, "Judah, thou art he whom thy brethren shall praise: *thy hand shall be in the neck of thine enemies*; thy father's children shall bow down before thee. Judah is a lion's

(1) Ezek. xxxviii. 21, 22; xxxix. 17-23.

(2) Joel iii. 12.

(3) Micah v. 15.

(4) Zech. xii. 4.

(5) Zech. xiv. 12.

(6) Gen. xxxv. 10-12.

whelp: *from the prey*, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The *sceptre* shall not depart from Judah, nor a Lawgiver from between his feet, until rest shall come, and to him (the Lawgiver) the peoples shall gather. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes (fountains) shall be red with wine, and his teeth (rocks) white with milk."

But while he saw the Royalty in conquering Judah, he beheld in the life of his son Joseph a striking illustration of Him who should be the strength and glory of their nation; for as Joseph was sold by his brethren, and a long time separate from them, such also should be the fate of him upon whose head the crown of Joseph's royalty should rest, before he should obtain the kingdom in the latter days. As Jacob predicted, "the archers have sorely grieved, shot at, and hated the posterity of Joseph:" yet "his bow abides in strength," though long unstrung: but when the King of the North shall be broken, "the arms of Joseph's hands shall be made strong by the hands of the Mighty One of Jacob; proceeding forth from whom is the Shepherd, the Stone of Israel;" and therefore Son of God as well as Judah's son.

The name *Israel* by inheritance has descended to this Royal Nation, to which all the good things, called "*the goodness of Jehovah*," foreshadowed in their law and predicted by their prophets, belong. "*To Israel*," says Paul, "*pertain th adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises.*"¹ Hence, it is manifest, that one of another nation must become the subject of that "*adoption*," before he can become an heir of those "*covenants*" and "*promises.*" He must therefore put off his Gentilism, and become an adopted citizen of Israel's Commonwealth; which places him upon an equal footing with the most favored of the nation.

But, "they are not all Israel who are of Israel: neither because they are the seed of Abraham, are they all children." The natural descendants of Abraham, Isaac, and Jacob, numerous as the sand of the sea, who have gone down to the grave, are not the Israel—the *generations of the nation*—that shall inhabit the Holy Land when Abraham, Isaac, Jacob, David, Christ, their Seed, and *all in him*, shall possess it for ever. It is only "*a remnant shall be saved*" of them—a remnant "*who walked in the steps of that faith of their father Abraham which he had when yet uncircumcised.*" This is also true of all Israelites according to the flesh, living contemporary with the overthrow of the king of the north—"a remnant will be saved;" all of them that "*abide not in unbelief shall be grafted in: for God is able to graft them in again;*" and *only He*. This latter-day remnant will be saved, however, in a different sense from that in which the remnant in the grave will experience salvation. These "*awake to everlasting life*" to possess the kingdom and glory for ever; whereas the others continuing subject to death individually are saved nationally from their down-trodden condition among the nations; and established as an independent and powerful nation in the Holy Land, under the sceptre of Jacob's Star, whose dominion shall be acknowledged throughout the earth. Their salvation is a restoration to Canaan, and a national regeneration to newness of intellectual, moral, civil, and religious life.

All Gentiles who believe the good message concerning this kingdom and obey it, before "Michael the great prince" stands up to overthrow the King of the North, by that *obedience of faith* become Israelites in the higher sense. Whether dead or living, they are numbered with the remnant of the obedient "*who sleep in the dust of the earth.*" Believing the promises to Israel, and *therefore* being baptized, gives an Israelite, or one of another nation, introduction into Christ; "*in*

(1) Rom. ix. 4.

whom being they are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ.”¹ Such are then Israelites in a sense in which the natural descendants of Abraham are not; still these do not cease to be Israelites in an inferior sense, and the objects of deliverance from existing national degradation.

When Michael the great prince stands up for the overthrow of Israel's enemies, he finds them and Israel shut up in unbelief—the Gentiles *without faith in the kingdom*; and the Jews *without faith in its king*; both conditions being equally fatal to a participation with Christ in the glory, honor, incorruptibility, and life, which are the special attributes of the princes of regenerated Israel. He will also find a multitude of Jews in the Holy Land as faithless in Jesus as the generation that crucified him; for it is to make a spoil of these that Gog invades the land.² The calamities of war, however, greatly reduce their numbers. Whatever the whole number may be, it is diminished two thirds. “In all the land, saith Jehovah, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, Jehovah is my God.”³

With this third part as a *nucleus* the kingdom of God begins under Michael and his associates. It is then as a grain of mustard-seed, but destined to become a great tree whose branches shall overshadow the earth. The third part refined are they of Israel belonging to the tents of Judah, of whom it is written, “Jehovah shall save the tents of Judah first,” and then Jerusalem, as appears from the reason given, “that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah.” It is this third part that will “look upon Him whom they have pierced, and shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.” They will find that Michael, the Deliverer, is Jehovah the Powerful (*Jesus* in Greek) whom their fathers nailed to the accursed tree; for, “One shall say unto Him, What are these wounds in thine hand? Then he shall answer, Those with which I was wounded in the house of my friends!”

But, while this third part is delivered consequent on the overthrow of the Gentile armies throughout the land, the deliverance of the nation still remains to be effected. Having finished the prediction of Gog's destruction, by which the Holy is avenged, Jehovah proceeds to say, “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.” Hence, the order of events is, *first*, the avenging of the holy land in the overthrow of the Gentile armies upon the mountains of Israel; *secondly*, the saving of the tents of Judah; *thirdly*, the deliverance of Jerusalem; *fourthly*, the bringing of the whole house of Israel not in the land at the saving of Judah's tents into the Wilderness of the People to bear their shame there for forty years; and *fifthly*, the bringing of them from thence, “after they have borne their shame,” into the land of Israel; and making them one nation with Judah under the New Covenant, by which Jehovah's Servant, David II., becomes their High Priest and King for *a season and a time*. The whole house of Israel thus united under One Head into one nation and kingdom, for the first time since the revolt of the Ten Tribes from the house of David in the third year of Solomon's successor, is that Kingdom represented by THE STONE in Nebuchadnezzar's dream, of which it is written, “In the days of these kings (of Gog's confederacy) the God of heaven shall set up a kingdom which shall never perish; and a dominion that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms; and itself shall stand for ever.” Now when this work is perfected, it is manifest that

(1) Col. ii. 11

(2) Ezek. xxxviii. 8.

(3) Zech. xiii. 8, 9.

Israel will be delivered from all their enemies, and the power of the holy people no longer scattered. Jehovah says, that not one of them shall be left in their enemies' lands, such a thorough gleaning will he make of them from among the nations. This grafting in again of Israel into their own olive tree is the horizon that bounds the view of Daniel's telescope. There are no events beyond it revealed in his prophecy. It is the terminus of all his visions—the vanishing-point upon which all his groups of symbols terminate: so that in the seventh verse of the last chapter it is written, that the revealing angel, in answer to the question, "*How long to the end of these wonders?*" held up his hands to heaven, and "sware by Him that liveth for ever that it shall be for *a time, times, and an half*; and when he shall have accomplished to scatter the power of the holy people, all these wonders shall be finished."

With these premises before us it will not be difficult to answer the inquiry, Who are Daniel's people, and their children, for whom Michael standeth up? They are the righteous dead of Israel, both native-born and adopted; *secondly*, the contemporary living believers who have obeyed the gospel of the kingdom; and *thirdly*, Judah's third part, and the rising generation of the rest of Israel disciplined in the Wilderness of the People subsequently to the fall of Gog on Jehovah's mountains. These all in the aggregate constitute the Saints, and the People of the Saints, for whose deliverance Michael stands up in the time of trouble. Abel and Noah; Abraham, Isaac and Jacob; Moses and all the prophets; the apostles and an innumerable company redeemed from among men, will then awake from their long sleep to sing the praises of Him who will have raised them to reign with him upon the earth: while some others who would not that he should rule Jehovah's people, and govern the nations, will leave the dust to wail and gnash their teeth in shame and contempt among the papal or devil-nations of the west. There beyond the great gulf in exile from the Holy Land, they will be tormented among the worshippers of the Beast and his Image with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

The phrase in Daniel, "Every one that is found written in the book," has a two-fold signification; the first in regard to the righteous, both alive and dead; and the second, to Judah's third part. Malachi affords us the interpretation in the first sense, and Isaiah in the last. Thus: "They that feared Jehovah spake often one to another; and Jehovah hearkened, and heard it; and *a book of remembrance was written before him* for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of armies, in that day when I make up my jewels"¹—the day when Michael stands up for them.

