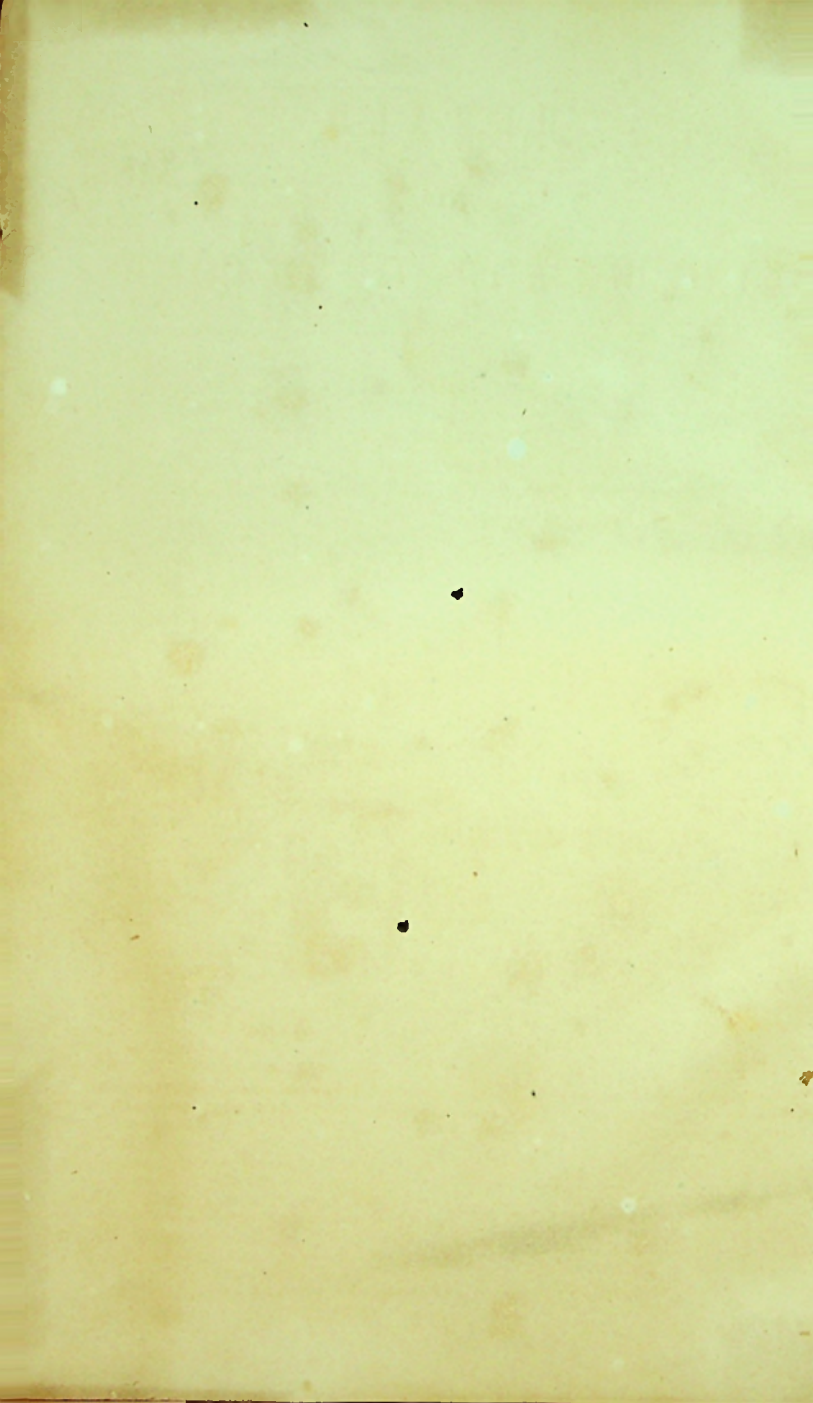


HERALD OF  
THE KINGDOM  
& AGE TO COME

VOL. III  
Vol. 3

226  
THOM.



*John Woodruff*

HERALD .

344

OF THE

KINGDOM AND AGE TO COME:

A PERIODICAL

DEVOTED TO THE INTERPRETATION

OF

“The Law and the Testimony,”

AND TO THE DEFENCE OF

“The Faith once delivered to the Saints.”

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BY JOHN THOMAS, M. D.