Speaking of the day in which the Lord alone shall be exalted, Isaiah says: "In that day shall the Branch of Jehovah (Judah) be beautiful and glorious; and the fruit of the land excellent and comely for them that are escaped of Israel. And it shall be that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even *every one that is written among the living in Jerusalem*, when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."² These will be delivered by destroying the enemy out of the Holy City; the others, by resurrection from the dead; for, "Many of them that sleep in the dust of the earth shall awake to everlasting life—and they that ^{are} wise shall shine as the brightness of the firmament; and they that turn away to righteousness as the stars in the age and ever."

32. RESURRECTION TO JUDGMENT IN THE WAR OF GOD ALMIGHTY.

But, while some are to arise to the life of the Age, others are to awake from the

(1) Mal. iii. 16; Exod. xxxii. 32; Rev. xxi. 27.

(2) Isai. iv. 2-4.

dust of the earth "to the reproaches and abhorrence of the age." This will be a new element in the trouble of this disastrous time. This class of Jews are doubtless those whom Jesus referred to in reproducing the words of Daniel, saying, "The hour is coming in the which all that are in the graves shall hear the voice of the Son of Man (or Michael) and shall come forth; they that have done good things unto a resurrection of life; and they that have done evil things unto a resurrection of judgment." In these words Christ shows that resurrection precedes rewards and punishments. He speaks of Daniel's "*many*" as the *all in the graves*, in certain particular graves; from which some will come forth to take forcible possession of the kingdom of Babylon; and, having wrested it from its Gentile rulers, to reign over its populations with Christ for a season and time; while others come forth to participate subjectively in the judgment to be executed upon the nations, peoples, and languages subject to the fourth beast which is to be destroyed by the burning flame. Of the latter class are they to whom Jesus said, "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out." This casting out is exile from the Holy Land to the countries then still in the possession of the powers, indicated as "the Beast, the False Prophet, and the kings of the earth," and styled by Christ, "*the Devil and his Angels.*"¹ This region of the kingdom of Babylon is separated from the Holy Land by a great gulf, called the Mediterranean, which being subject to Michael's power, those who would repass into Judea will not be able.² The apocalyptic name of this judicial region, or country where judgment is to be executed by the saints,³ is "*a lake of fire burning with brimstone.*"⁴ With the goat-nations of this region the resurrected exiles will be commingled, that they may there "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and be tormented with fire and brimstone in the presence of the holy messengers; and in the presence of the Lamb."⁵ This tormenting, as I have hinted already, is "the war of the great day of God Almighty,"⁶ in which Christ and his associates, as the commanders of the Twelve Tribes, are engaged for the destruction of the kingdom of men. The *material* of the war is symbolized by "fire and brimstone;" and, being brought to bear upon the objects of divine indignation by the people of the holy ones as the soldiery of Christ and his associates in command, the battle-torment is very fitly represented as being inflicted "in the presence of the holy messengers and in the presence of the Lamb." The saints are styled *ἱ ἁγίους ἀγγελοῖ, hoi hagioi angeloi*, "the holy angels," or messengers, because they are sent by the Ancient of Days to destroy the fourth beast, or Latin and Greek powers of Babylon. This is the judgment into which resurrection introduces those "who know not God and obey not the gospel of Jesus Christ." Exiles among human devils and their princes, they are even there the objects of reproaches and abhorrence. Whether their miserable existence will be prolonged after the war of God Almighty against the Powers of the Gentiles shall have ceased, there is no testimony in Daniel to determine. The words of Jesus would lead one to conclude that it is not; for he says, concerning them, "Those mine enemies who would not that I should reign over them, bring hither, and slay them before me;"⁷ or, apocalyptically, "in the presence of me, the Lamb." When this sentence is executed upon them, death lays hold of them *a second time*, and they "reap corruption" as the threatened consequence of "sowing to the flesh." Hence, not having their names written in the Book of Life, they are expelled from Paradise, "that they might not eat of the Tree of Life and live for ever." Death is therefore the eternal consummation that awaits them—Death, consequent upon their "having

(1) Mat. xxv. 41.
(5) Rev. xiv. 10.

(2) Luke xvi. 26.
(6) Rev. xvi. 14.

(3) Ps. cxlix. 5-9.
(7) Luke xix. 27.

(4) Rev. xix. 20.

their part in the lake which burneth with fire and brimstone: *which is the Second Death.*"¹ Thus, "the wages of sin is death; but the gracious gift of God is everlasting life through Jesus Christ the Lord."

A word of explanation may be deemed necessary concerning the phrase "*human devils and their princes*," among whom I have said the resurrected enemies of Jesus are to be objects of abhorrence and reproach in the hour of judgment. In the heraldry of the Bible the subjects of dominions are designated and distinguished by the symbols or emblems which represent the power. Thus, the Goat is representative of Greece; therefore the Greeks and their princes are styled *goats*; and the Lion, of Anglo-Tarshish; therefore the British are termed "the young lions thereof." Now, the confederacy of Gentile powers under the Autocrat of all the Russias in the latter days, is not only symbolized by Nebuchadnezzar's Image, and called Gōg; but it is also represented by "THE DRAGON," which is to be "bound for a thousand years," by the destruction of the fourth beast, and the taking away the dominion of the Lion-Man, the Bear, and the Leopard, for a season and time: the subjects therefore of the Dragon-dominion are *Dragons*. The dragon was the symbol selected by the Romans to represent their imperialism. But the Spirit of God did not deem it sufficiently expressive of the character of the power, which in the time of trouble is to be *an imperial organization of sin*, specially manifested as *the Adversary* of Michael, his associates, and Israel their people. The Sin-Imperiality, having its root in the serpent-excited rebellion of the parents of our race against God, is styled "*that old Serpent*;" while Michael and his party, at the epoch of the binding, antagonize it as the Woman and her Seed. Hence, to express the great wickedness of the Dragon-power, and its "*enmity*" to all pertaining to the Holy Land, it is "surnamed Diabolos and Satan," rendered in the common version "the Devil and Satan;" which is not a translation, but a transfer of the untranslated words into an English connection. The sentence in which they occur is, ὁ ὄφις ὁ ἀρχαῖος ὃς ἐστὶ διαβόλος καὶ σατανᾶς *ho ophis ho archaios, hos esti diabolos kai satanas*; and which in plain English signifies, "*The old serpent, who is that causing to fall and an adversary.*" This will have ever been characteristic of all the administrations of the Kingdom of Babylon from Nebuchadnezzar to the last of the czars, popes, emperors, and kings of the Dragon-confederacy. These are the princes, or "angels" of the Devil-and-Satan power; hence the phrase "*Devil and his angels*," whose power is to be destroyed by the fiery stream issuing forth from the Ancient of Days; that is, by the consuming and destructive energy of Michael and his hosts. The power, then, being commonly styled "the Devil" in the English scriptures, all who are subject to its dominion, not being of the household of faith, are "human devils and their princes." Their imperial chief is the head of the serpent-power, which is to be so bruised and crippled that it shall be chieftainless for a thousand years.

33. "THE WISE"

"The wise shall understand."

The war of God Almighty, which begins subsequently to the resurrection of the holy ones, does not intermit, till all the Kingdoms of imperial Babylon become theirs. As conquerors of the powers that overcame them in the days of their flesh, the praises of emancipated nations sound the fame of Israel to the ends of the earth. As a nation they become mighty and glorious above all. But if the nation be so great, what may not be expected of those who shall have led the tribes of Jacob to victory and renown, and under the generalship of their commander-in-chief shall have brought the blessings of Abraham upon the world? Daniel anticipates this inquiry by saying, "And they that be *wise* shall shine as the brightness of the firmament; and they that turn many to righteousness as the

stars for the age and ever." Speaking of the same period Jesus, also says, "Then shall *the righteous* shine forth as the sun in the Kingdom of their Father." It is clear, then, that when Daniel's prediction shall come to pass, the Kingdom will have been established—the work of setting it up will have been finished; and that consequently, Israel will have been grafted into their own olive, and therefore be not only "the people of the holy ones," but "the holy people;" a distinction not without a difference. The only place in the original of Daniel where Israel is styled "the holy people," is in the seventh verse of the last chapter, where the time is announced at the end of which their power shall be no more in the scattered condition it now is; but when he predicted their destruction by the Little Horn and the taking away of the evening and morning sacrifice, in the eighth chapter and twenty-fourth verse, he styled them "the people of the holy ones," but very far from being a holy people. Well, at that time, when the people of the holy ones are a holy people; that is, at the end of the time, times, and the half of a time, or 1260 years, the wise shall shine in the Kingdom of the God of heaven. But then, *Who are the wise?*

This is a very important question. It is truly a vital question to every one that reads it. As the inquiry is suggested by Daniel, would it not be proper to let him suggest the answer? This I think is expedient; certainly preferable to the suggestion emanating from myself. Let us, then, hear what he testifies. He tells us that the revealing angel said to him at the end of his discourse, "Go thou thy way, Daniel," or desist from further inquiries, in reply to a question he put for information, but which was not granted. "I heard," said he, "but I understood not: then said I, O my Lord, *when the end of these?*" that is, of the time, times, and a half?—מה אחרית אלה, *mā āchārith aileh*. He was told the reason why he could not obtain the information sought; that it was "because the words were closed up and sealed *till the time of the end*;" which was tantamount to saying that when the time of the end should arrive, the time-words would be no longer closed up and sealed; that is, they would speak or become intelligible; for in that time many should run to and fro, and knowledge should be increased. On a previous page I have shown that "the time of the end" has been present with us for several years; during which many have been running to and fro, to the increase of knowledge considerably. As a result of this Daniel was informed, in effect, that his question would then be solved, and besides was given to know who should not, and who should understand it. "*None of the רשעים rēshāim, unjust shall understand; but the wise shall understand.*" The word *reshaim* signifies *unjustified persons* as opposed to צדיקים *tzaddikim, justified persons*, who are "the wise." This criticism accords with the words of Jesus, who substitutes the phrase the *tzaddikim* or righteous, for "the wise," in the text already quoted; and very properly, for none can become *righteous* who are not circumspect of mind, intelligent, or carefully considerate of the divine testimony, which is the meaning of משפילים, *māskilim*, translated *wise*.

But, if the wise are to be determined by those who can answer the question, "*When the end of the time, times, and a half?*" where shall they be found? Some ten years ago in these United States, we had a multitude of *Reshaim*, who claimed to be *Maskilim* upon the ground that they could answer the question! They published far and wide that the end would be in 1843! But time has proved that they were *Reshaim*, and not *Maskilim*; for "*none of them understood.*" Wisdom, however, hath her beginning in the fear of the Lord, which is precisely the alpha with which they omitted to commence their studies. "Children, I will *teach* you the fear of the Lord." It is a something to be taught, studied, and acquired. "The fear of the Lord is *the instruction* of wisdom;" that *way of acceptance with God* which the Spirit of wisdom teaches in the holy scriptures. In the days of

his flesh, Jesus was “of quick understanding in the fear of the Lord;” and so are they who besides him are “taught of God;” and it is only they who are thus taught that are recognized as righteous; for of these is it written, “they shall be all taught of God.”¹ But, *how doth God teach men his fear?* In the days of the apostles he taught them through the scriptures of the prophets, and the oral instructions of the apostles; but since their time, *by the scriptures of the prophets and apostles only*: for an apostle says, “*The scriptures are able to make wise to salvation through faith which is in Christ Jesus.*” And again, he says, “All scripture given by inspiration of God is profitable for teaching, for conviction, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” Here then is God’s agency for teaching men his wisdom. And what more do men need than to be made wise to salvation, instructed in righteousness, perfected, and thoroughly furnished for the manifestation of good works? They must study it for themselves, thankfully availing themselves of all the help they can obtain from others, who have been taught of God before them. “If any man consent not to the wholesome words of our Lord Jesus, and to the teaching which is according to godliness, he is proud knowing nothing.” Now, he preached the gospel of the kingdom, and commanded all who believed it to be immersed. He prescribed baptism to no one else because no one could be benefited by it who was not first a divinely instructed believer of the Kingdom’s gospel. Those who have obeyed this gospel are the *Tzaddikim*, or justified; those who have not obeyed it are the *Reshaim*, or unjustified. These are not taught of God; their fear of him, such as it is, is taught them by the precepts of men. The class is very large, and composed of innumerable orders, which, however diversified, have one common characteristic—they are “contentious, and obey not the truth;” they “stumble at the word, being disobedient.” None of these shall understand. This is the divine sentence against them, and accounts for the failure of the many learned writers upon prophecy, to say nothing of the unlearned, in the enterprise of reading correctly the past and future of the world by the light of the prophetic word: most of them lived too soon, and all of them were ignorant of the gospel; so that being *Reshaim*, with all their learning they could only demonstrate each other’s foolishness, without any of them succeeding in pointing out the truth.

The *wise*, then, of the time of the end are those who believe “the things concerning the kingdom of God, and the name of Jesus Christ;” and have *therefore* been “immersed into the name of the Father, and of the Son, and of the Holy Spirit.”³ He who understands these things has laid the foundation of intelligence in the things which Daniel heard, but understood not. Being wise, he shall understand them if he give heed thereto. This is the encouragement given; and to help them in the endeavor is the purpose of this book; that they may not be taken at unawares by the consummation that approaches rapidly.

34. THE TIMES OF THE KINGDOM OF BABYLON AND OF JUDAH.

The idea prominently sustained throughout the book of Daniel is, as we have seen, *one dominion under divers administrations*, styled the kingdom of men, or of Babylon, as opposed to the kingdom of Judah, which is God’s. Both these kingdoms have their times, or periods, during which their reigns are unrivalled. The two kingdoms, however, being essentially hostile and destructive of one another, it so happens that when one reigns prosperously, the other must be in adversity, or extinct. This being the case, it is obvious that the prosperity of the two kingdoms must pertain to different and successive ages, and that the practising

(1) John vi. 44, 45. (2) Rom. ii. 8; 1 Pet. ii. 8. (3) Acts viii. 12; Mat. xxviii. 19.

and prospering of the one is at the expense of the others. Now this is a truth that is self-evident to all acquainted with the history of Judah and the Gentiles, or other nations. From the celebrated Passover in the eighteenth of Josiah's reign to the present time, has been a period of calamity for the Jews; and from the first of Nebuchadnezzar's, which was seventeen years after, to the same epoch, a period of ascendancy and treading down for the Babylonian kingdom of men. During this long interval of about 2463 years, the stump of the Babylonish Tree, "banded with iron and brass," has continued with its roots in the earth. But when its time shall have passed over it, "the stump of its roots" will be removed; and the times of the reign of the kingdom of God will begin. These continue without change for a thousand years, at the end of which perfection being attained, the constitution of the kingdom will be altered to meet the improved condition of the world. Thenceforth, all things will be permanent, and generations will cease to come and go. The unrighteous will have been exterminated; and the earth will be inhabited by immortals only, who will have attained to immortality upon the condition of *believing heartily what God has promised and taught in his word prophetically and apostolically ministered; and of doing what he there requires to be done.* A kingdom having God the invisible in all for its king; the Anointed One and his brethren for its princes; and the redeemed from among Israel and the nations during the previous thousand years for its nation of immortals, will be our globe's "*New Heavens and Earth*" that shall never wax old nor vanish away. Its times, therefore, will be interminable, an idea expressed by the phrase "the ages of the ages."

But the times of the kingdom of Babylon cannot be calculated without reference to the times of Judah's adversity. The reason of this is, that when these end, Israel's Commander in Chief and his associates at the head of the tribes begin the work of Babylon's destruction, which they accomplish in the time allotted for the restoration of the kingdom again to Israel. Hence there is a parallelism between Babylon and Judah's times that must not be lost sight of; for Babylon is only a subject of prophecy so far as it is in opposition to the things of the kingdom of God.