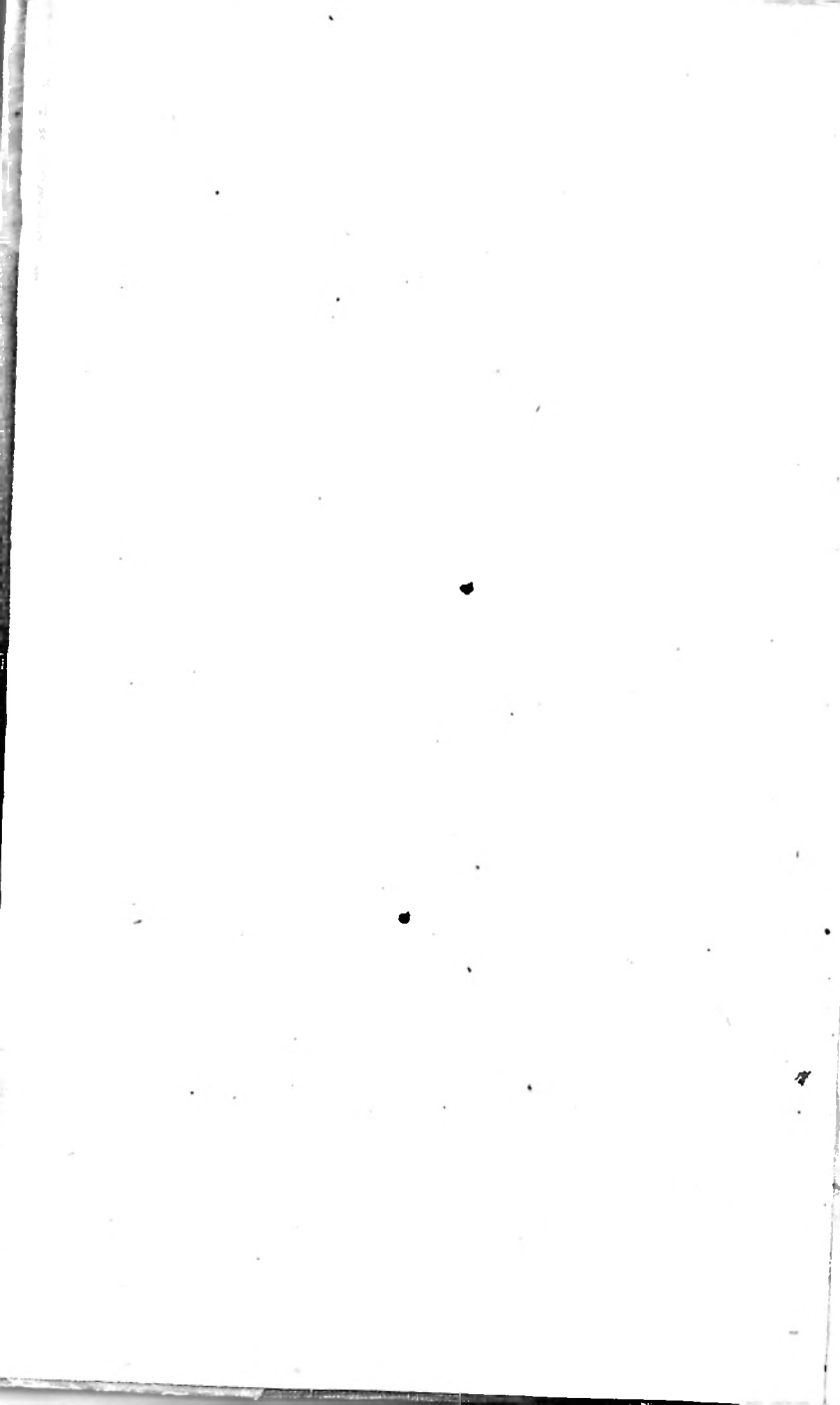
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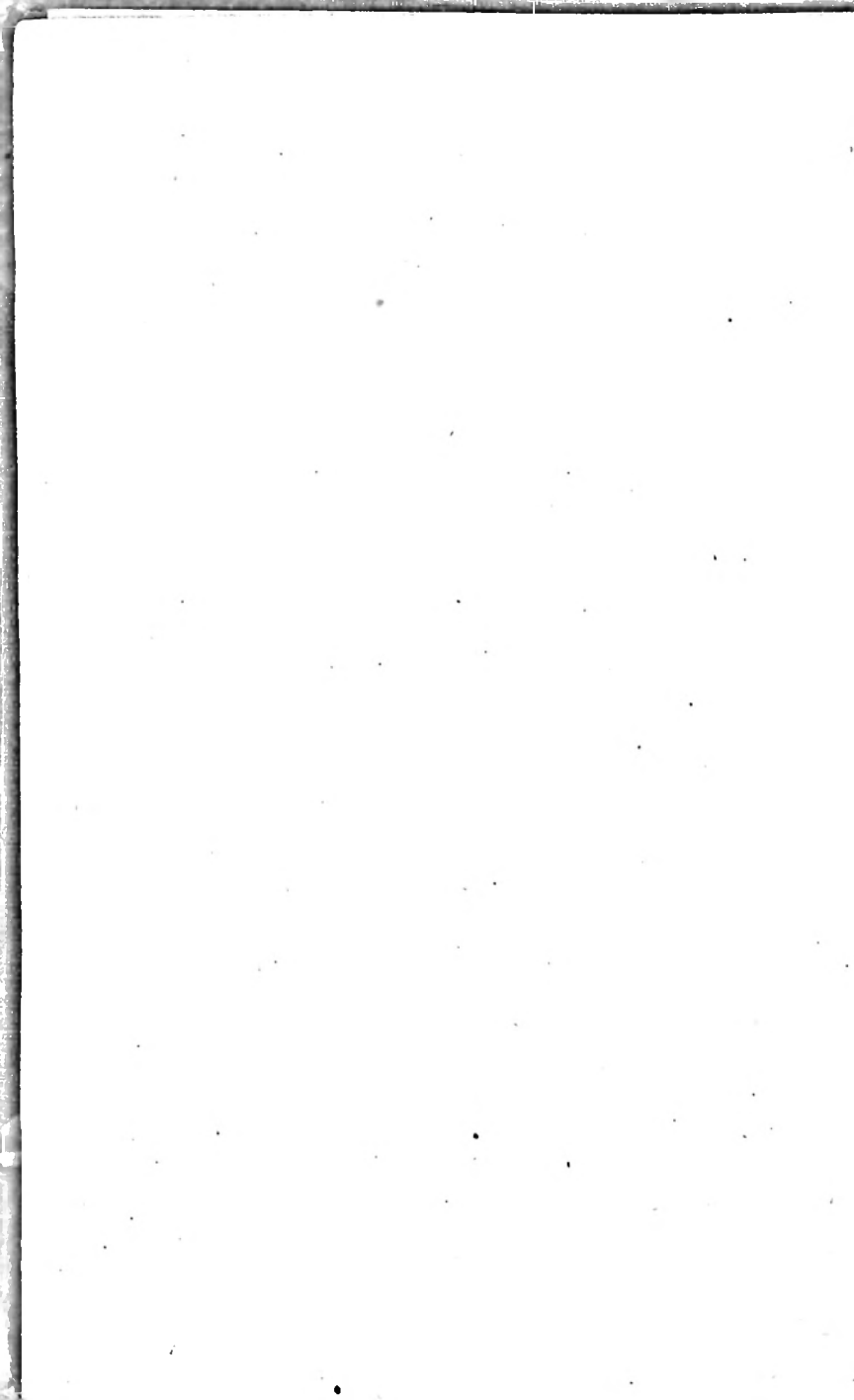
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John Thomas, Ed.]