Now, the whole number of the times of the continuance of the kingdom of Babylon is *seven times*; and the whole number of the times at the end of which Judah's subjection to it shall cease, is also seven. The truth of this in relation to Babylon appears from *the sign* recorded in the fourth chapter of Daniel. There Babylon's dominion is represented by a tree so lofty that it was seen from the end of the earth. But it was revealed to Nebuchadnezzar by what happened to the tree and to himself, that the dominion should not always continue in his family and the city he so proudly boasted of. He was, however, instructed by his seven years' expulsion from the throne, and the kingdom, nevertheless, being assured to him, that though Babylon should cease to be the throne of the dominion, the Babylonish kingdom would exist in the earth for the period signified by the seven times; when it would become apparent to all the nations of the dominion, that "the Heavens do rule."

The *seven times* during which Nebuchadnezzar herded with the beasts were the *sign-period* significative of a longer period than itself; yet containing within itself the elements of the calculation. "*A day for a year*" is a rule to which all prophetic times are reducible. In seven times, which are less than seven years, we have 2520 days, which are prophetically equal to the same number of solar years. The end of these is the terminus of the times of the Babylonish kingdom of men, or of the Stump of the Babylonian Tree banded with iron and brass; that is, under its Latino-Greek constitution.

Judah and his companions have also *seven times* allotted to them, before they can obtain deliverance from Babylonish oppression and reproach. This appears from the twenty-sixth chapter of Leviticus and the eighteenth verse, which I render as

follows :—" If ye will not yet for all this hearken unto me, then *I will increase to punish you seven times for your sins.*" This threat is repeated four several times in the same chapter. It cannot mean four distinct punishments of seven years each, or seven punishments. The history of the nation forbids this interpretation : it can therefore only signify that, if they would persist in their transgressions of the law, notwithstanding all the chastisements they experienced while living in Jehovah's sight upon his land, he would bring upon them a punishment of *seven prophetic times' duration, or 2520 years.*

But at what national epoch should this 2520 years of adversity commence? They cannot begin with any event connected with the Ten Tribes of Israel; because the latest, which is their expulsion from the Holy Land, B. C. 724 and 9 months, would cause them to have terminated A. D. 1795 and 3 months, since which time we still find them groaning under the oppression and reproach of the Babylonish Powers and their populations. Our inquiry, then, is limited to the history of Judah subsequently to the expulsion of the Ten Tribes. After this calamity the remnant of these tribes mingled themselves with Judah; and in their history we find nothing of any note as an epoch but the celebrated Passover in the eighteenth of Josiah's reign. Of this it is written, "There was no passover like to that kept in Israel from the days of Samuel the prophet." It was a royal effort to bring the nation to repentance, that the threatened chastisement of the Law might be averted. "Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah. . . . And he said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the temple of which I said, My name shall be there." In seventeen years after this, that is, in the first of Nebuchadnezzar's reign, the dominion of Babylon overshadowed the kingdom of Judah. The seven times had become current. Still in judgment the God of Israel remembers mercy; for he says, "If they shall confess their iniquity . . . and their uncircumcised hearts be humbled: . . . Then will I remember my covenant with Jacob; and also my covenants with Isaac and with Abraham will I remember; and *I will remember the land.* . . . And yet for all that they have done, when they be in the land of their enemies, *I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them; for I am Jehovah their God.*"

But the probability of Josiah's passover being an epoch in Judah's Calendar is converted into certainty by Ezekiel. He says, "Now it came to pass *in the thirtieth year* I was among the captives by the river of Chebar, which was the fifth year of king Jehoiachin's captivity."¹ In another place, he says, "It came to pass *in the seven and twentieth year* the word of the Lord came unto me."² After identifying the thirtieth year with the fifth of Jehoiachin's captivity, he dates the communications he receives from the Lord by the year of the captivity until the seven and twentieth, which was the sixteenth year after Jerusalem was smitten.³ This seems to have been the latest, which was therefore the *fifty-second year* from the passover. But why did he not continue to date *from the passover* instead of *from the captivity*? The reason was evidently because, as the captivity was for 70 years, he preferred to mark its diminution for the encouragement of his brethren, than to note the lapse of time from the passover, which being the epoch of a long series of ages, was calculated to depress the national mind by reminding it of the remoteness of its deliverance.

The thirtieth year period is thus accounted for. Josiah reigned thirty-one years; and the passover being in the eighteenth year of his reign, a remainder is left of *thirteen* years. Jehoahaz his son reigned *three months*. He was succeeded by his brother Jehoiakim, who reigned *eleven* years. Next was Jehoiachin, who reigned *three months and three days*, and was then carried off to Babylon, and Zedekiah set

(1) Ezek. i. 1, 2.

(2) Ezek. xxix. 17.

(3) Ezek. xxxiii. 21.

up in his place. Here were 29 years, 6 months, and 10 days, inclusive of the fifth of Jehoiakim's captivity, or the *thirtieth* from the passover, as Ezekiel states; that is, B. C. 626 and 9 months. Seeing, then, that he has made it a point of departure for a calculation of years, I think that we cannot do better than to coincide with him, and to add on to these the remainder of Judah's 2520.

Another epoch, however, must be sought for the commencement of Babylon's 2520 years. These are Babylon's seven times in its relation to Judah; and must therefore be calculated from the epoch of Judah's first subjection to its dominion. This happened in the 4th of Jehoiakim's reign, which was also the first of Nebuchadnezzar's, and B. C. 608. In this year Jeremiah prophesied that Judah and the surrounding nations should be subject to the King of Babylon for 70 years; and that at the end of these, in the reign of his grandson, many nations and great kings should serve themselves of him;¹ that is, make the Babylonish kingdom their own: all of which has come to pass to the very letter.

There seems to be a remarkable fitness in commencing the seven times of the kingdom of Babylon with the beginning of Nebuchadnezzar's reign; inasmuch as he may be regarded as the second, or modern, founder of the state, Nimrod being the first. "Is not this great Babylon," said he, "that I have built for the capital of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee! And seven times shall pass over thee, until thou know that the Most High hath power over the kingdom of men, and giveth it to whomsoever he will."

Admitting, then, these epochs for a beginning, Judah's seven times will terminate in the common A. D. 1893 and 3 months; and Babylon's, A. D. 1911. Judah's period is thus spoken of by Hosea: "I will be unto Ephraim, saith Jehovah, as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away and none shall rescue. I will go and return to my place, *till they acknowledge their offence*, and seek my face: in their affliction they will seek me early." This is their seven-times condition. The particular "affliction," called in Jeremiah "the time of Jacob's trouble,"² has not yet come upon them. "Alas!" he exclaims, in the prospect of it, "for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith Jehovah of armies, that I will break his (the Russo-Gogian Autocrat's) yoke from off thy neck, and will burst thy bonds; and *strangers shall no more serve themselves of Jacob*: but they shall serve Jehovah their God, and the Beloved their King, whom I will *raise up unto them*" from the dead.³ This is the "time of trouble" spoken of by Daniel, and yet future. Now, in view of this, Hosea represents them as saying to one another, "Come, and let us return unto Jehovah: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. *After two days* he will revive us: *in the third day* he will raise us up, and we shall live in his sight."⁴ These days are three periods of a thousand years each. The *two days* are past, and the nation is now *in the third day* of its smitten condition, 2479 years of the seven times having passed away. The posterity of Jacob have advanced 479 years into "the third day." Thus it is, that as the Beloved, or אהבה *aieth dâwid*, their king, was raised up bodily in the third day; so, after the similitude thereof shall his nation be politically (and many of them as literally as he) raised up to live in Jehovah's sight,⁵ that is, in their fatherland, in the current day of the seven times.

Woe be to the kingdom of Babylon when the political resurrection of Israel occurs;⁶ for "*much torment and sorrow*" are decreed against its populations during the last forty years of its existence. This will appear from the testimony of Micah.

(1) Jer. xxvi. 1-11; xxvii. 7.

(4) Hos. vi. 1, 2.

(2) Jer. xxx. 7.

(5) 2 Kings xvii. 23.

(3) Acts ii. 30.

(6) Ezek. xxxvii. 1-14.