NEW YORK, JANUARY, 1853.

[Vol. 3. No. 1.

### JEWISH OBJECTIONS TO JESUS CONSIDERED.

In *The Occident*, an Israelitish periodical, there is a series of letters written by a Mr. Dias, the maternal grandfather of Miss Grace Aguilar, a distinguished daughter of Israel, against the authenticity and infallibility of the New Testament, and against the claims of Jesus of Nazareth to the Messiahship. In one of his epistles he remarks: "Until the Jews admit the divine authority of the New Testament, *nothing* can be urged from it for their conversion; for in controversies, neither party can, with the least shadow of reason, make use of any authority which is not admitted, or granted by the other. A Mohammedan might as consistently urge the authority of the Koran for the conviction of the Christian, as a Christian make use of or urge *anything* from the New Testament for the conviction of the Jew." Though there is some truth in this, it is not free from fallacy. Mr. Dias says—"Nothing can be urged from it." He might as well object, that nothing can be urged for the conviction of a modern Chinese of the existence of Alfred the Great, and of his right to the throne of England, until he admitted the divine authority of the testimony of those who had seen Alfred, and who chronicled the events of his life and reign. The narratives known by the names of Matthew, Mark, Luke, and John, are evidently worthy of all reception as authentic history; and rest upon at least as good a foundation as any other history extant, that of Moses not excepted. Whatever argument can be adduced to prove the genuineness of the facts reported in Moses' writing, is equally available to prove the authenticity of the facts concerning Jesus as related in the four testimonies, call them by whatever name you will. The Old and New Testament stand or fall together, as far as what is called the "external

evidence" is concerned, a less amount of which would seem to be necessary to establish the historical accuracy of the New, seeing that it is so much more modern or nearer our own times in its details, than the Old. It is too late in the day for our Jewish friends to call in question the validity of the New Testament history. It is quite competent for them to dispute its *doctrine*; but to deny its facts is to convict themselves of illiteracy and unreasonableness, for there is no contrary testimony extant, calculated to cast a shadow of doubt upon the facts and events narrated in either the Old or New writings of the Jews.

Mr. Benjamin Dias and others labor unnecessarily to set aside the authority of Councils in the settling of the canon of the New Testament. The *Christian* receives nothing upon their authority, though Catholics and Protestants may. The oracles of God, styled the Old Testament, were committed to Judah, from whom we received them; the Jewish writings of the New, were received by the apostolic congregations of believers from sources satisfactory to them, and carefully preserved and handed down to the times of Huss, Wickliffe, and Luther, by those "who kept the commandments of God, and had the testimony of Jesus Christ,"<sup>a</sup> called the Two Witnesses. They had the testimony, and preserved it from destruction and mutilation by both pagans and papists. The genuine Christian accepts it from them, as modern Israelites receive the book of the Law and the Prophets from their co-religionists of past ages. Papists and their Councils in all times are the enemies of the Old and New scriptures, which they have ever sought to suppress and mutilate. Hence their decrees in favor of the canonicalness of the scripture books, is the

extorted approving testimony of the adversary, extorted by the influence of the Witnesses, in whose presence they dared not venture to do contrary.

The New Testament, then, being genuine history—and, in a Christian's esteem, divine doctrine too—no further confession need be required of a Jew in the controversy between him and the Nazarenes. If he deny so much as this, there can be no discussion with him on the claims of Jesus to the Messiahship; for it is tantamount to denying that Jesus ever existed at all; for, with the exception of the testimony of Josephus, their own historian of the destruction of Jerusalem, which some of them affect to doubt, there is none extant to prove the existence of Jesus, save the testimony of contemporaries, many of them once bitter enemies, but converted into his warmest friends and adherents, by the power of the evidence current before their eyes. If the Jew admit the existence of Jesus, the genealogies of Matthew and Luke taken from his own scriptures, the miracles Jesus exhibited, his crucifixion, and resurrection, he admits no more than what thousands of Jews believed in the days of Pilate without admitting the Messiahship of Jesus or embracing the faith. These were undeniable things. Even the resurrection was believed; for the rulers bribed the soldiers to lie into doubtfulness.

But, the grounds upon which Jews found their objections to Jesus as their king, differ in the first century and in the nineteenth. Annas, Caiaphas, and their brethren would not acknowledge Jesus, because they perceived that if he ascended the throne of David they would have no share in the government, as promotion to the honor and glory of the kingdom was predicated by Him on righteousness, which, he declared, they did not possess: for he said, "Blessed are the poor in spirit: for theirs is the kingdom of the heavens. Blessed are the meek: for they shall inherit the land. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are they who are persecuted for righteousness' sake: for the kingdom of the heavens is theirs. Rejoice, and be exceeding glad: for great is your reward in the heavens." "They which be first shall be last, and the last shall be first." Had Jesus been a man of like disposition with themselves, they would doubtless, if they had deemed it safe, have been willing to co-operate with Him in re-establishing the throne of David. But he was not. He announced the glory, honor, incorruptibility, and life of the kingdom to the poor. He consorted with publicans and sinners; while the self-righteous respectables of the age he turned over to the judgment of Hinnoom's

Vale. Hence it was a class enmity that grew up against him, arising, indeed, out of the natural enmity of the human mind to the things which be of God, and fostered and matured by the pride of life, which rejoices in wealth, and power, and a vain show.

But the circumstances of the Jewish people now and for ages past, no longer admit of objection to Jesus, because of his humble, afflicted, and poverty-stricken condition, as contrasted with the nobility of the nation. Rulers and people have been trodden into the dust. The ignorant, superstitious, and cruel Gentiles have trampled them like mire in the streets. They are "a people scattered and peeled," humbled, persecuted, and, in most countries, miserably poor. The despised Nazarene, though fed and clothed by the contributions of his friends, and without any certain habitation, or place to rest his head, was not so miserable, so enduringly wretched, as his countrymen in that same Jerusalem where he was put to death. A fraternity of woe has been established for ages between the Jews and Him who claims to be their King. Hence, the national fortunes being changed, the case is changed. An objection to him now is, in the words of Mr. Isaac Leeser, that "an only son of God could not exist by any possibility. We reject the idea," says he, "of God's parting with any part of himself to constitute a personage to whom the name of *his son* could with any propriety be applied. We do not recognize any division in the Godhead." This objection has grown out of the crude and vain speculations of Athanasius. But the New Testament nowhere teaches a division of the *ro eavov*, *to Thcion*, or Divine Nature. Paul taught "one Lord," that is, Jesus Christ; and "one God," who is "the Father of all, above all, through all, and in all:" so that he styles him, "the Father of our Lord Jesus the Messiah," and the Father of the children, both Jews and Gentiles, whom he gives to Jesus to be his brethren. He dwelt in Jesus by his Holy Spirit, as he will hereafter dwell in all his brethren, that he may be all things in all. He did not "part with any part of himself" in the begetting of Jesus, any more than in the begetting of Adam, who is styled "Son of God," as well as Jesus. The difference between Adam and Jesus in the origin of their humanity is, that God formed Adam by his Spirit out of the dust, while he formed Jesus by the same Spirit out of the substance of David's daughter, who is styled in the Psalms, *Jehovah's handmaid*, and her offspring, "*the Son of thine handmaid*,"<sup>b</sup> which is equivalent to "Son of God." He is Son of God also by



his begetting from death to life as His first-born from the dead; as it is written in the second psalm, "Yehovah akmar aly, Beni ahtah ani hyym yetiditikal"—"Jehovah hath said to me, My Son thou art; I this day have begotten thee;" i. e., the day of his resurrection. The particles of the Greek New Testament rendered as they ought to be, make the expressions of Paul concerning Jesus in perfect harmony with what is affirmed concerning the Lord Jesus in all passages of the Old Testament. Hence, the Jewish objection to Jesus derived from Athanasian foolishness, is as baseless as its origin. The New Testament and the Old altogether agree as to the nature of the relationship subsisting between Jehovah and his Messiah, as the Father and the Son.