The prophet in behalf of his countrymen supplicates Jehovah, saying, "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood (alone and not reckoned of the nations) in the midst of Carmel, let them feed in Bashan and Gilead, as in the days of old." To this Jehovah replies, "According to the days of thy coming out of the land of Egypt will I show unto him (Israel) marvellous things. *The nations shall see* and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. *They shall lick the dust like a serpent*, they shall move out of their strongholds as creeping things of the earth: they shall be afraid of the Lord our God, and shall fear because of thee," O Israel. There can be no mistake here. History proves that since the prophet wrote this it has never come to pass. It is therefore in the future. Israel were forty years passing from Egypt to Canaan; they will consequently be forty years in passing from their enemies' lands of the Babylonian dominion into the Holy Land to dwell there as an independent nation. In this their transit through "the wilderness of the people" they will have to fight their way; and in so doing make the Babylonian nations "lick the dust like a serpent;" a phrase very appropriate to the prostration of the Serpent power.

Here, then, are 40 years to be deducted from the seven times of Babylon for the period during which the Holy Ones and their people are "taking away its dominion to consume and to destroy it unto the end." This brings us back from the common A. D. 1911 to A. D. 1872. But before Israel and the Holy Ones can enter upon this work, Michael, the great commander, must stand up, and the Holy ones must be raised from the dead; and a communication must be established between Israel and the land of their enemies and their future commanders: for the reason given for their fighting against the sons of Greece is "because the Lord is with them, and shall be seen over them." The Lord, then, will have come as the Ancient of Days at some time previous to 1872: how is that epoch to be approached?

In reply to this inquiry it may be remarked, that nothing can be done by Israel without the Saints or Holy Ones; therefore it must be ascertained what is testified of them, that it may be seen, if possible, when they appear upon the arena of debate.

The seventh of Daniel reveals that the Holy Ones sojourning under the dominion of the Latino-Babylonian power, or Papacy, that is, Papal Europe, are to be given over to its power to the end of a time, times, and the dividing of time, or 1260 years. This period is manifestly not completed. Their oppressor and destroyer still exists in full force, as far as they are concerned; and will continue so till their resurrection. Now the element of the power that has moved heaven and earth for their destruction is that represented by *the Eyes and Mouth* of the Little Three-horn subduer. The Eyes and Mouth power is evidently the chief actor against the holy ones, the horn in which they are placed being subordinate to its will. The 1260 years of its prevalence against them must therefore be calculated from the institution of the Eyes and Mouth as a power of the Babylonian dominion; which institution would be equivalent to "The King honoring a god of guardians in his estate or realm; and acknowledging and increasing him with glory;" and not from the first appearance of the Ten Horns, or of the Little One that came up after them and subdued three of them. Now, the acknowledgment of the Eyes and Mouth as *the god of the Kingdom of Babylon*, or "god upon earth," as the pope is styled, was in the reign of Phocas; who wrote to the Latin Bishop in the common A. D. 604, and acknowledged his supremacy over all other ecclesiastics of the realm. This private recognition was followed by an imperial decree in the common A. D. 606, and in two years after, as before

(1) Ezek. xx. 35.

(2) Dan. vii. 11, 26.

(3) Dan. xi. 38, 39.

mentioned, a pillar was erected commemorative of the event, with the date of A. D. 608, inscribed upon it. This may have been only the date of the erection of the pillar. If the common era were the true one, it would be a remarkable coincidence, that the *secular* Babylonish power under Nebuchadnezzar commenced its career of prevailing against Judah, the saints' people, B. C. 608 and 9 months; and that a pillar bearing the same date after Christ should memorialize the institution of the *Spiritual* Babylonish power under the "strange god," who should signalize his career by making war against the saints themselves, and in prevailing against them. But the coincidence vanishes when we come to understand that the common A. D. 606 is 609 years from the birth of Christ. The coincidence, therefore, is really between the first of Nebuchadnezzar and the common A. D. 606. Is it not safe then to select for the beginning of the period which is to end at the coming of the Ancient of Days, the common A. D. 606? The analogy pointed out would favor it; the date of the Phocian decree confirm it. My conviction is that the judgment upon Babylon will be *announced* as about to sit; and that the Ancient of Days and the saints will meet "in the air" and among the clouds,¹ in the common A. D. 1866, or 1260 years from A. D. 606.

At the end of this period, then, the saints are delivered. The papacy, with all the power it can stir up, cannot make successful war upon them any more; we must not, however, conclude from this that the Latino-Babylonian confederacy will be immediately dissolved, and powerless. It has power to make war after the resurrection, though not successfully; for it is written of it, "Power was given to him (the Beast representing the confederacy) *ποιεσαι, poiēsai*, to practise *forty and two months*," or 1260 years. These must therefore end at the termination of the seven times of Babylon's existence; and constitute the period indicated in Dan. xii. 7, which is marked by the concentration of the power of the Twelve Tribes.

Taking the resurrection, then, at A. D. 1866, there will be an interval between that event and the beginning of Micah's forty years A. D. 1872, of six years. Is the Russo-Gogian Autocracy broken by the Stone-power before or after the end of this six-year period? I should answer, *Before it*. Again; Is it broken to pieces before or after the resurrection of the saints? It is most likely *after it*; for speaking of the destruction of the Clay Power; that is, of a power that "ladeth itself with thick clay," by gathering unto it all nations, and heaping unto it all people, and thus accumulating what does not belong to it; Habakkuk says to its chief, "Shall they not rise up *תָּרִם, pēthā*, in the twinkling of an eye that shall bite thee, and awake that shall vex thee? . . . For the Stone shall cry out of the wall, and the beam out of the timber shall answer it. . . . For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea. . . . Jehovah is in his holy palace; he silent all the earth before him." This is evidently a prediction of the resurrection of the power that is to destroy the Clay-dominion. The Clay-power stands unconsciously waiting for this in the Holy Land and City. The saints gathered unto Christ in the air will be witnesses of its prostration as Israel were of Pharaoh's, without drawing a sword. All the glory of this will be due to the Ancient of Days, with whom none cooperate in the infliction of the first disaster upon the enemy, which is by pestilence, mutual slaughter, hail, and thunder-bolts, from heaven. This cripples, but does not finally destroy the dominion. It is as a Moscow to Napoleon, which required repeated blows for the destruction of his power. Christ and the holy ones descend from the clouds for the purpose of grinding the shattered fragments of the Russo-Gogian Image to powder. The Lion-man, the Bear, and the Leopard, or the gold, the silver, and the brass, must have their dominion taken away. These are borderers upon the Holy Land, and will demand the immediate attention of the Stone and Beam out of the tim

ber; "who shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall Israel be delivered from the Assyrian, when he cometh into the land, and when he treadeth within their borders."¹ It would seem that the taking of the saints up into the air will be to separate them from those who are to be the objects of divine indignation; and to place them above the falling artillery of the clouds. For these reasons and others that might be adduced, it may be concluded that the resurrection will precede the overthrow of the Russian hosts upon the mountains of Israel.

But the holy ones raised from the dead, and Jerusalem and the Holy Land delivered, by A. D. 1866, which is also the ending of the 1335 years, "the Lord Jehovah (in Greek *Jesus*) is in his holy palace," and for a time "all the earth is silent before him," and trembling in expectation of judgment. At this crisis, He is as "an Ensign upon the mountains;" and the tranquillity of the epoch is "as dry heat impending lightning, as a cloud of dew in the sultriness of harvest." It will then be said of Jerusalem, "*The Lord is there.*" The remnant of Judah in the land for *the seven months ensuing* the fall of Gog on the mountains of Israel will be occupied in burying the dead, and cleansing its surface of the slain.² The destruction of Pharaoh and his host, which, with the plagues of Egypt, were well known to all that generation, did not cause the nations to confederate and to rush upon Moses and his people to swallow them up; nor did it forty years after deter the seven nations of Canaan from combining to preserve their country from conquest by Israel. It is true that when, in addition to this, they heard that the Lord dried up the waters of Jordan, and that the two Amorite powers east of that river had been exterminated, "their hearts melted, neither was their spirit in them any more;" nevertheless, the kings assembled their armies and contended for five years in numerous battles against Israel. Though melted with fear, they found no chance of escape but in resistance. Extermination was decreed against them. Death without resistance or with it was their only alternative; they accepted the latter, and perished sword in hand by the armies of Israel.