Another objection to Jesus being the Messiah is founded likewise on Gentile ignorance and unbelief of Moses and the Prophets. The writings of these personages are almost entirely disregarded by professors of Christianity, and but little understood even by those who profess to study them. They are treated as mere Jewish annals—once prophecies, but now fulfilled in Jesus, and consequently a mere matter of history; to use the words of a certain divine esteemed "great" by people unlearned in the word, a sort of "old Jewish almanac!" Hence, professors of Gentilism say, that "the New Testament is their only and sufficient rule of faith and practice." This is tantamount to saying, that "all the prophecies concerning the Messiah are fulfilled in Jesus, and therefore recorded in the New Testament;" for if this be not the case, then there are things to be believed concerning the Messiah which are not there, and the New Testament is not the sufficient rule of faith. Assuming, however, that the Gentile notion is a true statement in relation to Jesus, it is taken as a ground of objection to his claims as King of the Jews and Redeemer of Israel. "We," say the Jews to the Gentiles, "agree with you, that there is but one personal advent of the Christ. Jesus appeared once in our country; and his biography has been sketched by four of his contemporaries, which, you say, is a record of all that need be expected to happen in regard to him upon earth. Now this being so, with what we know is actually on record in the holy prophets, concerning the office and character of Messiah, and which no one will pretend to say has ever been fulfilled in, by, or through Jesus, we cannot recognize in him the personage of whom Moses did write in the law." "Only prove to us that all the prophecies concerning the Messiah were fulfilled in Jesus," says Mr. Benjamin Dias; "the Jews will then be converted; for they require nothing else."

If the assailants be professors of Gentilism, who deny the second personal appearing of Jesus, the restoration of Israel, and the establishment of David's throne and kingdom in the Holy Land, this position of the Jews is impregnable. All things spoken concerning the Messiah by the prophets were not fulfilled in Jesus; yet he says, that all things spoken there must be fulfilled. The truth is, that comparatively few things spoken there were fulfilled in him. The Messiah's mission is prophetic, sacrificial, sacerdotal, military, regal, and imperial. Jesus came as a prophet, suffered as a sacrifice; and now performs the functions of a High Priest in the Most Holy, but to those only who believe the gospel and are united to his name. He has yet to appear as High Priest of the Twelve Tribes, as a conquering hero, reigning king of Israel and Emperor of the world. But more of this anon.

EDITOR.

## MEDIATORSHIP.

BY THE EDITOR.

"THE LAW" is a term applied in the Scriptures to that system of things enjoined by Jehovah upon the Twelve Tribes of Israel through Moses. "The Law was given through Moses,"<sup>a</sup> and hence it is styled "*the Law of Moses*;" not because it originated from him as the French code did from Napoleon, or certain laws of Greece from Draco and Solon; but because it was transmitted through him as the medium of communication between the Lord of the Universe and the descendants of Abraham in the chosen line of Isaac and Jacob, whom He surnamed Israel, of whom He condescended to become the King. "He gave them a fiery law,"<sup>b</sup> which he caused to be delivered to Moses for promulgation. He did not leave his throne in the light to commune with Moses in his own proper person; for no man shall see Him and live;<sup>c</sup> but he imparted his will to the angels of his presence, "who do his commandments, hearkening unto the voice of his word;" and these, as faithful ministers of his pleasure,<sup>d</sup> handed to Moses his high, and holy, and just decrees, with all the sanctions of Sinai recorded in "the Book." Thus "the law was ordained by angels in the hands of a Mediator,"<sup>e</sup> who was Moses, occupying middle ground between Israel and their King. Terrified with the thunder-tones in which the Decalogue was delivered, which made even Moses quake with fear, they besought Jehovah to speak to them only through the medium of their brother. In making this request they proposed a

<sup>a</sup> John i. 17. <sup>b</sup> Dent. xxxiii. 2. <sup>c</sup> Exodus xxxviii. 20; 1 Tim. vi. 16. <sup>d</sup> Ps. ciii. 20, 21. <sup>e</sup> Gal. iii. 19.

*Mediatorship*, and suggested the appointment of Moses to the office. They had acknowledged themselves Jehovah's nation, and now they wished that the communication between them should be through an intermediate person with whom they could confer without terror. The proposal pleased Jehovah, who said "they had well spoken what they had spoken," and their request was consequently complied with. From this time the Mediatorship became an ordinance in Israel. Moses was the first that held the office, in which he officiated as a priest, prophet, legislator and king. After the nation was planted in Canaan, the high priests acted in the character of mediators, being Jehovah's supreme magistrates over the people, for the pontificate was always above the kingly office, though many of the kings treated the high priests with indignity. Moses was the only complete representative of a mediator that has yet appeared in Israel. He was Jehovah's representative in all his relations to the nation. David and Solomon shared the mediatorship with Zadoc the high priest, but it was only as kingly, not priestly and legislative, representatives of Jehovah. They were mediatorial administrators of Moses' law; and representative men in the offices they sustained—Jehovah's representatives, individually representative in their historical outlines of the mediator like unto Moses, who shall hereafter appear as king in Jeshurun.

No other nation besides Israel has received a law "ordained in the hand of a mediator." The constitutions and laws of the nations have been given to them by evil men who have subdued them; or by men no holier, whom they may have chosen to rule over them. Hence their organizations are evil, and the spirit which actuates them, satanic. The supreme power is one, and the people is another, and there is no mediator—"no days-man betwixt them that might lay his hand upon them both." Their laws and institutions being human, purely so, or rather devilish, they have no intercourse with God; for if they spoke to him and he should answer, seeing that they have no mediator, they would be as terror-stricken as Israel of old, and cry out, "Let not God speak with us, lest we die!" Never did a people before hear the voice of God speaking out of the midst of the fire and live; nor besides Israel has any nation heard him speak at all. Jehovah speaks only to Israel, in Israel, and through them; and if the nations are addressed, it is through the mediation of the tribes; for what Moses was to them, so are they to the world at large.

Mediation being an Israelitish institution, and there being no other between Jehovah and the population of the earth; and it being

admitted that no man can come to God save through a mediator approved of Him; it follows, that both individuals and nations can obtain access to "the throne of the Majesty in the heavens" only through the mediation which pertains to Israel. Now this mediation is in no way practicable on the old basis, that is, through the Mosaic law. Obviously so; because according to that law there is no acceptance except through sacrifice offered in Jerusalem by the priesthood of Levi. So long as Jerusalem is trodden under foot of the Gentiles, this is impossible; Israel therefore, like the rest of the nations, although they trust in Moses, is as destitute of mediation as though the mediatorship pertained to the Chinese and not to them. If blindness had not happened to them, they would certainly see this; for it is written in Moses, "*Cursed is every one that continueth not in all things written in the book of the law to do them.*" But what one thing, not to mention all things, do they observe in the letter or spirit of it that is written therein? They practice circumcision. But that is not of the law; yet by the practice they become debtors to do the whole law. By offending in the least they are guilty of the whole; for Moses curses every Israelite who continueth not in all. Cursed, then, are they of Moses in whom they trust; yet were they ever so willing to obey him, they are circumstantially prevented. The Turks possess their holy city and land, and by the sword are prepared to suppress every attempt to re-establish the Mosaic commonwealth. Alas for Israel! They are "without a king, without a prince, without a sacrifice, without an image, without an ephod, and without teraphim,"<sup>1</sup> and the king, prince, sacrifice, image of the invisible God, they will not receive! But, if Israel's case is forlorn, that of the nations is worse; for while Israel refuses Him who speaks from the right hand of God, the Gentiles, who profess to acknowledge him, pay no regard to what he says. Redemption awaits Israel; but anger and wrath, and sore distress, to all the world besides. How shall this trouble be eschewed?

Escape there is none save for those who obey the truth. The door is not yet shut. "He that believes and is baptized shall be saved;" but mark the words which follow—"He that believes not shall be condemned." What is that thing which when not believed brings condemnation to a man? The context answers this question in two words—"THE GOSPEL."<sup>2</sup> So that you see, you may even be baptized, or rather immersed, but if you believe not "the gospel," you cannot be saved. That gospel announces to every

<sup>1</sup> Hos. iii., 4. <sup>2</sup> Dup. xli., 1, & Mark xvi., 15, 16; Rom. i., 16.

man, both Jew and Gentile who believes it, access to Jehovah and his restored kingdom through his son Jesus, on his accession to the mediatorship in Israel. The law of Moses was ordained by angels in the hand of a mediator. But that law as originally ordained has been impaired by the inmanifestation of some of its antitypes; and being therefore no longer an exact representation of the knowledge of the truth, and incompatible with the nature of things as modified by the appearance of the prophet like unto Moses,—it needs to be amended. This emendation is ordained by Jehovah in the hand of a mediator, as well as the original promulgation of the law. Moses received it from the angels as the ministers of God; but Jesus, who is greater than Moses, "being a son over his own house," in which Moses was only a servant,<sup>i</sup> receives the amended law direct from Jehovah; for says God, "I will put my words in his mouth; and he shall speak unto them (Israel) all that I shall command him: and whosoever will not hearken to my words which he shall speak in my name, I will require it of him." Angels brought the words of God to Sinai; and there delivered them to Moses for him to speak to Israel; but the Holy Spirit, in the form of a dove, descended from before the throne, and abode on Jesus. He needed no angels to tell him what to speak, for the Father dwelt in Him by his spirit, and moved his tongue to utterance. "The Father is in Me. I speak not of myself; the Father dwelling in me doth the works." Though that Spirit forsook him when he yielded up his life upon the cross,<sup>j</sup> it was only till he rose again by its life-imparting energy.<sup>k</sup> The fullness of the Godhead now dwelleth bodily in him; and of that "fullness have we all," says an apostle, "received, even gift for the sake of gift—*χαρις ὑπὲρ χάριτος*—*charin anti charitos*."<sup>l</sup> When he shall depart from "holy ground," to revisit the arena of suffering and reproach, angels will escort him to his kingdom, full of Jehovah's words of truth and mercy to his people; for "he shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but He will be the hope of his people, and the strength of the children of Israel. So shall they know that He is the Lord their God dwelling in Zion his holy mountain: Jerusalem shall then be holy, and strangers shall pass through her no more."<sup>m</sup>