After the same type will it be with the seven strong Latin Kingdoms of the Babylonian dominion after the fall of the Czar and his hosts, the Pharaoh of modern times. Micah says, "Their ears shall be deaf." Whatever news may greet them from the Holy Land, will have no more effect upon the powers than Jehovah's message to Pharaoh. They are to be dashed in pieces as a potter's vessel; submission or resistance, the result will be the same. Fair warning, however, will be given, that Israel and their friends who, believing in the bursting forth of impending vengeance, may desire to escape it, may separate themselves from those who determine to resist. "I will be still, saith the Lord; yet in my dwelling-place I will be without fear." "This is subsequently to A. D. 1866—an awful pause between the treading of the Edom and Jehoshaphat winepress, and the Lord's roaring out of Zion, and uttering his voice from Jerusalem."³

In the silence of this truce of God, what is the great movement of the time? The question may be answered in the words of Isaiah, that the Lord having beaten off the enemy from the channel of the river (Euphrates) to the stream of Egypt, (the Nile,) it shall come to pass that *the great trumpet shall then be blown*, and the Israelites shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.⁴ Another prophet says, "The Lord God shall blow the trumpet," when he shall be seen over Israel.⁵ This is the period referred to in the "memorial of blowing of trumpets" on the first day of the seventh month under the Law.⁶ "Two trumpets will be blown. By the blowing of the first the princes, heads of

¹ Mic. v. 6.

⁴ Isai. xxvii. 12; xvii. 3.

² Ezek. xxxix. 11-16.

⁵ Zech. ix. 14.

³ Joel iii. 16.

⁶ Lev. xxiii. 24.

the thousands of Israel, called the holy ones, are gathered unto the Lord; and when the second is also blown, all Israel's hosts will begin to assemble towards the dwelling-place of their King.¹

The trumpet to be blown by the Anointed One of Jehovah, styled the Lord God, is a *proclamation to the world*, to which it is announced by some of the remaining third part of Judah which escapes the calamities attendant upon the invasion of their land by the Russo-Gogian armies, and their overthrow. As it is written, "I will send מרחם, *maišem*, of those that escape to the nations, to Tarshish, Pul, and Lud, מִשְׁכַּי קֶשֶׁת, *mōshkai kēshēlū*, sounders of truth;* to Tubal and Javan, the coasts far off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations."² "The Lord gives the word; great is the company of those that publish it."³

This company is apocalyptically represented as an "angel flying in the midst of the (Babylonian) heaven;" and the truth they sound out about the fame and glory of the Lord is styled "a good message of the age," *εὐαγγέλιον αἰώνιον, euaggeliōn aiōnion*, pertaining to the age. It commands the nations to transfer their allegiance to God, under penalty of the judgment in case of refusal. Its words are, "Fear God, and give glory to him: *for the hour of his judgment is come*;" and to Israel scattered in all the Kingdom of Babylon, and in its capital especially, the proclamation saith, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."⁴

The sounding of this proclamation will cause a general movement among the Jews, who will be allured by it, and prepare to leave the lands of their captivity. "I will *allure* her, saith the Lord, and bring her into the wilderness, and speak friendly to her heart."⁵ As to the Latino-Babylonian powers of Europe, they will be stirred up to war by the proclamation. In the Apocalypse they are styled, the Beast, the

(1) Numb. x. 1-7.

(2) Isai. lxvi. 19.

(3) Psal. lxxviii. 11.

(4) Rev. xiv. 6, 7; xviii. 4.

(5) Hos. ii. 14; Ezek. xx. 35.

* Translators of Isaiah have been considerably at a loss what to do with *mōshkai kēshēlū*. The first word some have thought should be rendered *Meshech*, called *Moschi* by the Greeks, as a proper name; seeing it is associated with Tubal as in other places. Boothroyd has so rendered it, and Lowth is inclined to it, as appears from his notes; but in the text he renders the phrase "who draw the bow," in common with the English Version. But though it cannot be denied that the words may be literally rendered thus, this rendering certainly does not apply in this place. "Who draw the bow" is not at all more characteristic of Tarshish, Pul, and Lud, than of Tubal and Javan, of whom it is not affirmed. They all drew the bow in battle when the prophet wrote; and Tarshish at the present time is more famous for gunpowder and cannon-balls than for bows and arrows.

The literal sense of the words cannot, therefore, be the proper one in this place. I have rendered it "*sounders of truth*," which is in agreement with what is affirmed of those sent, saying, "And they shall declare my glory (or sound the truths) among the nations."

Mōshkai comes from *māshākū*, to draw: *māshākū haz-zera* signifies literally to draw the seed, or figuratively to sow; because the seed is drawn out from the bag to be scattered. Also the phrase *māshākū hy-yōvāil*, literally to draw the trumpet. This expresses the real action in sounding a trumpet before the blast is given; hence the figurative word for *māshākū* here is to sound; that is, it signifies "to sound" by implication.

The word *kēshēlū* literally signifies a bow: but the bending of the tongue in speech is likened to a bow in Scripture, as, "they bend their tongue like a bow for lies." It may also be bent like a bow for truth. In process of time the last letter of the word called *Thav* was regarded as a radical, and changed into another called *Teth*, being written without the points, *k-sh-t* instead of *k-sh-š*: hence the Chaldee *kush-tā* for the Hebrew *kāsh-tā*, pronounced *kūsh-tā*, "to shoot with a bow."

The words *kēshēlū* and *kōshet*, then, may be taken as the same. By turning to Gesenius under the last word it will be found to signify both a bow, and truth. Hence, *mōshkai kēshēlū* are drawers of truth. They are sent to draw the great trumpet of the Lord God, the sound of which is the declaration of his glory among the nations that had not previously heard of his fame nor seen his glory. Drawers of truth, then, are sounders or proclaimers of truth, apocalyptically styled, *euangelion aiōnion*, "the good message pertaining to the age."

False Prophet, and the Kings of the earth; of whom it is said, "they and their armies, gathered together to make war against the Lamb, and against his army." When this war actually breaks out, the contest will be between the Jews as the Lord's army, and the armies of the Babylonian kings; and is styled, "the war of the Great-day of God Almighty." The period of its continuance is the day during which "the judgment sits upon Daniel's fourth beast;" and the result of which is, the "thrones are cast down," and their kingdoms become Jehovah's and his Christ's. When this is consummated the seven times of the Kingdom of Men will be fully exhausted. The time allotted to the blowing of the great trumpet will be, I doubt not, several years. There will be much to accomplish among the nations which do not belong to the Latino-Greek Babylonian dominion. Jehovah did not send Israel against the Canaanites till forty years after the fall of Pharaoh; and although it will not be so long as this, I have reason to believe, that the war between the Jews and the Papal Powers will not begin until several years after the smiting of the Russo-Gogian Image, or at least till A. D. 1882.

The great trumpet to be blown announces that "the *hour* of God's judgment is come;" and in the apostrophe upon the fate of Babylon it is said, "in *one hour* is thy judgment come." Now, in that judgment, not only Rome, but the Papacy, or False Prophet-power, the imperial Beast that sustains it, and the Papal Governments and nations are judged. The time therefore in judging, or executing vengeance upon the one, is the period of judgment for them all. At that crisis they will all be confederates in arms against Christ and his armies; for it is written concerning the papal powers, represented by the Ten Horns, or Ten Toes of the Russo-Gogian Image, "they shall receive power as kings *one hour* with the Beast," or Little Horn with the Eyes and Mouth. "These have one mind, and shall give their power and strength to the beast." "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled." "These shall make war with the Lamb." Therefore, John says, "I saw the beast and the kings of the earth, and their armies gathered together to make war against him and against his army." "But the Lamb shall overcome them:" for "the beast was taken, and with him the false prophet, and cast alive into the lake of fire; and the remnant were slain with the sword of the King of kings and Lord of lords,"² that is, *by Israel*, as shown elsewhere.

Now the use of the words *hour* and *one hour*, in these places, is not without precise signification. They are not used vaguely or indefinitely. They are figurative of an exact number of solar years, which number is *the twelfth of a time*. Bible days are twelve hours long; so that an hour is the twelfth part of a day-time. If the time be an *συναιρος*, *eniatos*, that which returns upon itself, with another twelfth termed a *month*, then an hour signifies only *thirty days*, being diminished by the greater term, as in Rev. ix. 15; but if it stand absolutely, that is, with no other sign to qualify it, it signifies *thirty years*, or the twelfth of a time of 360 years. While touching upon this point, I may remark that *half an hour* is used apocalyptically as significative of years in the saying, "there was silence in the heaven about the space of half an hour;" that is, between the opening of the Seventh Seal and the casting fire upon the earth—a *period of fourteen years*, being "about the space," but not quite "half an hour," which is *fifteen years*. The meaning of the saying is, "*There was peace among the rulers for fourteen years*," or from A. D. 323 to 337, as may be seen by reference to Gibbon's Decline and Fall of the Roman Empire.