Thus will he utter his archangel voice from Zion, amid the echoes of Jehovah's trumpet sending forth its blasts as on Sinai in the days of old. That trump will awake the

dead.<sup>n</sup> And where will be his foes? Though gathered together to battle against Jerusalem a mighty host, of what account will they be, when the crashing thunder of that dead-awakening shout, rattling through the flaming heavens, shall boom upon their ears? Madness will seize upon them, and upon their horses blindness and astonishment. The burden of Jerusalem will be heavy upon them, and a cup of trembling to them all.<sup>o</sup> But drink it to the dregs they must; for their wickedness will be great.<sup>p</sup> Jehovah's first interview with his nation at Sinai was attended by a terrific demonstration preceded by the overthrow of Israel's enemies. Under the sanction of this display of power and glory he presented Moses to the people as his representative over them. But the time is not very remote, when the crisis that is now forming will necessitate a second interview between Jehovah and the Tribes. They have to be delivered from those that hate them; and to be impressed with a spirit of prompt obedience and submission to the Moses-like prophet, who is to be the mediatorial representative of Jehovah in their midst for a thousand years to come.) Nothing short of a Sinaitic demonstration will accomplish this; for Israel is as stiff-necked a people to-day as thirty-four centuries ago. The battle of Armageddon and the war which it inducts, with all the attendant manifestations of power and great glory, will inaugurate, with all-subduing majesty, Jehovah's king in Zion, the hill of His holiness. The mediatorship will then have reappeared in Israel under the new covenant, dedicated upwards of eighteen centuries before by the blood of the Mediator, who speaks the words commanded of the Father in sending forth the amended law from Zion, and the word of Jehovah from Jerusalem; not to Israel only, but to the residue of men who then seek after the Lord, and to all the nations called by his name.<sup>r</sup> Great, glorious, and free, will Israel then be in the midst of enlightened, obedient, and happy nations. The Kingdom of God, for which Jesus taught his apostle to pray, will have come to Zion, and his Father's will performed on earth as it is in heaven. As the woman's seed he will have bruised the serpent's head, and have delivered his brethren from evil, because the kingdom is his, the power and the glory for ever, amen.

Thus then will the amended law be ordained by Jehovah in the hand of Jesus, the Mediator of the New Covenant,—even the law initiated by Moses for a single nation; but perfected and adapted to a consociation of all nations, by the prophet like unto him,

<sup>i</sup> Heb. iii. 5, 6. <sup>j</sup> Matt. xxvii. 46, 50; Luke xxiii. 46. <sup>k</sup> Rom. viii. 11. <sup>l</sup> Col. ii. 9; John i. 16. <sup>m</sup> Joel iii. 16, 17.

<sup>n</sup> 1 Thes. iv. 6; <sup>o</sup> Eph. i. 7, 8. <sup>p</sup> Zech. xii. 1-7; <sup>q</sup> Isalah ii. 3. <sup>r</sup> Acts xv. 17.

the future king and lord of all the earth,<sup>5</sup> When that which is perfect hath come, the ordering of things terrestrial will have obtained the permanency of a thousand years, as exhibited in the following descending series:—

#### JEHOVAH,

Lord of the boundless universe ;  
dwelling in unapproachable light :  
whom no man hath seen, or can see and live :

#### JESUS,

Jehovah's High Priest and King over all the  
Earth on David's Throne in Zion :

#### THE SAINTS,

Associates with Jesus in the enlightenment  
and government of the world :

#### LEVITICAL PRIESTHOOD,

Priests to Israel and the Gentiles who come  
up to worship Jehovah at the Temple in  
Jerusalem :

#### TWELVE TRIBES OF ISRAEL,

The Kingdom of God, or Jehovah's First  
Born of the many nations constituted His  
sons in Abraham, their federal paternal  
chief :

#### THE NATIONS,

The Inheritance of Jehovah's king to the  
ends of the earth.