Thirty years, then, being the duration of an hour in these places, the confederacy of the papal powers will continue thirty years, during which judgment is being

(1) Rev. xix. 19; xvii. 14.

(2) Rev. xvii. and xix.

executed upon them by the people of the holy ones, who torment them with all the calamities of war. 'This thirty years' war is the grinding of the shattered elements of the Image to powder by the Stone, and ending with the annihilation of Babylon at the expiration of its 2520 years, necessarily begins A. D. 1882.

But besides the 2300 years, the seventy heptades of 490 years, and the two periods of 1260 years each, there are other two periods that yet remain to be explained. These are one of 1290 years, and another of 1335 years. The former period relates to the desolation of the Holy Land and its desolator; the latter, to the resurrection of the Holy Ones, of whom the prophet had the assurance of being one.

The 1290 years are noted in the eleventh verse of the twelfth chapter; which, however, as it stands in the English version, cannot possibly be understood. From this the reader would suppose that the 1290 years should be calculated from the taking away of the daily; that is, from the suppression of sacrifice when the Roman power destroyed Jerusalem, A. D. 72: but in that case, "*that determined*" should then have begun to be poured out upon the desolator, which every one knows was not the fact.

The proper rendering of this text is, "*And after the time the daily shall be removed, even for to set up an abomination making desolate a thousand two hundred and ninety days.*" The time referred to in this place, is the Seventy Heptades of 490 years; "after" the lapse of this time, "the evening-morning sacrifice," or תמיד, *tamid*, should be removed. But, how long would it be after the end of this time ere the daily should be removed? The answer to this question was one of the times and seasons which the Father had put in his own power;¹ therefore, Jesus said, "Of that day and hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father. Take ye heed, watch and pray: for *ye know not when the time is.*"² This he said to his apostles; but since then "the day and hour" have passed away; and we know that Judah's tribulation, characterized by the removal of the daily, the casting down of the foundation of its sanctuary and the law, and the destruction of their commonwealth, occurred A. D. 72.

Now, the daily was removed for "the overspreading of abominations until the consummation, and that determined should be poured upon the desolator."³ One of these abominations was to prevail for upwards of twelve hundred years, and to be found in desolating possession of the land at the end of 1290. As every one knows, this desolator of the Holy Land thus far is the Ottoman Power, a "time-of-the-end" representative of the long-prevailing "abomination." The 1290 were to end when the time came to pour out upon the desolator; it is evident, therefore, they could not begin A. D. 72. The text does not require that they should; and the passage last quoted shows that they were to end *at the period of pouring out* upon the desolator; that is, when the 1290 years should end, the pouring out of that determined upon the Ottoman should begin. It is well known that there has been a notable pouring out of calamities upon this power from A. D. 1820 to the present time. But the end is not immediately; for the pouring out period is to continue "*until the consummation,*" which is marked by the initiation of the restitution of Israel's power. If the Ottoman were demolished in a month, there would still be an outpouring in reserve for the desolator in actual occupation of Jerusalem at the advent of the Ancient of Days. This will be the power constituted of the Greeks and Latins under the Autocrat of all the Russias, as before explained. His will be the last *régime* of the desolating abomination; and when the judgments of the Sixth Vial, which dry up the Euphratean Power,⁴ are exhausted, the desolation of Jerusalem and the Holy Land will terminate in the helpless annihilation of their Gentile destroyers, both Muscovite and Turk.

(1) Acts i. 7. (2) Mark xiii. 32. (3) Dan. ix. 27. (4) Rev. xvi. 12.

CALENDAR

OF THE

SEVEN TIMES OF BABYLON AND JUDAH.

Annos Mundi.	Before Christ.	
3460	626	Nine months before this date the celebrated passover from which Ezekiel dates his thirtieth year was held in the 18th of Josiah, king of Judah's reign. Henceforth Jehovah punishes Israel <i>seven times</i> , or 2520 years, for their sins.
3478	608	The 4th of Jehoiakim, and 1st of Nebuchadnezzar's reign. The subjection of the nations to his <i>régime</i> for 70 years begins. Also the Seven Times of the kingdom of Babylon, during the greater part of which it is the Tree-Stump banded with Iron and Brass.
3479	607	A representation is made to Nebuchadnezzar in a dream of the destruction of the Babylonian dominion by the Kingdom of God in the Latter Days.
3529	557	The 1st of Belshatzar's reign. It is shown to Daniel that the power of the Kingdom of God for the consumption and destruction of the Babylonish empire will be manifested through the Son of Man, the Holy Ones, and their people, at the end of 1260 years.
3532	554	The 3d of Belshatzar. It is revealed to Daniel that sacrifice should be abolished, the temple again destroyed, the law suppressed, and Judah and the Holy Land trodden under foot 2300 years by the fourth Babylonian régime more especially; and which should be afterwards overthrown by Judah's Commander-in-Chief.
3548	538	The end of Nebuchadnezzar's dynasty. The 1st of Darius the Mede. It is revealed to Daniel what should come to pass in relation to the Son of Man during the last seven years of the first 490 years of the 2300 evening-morning; and before the abolition of Mosaic sacrifice, the precise time of which, called " <i>the day and hour</i> ," is not revealed.
3551	535	The 3d year of Cyrus, or first of his sole reign. The characteristic features of the 2300 years that remain over from the fall of the Persian administration are revealed to the prophet. Also the central points of the Eastern Question radiating into the expulsion of the Gentiles from the Holy Land, the deliverance of Judah, and the restoration of Israel's power, after the 2300 years are ended. Cyrus makes proclamation for the rebuilding of the temple. Daniel dies.
3571	515	The 2d of Darius the Persian. He issues a decree enforcing that of Cyrus. Seventy years from the burning of the temple in the 19th of Nebuchadnezzar's reign.
3576	511	The sixth of Darius, being 70 years from the 23d of Nebuchadnezzar, when 745 persons were carried captive to Babylon. The building of the temple finished.
3619	467	The 7th of Artaxerxes, who issues a decree this year for the restoration of the Commonwealth of Judah.

Anno Mendl.	Before Christ.	
3632	454	The 20th of Artaxerxes. Issues a second decree authorizing the building of the waste places and the walls of Jerusalem. <i>Commencement of the Seventy Heptades, and of the 2800 years.</i>
3755	331	Darius Codomannus slain. End of the Silver Régime of the Babylonian Image, the Bear and the Ram dynasties, 20½ years and 9 months from the fall of Belshatzar. Alexander the Great reigns. The Tree-Stump banded with Brass.
3743	323	Alexander dies. The notable horn of the Goat, the kingdom of Grecia's first and mighty king, broken while he stands up, or without defeat.
3775	311	"Four kingdoms stand up out of the Goat-nation," represented by its four horns, and by the Four Heads of the Leopard. This is styled in Maccabees, " <i>The Era of the Greeks.</i> "
3919	167	Two years before the death of Antiochus Epiphanes. The Era of the Asmoneans.
3926	160	Judas Maccabeus dies. End of Ezekiel's 430 years, being the length of time from the burning of the temple by the Chaldeans.
4021	65	The empire of the Seleucidae, or Kings of the North, annexed to Rome. The Tree-Stump banded with Iron. An observer in Judca at this crisis sees the Little Horn coming up out of the Northern Horn of the Goat, and waxing great against the east.
4049	37	Antigonus, the last of the Asmonean Kings of Judca, put to death ignominiously by the Romans at the instance of Herod, whom they had set up as King of the Jews. The Little Horn waxes great against the glory of the land.
4056	30	Egypt, the Kingdom of the South, annexed to the Roman empire. The Little Horn is now "exceeding great," and stands upon the Babylonian earth the unrivalled "King that does according to his will."
4086	0	ANNUS DOMINI. The Prince Royal of Judca is born in Bethlehem six months after John the Baptist, Herod the Idumean having reigned thirty-seven years.
4089	3	Nine months after this date Herod dies, having reigned 40 years. Archelaus succeeds him. <i>The Vulgar Era begins.</i>
4114	28	John the Baptist is 28 years and 9 months old. The sixty-ninth of the seventy heptades ends at this date. John proclaims the speedy appearing of the King of Israel, saying, ἤγγικε ἡ βασιλεία τῶν οὐρανῶν, ἔγγικε ἡ βασιλεία τῶν οὐρανῶν, <i>the royal dignity of the heavens has approached</i> ; "I come immersing in water that he may be made manifest to Israel."
4116	30	Jesus being immersed of John, on coming up out of the Jordau is anointed from heaven with the Holy Spirit; and proclaimed by the Father before the assembled multitude as His Son, in whom he is well pleased. The Prince being thus manifested, the sceptre soon departs from Judca.
4117	31	Nine months after this date John is imprisoned. Henceforth Jesus preaches the Gospel of the Kingdom, assisted by his disciples.
4122	35	Pontius Pilate the Roman Governor of Judca. <i>The sceptre gone</i> ; the Jews protesting that they had " <i>no other king than Caesar.</i> " Three months after the commencement of this year we arrive at the month Nisan, on the 14th of which is the Passover. The 490 years of the Seventy Heptades end on this day. The Little Horn of the Goat magnifies itself against the Prince Royal at the instigation of the rulers of the Jews. He is tried, condemned, and crucified — נֶאֱרָךְ וְנֶאֱרָךְ wē-ain lo — <i>but nothing in him is found</i> ; that is, he is without fault, as Pilate declared. Judca's rebellion is perfected by this condemnation of the innocent; by whose death sin-offerings are made complete;

Anno Mundi.	After Christ.	
		a covering is provided for iniquity ; and righteousness brought in for the ages. During the past seven years the Abrahamic, a new and better covenant than the Mosiac, has been confirmed ; and by the death of its representative testator, or mediator, made of force, and dedicated with his blood : whereupon many are caused by their intelligence in these things to desist from sacrifice and oblation, which are offered according to the law.
		On the third day the King of Israel rises from the dead, God giving assurance thereby that he shall rule the world in righteousness.
		On the forty-third day he ascends to heaven, to remain there until the time comes to solve the great Eastern Question by his presence.
		Fifty days after the passover the Gospel of the Kingdom is proclaimed by the Apostles in the name of Jesus as the King of Israel.
4128	42	Hitherto the Gospel of the Kingdom had been published to none but Jews only ; but about this time Peter visits the Gentiles, and invites them to become heirs of its glory and honor with them, and upon the same terms.
4158	72	The Gospel of the Kingdom having been preached to every creature under the Babylonian heaven, and the measure of Judah's fathers being filled up by the iniquity of their children, the end of their commonwealth is come. The abomination of desolation, spoken of by Daniel the prophet, stands in the holy place. It reduces the city and temple to ashes, puts an end to the sacrifices, destroys the people of the Holy Ones, and casts down the truth as it is in Moses to the ground.
4413	324	CONSTANTINOPLE becomes the imperial residence of the Little Horn of the Goat. Its Senate continues to reside in Rome.
4484	395	The Latino-Greek Babylonian empire finally divided into eastern and western limbs. Dacia, Macedonia, Thrace, Anatolia, Syria, and Egypt, from the Lower Danube to the confines of Persia, and Ethiopia, constitute " <i>The East</i> ;" while Noricum, Pannonia, and Dalmatia ; Italy, Africa, Gaul, Spain, and Britain, form " <i>The West</i> ." Constantinople the capital of the East ; and Rome, of the West.
4565	476	The Senate in Rome at the instance of the Emperor of the West decrees an epistle to the Emperor of the East, in which it requests for itself and the people that the seat of universal empire be transferred from Rome to Constantiuople. The petition is granted. Augustulus resigns the purple ; and the imperial office becomes extinct, and so continues for 324 years.
4619	530	The Holy Land desolated from A. D. 529 to 532 by war between the Persians and the Little Horn of the Goat. Here begin the 1290 and the 1335 years. Justinian begins to reign A. D. 527, and is enthroned thirty-eight years.
4695	606	The Little Horn of the Goat acknowledges the Bishop of Rome as the spiritual overseer of the whole empire. Recognized as "a god upon earth," he is constituted the Universal Eyes, or Seer of the Babylonian dominion. The 1260 years of his prevailing begin at this date
4889	800	The Imperial Office revived in the west by Charlemagne and the Pope. The new power constitutes the Holy Germano-Roman dominion, represented on Daniel's fourth beast by a Little Horn inset with Eyes like the eyes of a man, and a Mouth speaking great things. The ecclesiastical is the formative element or germ of this symbol.
5909	1820	The Sixth Vial, or that determined, begins to be poured out upon the desolator of the Holy Land. The 1290 years end.
5929	1840	Time of the end begins. The King of the South pushes at the Little Horn of the Goat. True Era 1843.
5932	1841	Six months added give the end of the 2300 years, answering to the True Era 1845 and 3 months.

Anno Mundi.	After Christ.	
5942	1853	The French, or Frog-Power, makes the Holy Shrines in Jerusalem a cause of difficulty among the emperors and kings of the Babylonian world. An unclean spirit, therefore, goes forth from the Little Horn of the Goat's mouth to the King of the North against whom he declares war. The King of the North stirs up his whole empire, and advances against him with a multitude of forces.
5943	1854	THE EASTERN QUESTION. " <i>The Sign of the Son of Man in the heaven</i> " of Babylon, indicative of his coming as a thief. England, France, and Turkey belligerent against Russia and Greece. Austria balancing between the parties, but sure eventually to side with Russia. A general war inevitable.
5955	1866	End of the 1335 years. Egypt, Palestine, and Jerusalem overspread with a Russo-Gogian abomination of desolation answering to Nebuchadnezzar's Image; while Edom, Moab, and part of Ammon swarm with the forces of the Anglo-Tarshish Lion of the east and north. Thus the forces of "the whole habitable" of Babylon are gathered "in the Valley of Decision." The 1260 years of papal prevalence is at an end. The Ancient of Days comes: the Holy Ones awake from the dust of the earth; they meet him in the clouds, and prepare to take the dominion under the whole Babylonian heaven.
5961	1872	Some time between this and 1866 the armies of the Russo-Gogian Confederacy and of the Anglo-Tarshish power, meet with a terrible overthrow at Bozrah in Edom. The destruction extends thence to the Holy City and overspreads the land of Israel; so that but a sixth part of the Russo-Gogian host escapes annihilation. The Image-Confederacy is shattered by the Stone. Its fragments remain to be reduced to the fineness of dust and the lightness of the chaff of the summer threshing-floors. After the image is smitten the Great Trumpet is blown by the Lord God. Israelites of the surviving third part of Judah found in the land after "the great slaughter in the land of Edom" are sent to their brethren and the nations, proclaiming impending judgment upon the Babylonian West, and inviting them to "Fear God and give glory to him." Micah's 40 years begin at this date. A movement is commenced among the Israelites towards the Wilderness of the peoples, where they are enlightened, purified from the rebellious, and prepared for settlement in the Holy Land as Jehovah's First-Born of the nations.
5971	1882	The hour of judgment upon the Babylonian powers initiated. During the blowing of the great trumpet, the Beast, the False Prophet, and their kings—the fragmental parts of the Image-Confederacy—have been preparing war. The war of the great day of God Almighty begins.
5982	1893	Three months after this date, Judah's seven times terminate at the passover, 2520 years having elapsed from Josiah's. Rome utterly burned with fire by the Lord God who judgeth her during the hour of judgment, and before the conquest of the Babylonian Kings.
6000	1911	End of Micah's 40 years. Also of the hour of judgment, or Thirty Years' War between Israel and the Powers. The Beast and False-prophet dominions annihilated, and the Ten-born thrones cast down, their kingdoms having become Jehovah's and his Anointed's. Babylon's seven times of 2520 years expire. Its dominion no longer in being, the place thereof being occupied by the Kingdom of God, now "a great mountain filling the whole earth." Israel has rest from war, and live again in Jehovah's sight, the Twelve Tribes being finally established as one Kingdom in the Holy Land.
7000	2911	End of the "season and time," or Millennium. Revolt of nations. The rebellion suppressed. The wicked exterminated from the earth. Death abolished. Every curse ceases. The constitution of the Kingdom of God changed to adapt it to the improved condition of the world. "All things new."