#### "THE ANGELICAL SOCIETY."\*

And now, the better to understand "Romanism as it is," let us look at the way in which it expends its pecuniary resources in places where it is free from the control of protestantism, and the restraints of the general spirit of the age. In the Chinese missions, Perrocheau, vicar apostolic of Su-tchuen, under date September 4th, 1848, writes to the conductors of the society for the propagation of the faith at Rome, in the following terms :

"In spite of the obstacles which the mandarins throw in the way of the conversion of the infidels, we have received as catechumens 1,280 neophytes, and baptized 888 adults in the year. God be praised. But our *angelical society* it is which gives us the greatest consolation. The number of the children of the infidels baptized in danger of death continues constantly to increase ; this year it amounts to 84,416, about two-thirds of whom, already in possession of unutterable felicity,

will love and praise God eternally. The more we receive aid from Europe, the more will this work extend its benefits. We have opened in several cities, small shops where Christian (catholic) physicians gratuitously *distribute pills* for young persons who are sick, and generously give attentions of all kinds to the children brought to them. This work produces marvelous effects, causes a very large number to be baptized, and singularly pleases the heathen. In order to explain the prodigious success of our angelical work, you must be informed that all China is covered with poor persons, reduced to the last degree of wretchedness, and burdened with numerous families. Their children lack everything : no food, no clothes, almost no shelter. The mothers die of hunger and cold ; the infants they support perish with them. It is these nurses which give an abundant harvest to our baptizers, who seek those poor wretches in preference to others, accost them with kind words, testify a warm interest in their young families, *give pills*, and sometimes add alms ; they are therefore regarded as angels descended from heaven, and are easily allowed to baptize the perishing little ones. Some of our physicians have often effected wonderful cures, and though their skill is small, enjoy extraordinary repute. Hippocrates was not lauded so much. Sponges are here unknown. We fell upon the idea of getting some from Macao, as more convenient than cotton for baptizing. The pagans admire these sponges, and regard them as an infallible remedy. They are delighted at seeing the foreheads of their sick children laved with so marvelous an instrument. We hope that next year the number of our baptized infants will reach a hundred thousand ; by-and-by it may amount to two hundred thousand a year, if you send us good support. In no other part of the world can your money achieve the salvation of so many souls. After the conversion of China, which contains more than three hundred millions of inhabitants, you may compute the multitude of little Chinese which every year ascend to heaven. In Europe, perhaps, surprise will be felt at so great a disposal of pills in China. But the astonishment will cease as soon as it is known that the Chinese have a taste for medicine just as Europeans have for tea and coffee."

Lamentable superstition ! Children sent direct to heaven by baptism procured by pills ! Such is sacramentalism in its full growth. Such maudlin and degrading formalism to be represented as the religion of the Saviour of the world : and to be substituted here and in all protestant lands for the vital practical faith of Cranmer, Leighton, Jeremy Taylor, Barrow, Locke, and Howard ! How little do these Romish fatuities differ

\* Zech. xiv., 9.

\* A Society for the transformation of the "Immortal souls" of babies into "guardian angels" in Sky-kingdoms.—Editor.

from fetishism! A venerated pill, and a miraculous sponge, as means of effecting Christian conversions! Other resources of the same unworthy kind are employed. Thus in the missions of Tong-King, the Romish bishop and vicar apostolic, Retord, after reporting the baptisms, during the year 1849, of 9,649 infants of the infidels, states as among the causes of this success the following:—

“A collection is made, and a small capital acquired. This capital is employed in trade, or laid out in the purchase of a piece of land. With the income we purchase boards to make coffins, and religious and funeral tokens; then, when the children of the pagans die, the society gives them a solemn interment, with music, and a drum and a troop of little children of both sexes who follow the procession. The heathens are ravished with this pomp; so that when one of their children falls sick, they, of their own accord, intreat us to go and baptize it. There is in the mission at present a great zeal for this work; but to sustain this ardor, I must get many books, images, and chaplets made. All the objects of the kind you have sent me are used for the purpose. But they are not enough. I am getting made here many chaplets for this purpose. Nevertheless, we shall never reach the number of baptisms in China, for the people here are very fond of their children.”

The dumb show of a funeral parade a means of conversion! A drum and fife beating up for infant recruits in the army of Christ! Images in place of the primer! Chaplets over a tomb instead of the word of the living God in the heart! Yet only comparative success; for the parents “love their children” and, hence it would seem, are anxious to save them from this parade and mummery. And in China the saved souls are so numerous because parents do not love their children! In other words, they care not what becomes of them; and therefore let them fall into the hands of the Romanists. No matter, being in those hands, and being baptized by those hands, they pass at once from earth to heaven! This is sacramentalism in all its destructiveness. No! there is no qualification in the absurdity. Witness the words which follow, and which proceeded from another missionary bishop and vicar apostolic, “Miche, bishop of Dansare:”—

“When on the point of separating from these savages, I perceived a woman carelessly stretched on a mat, and near her lay an infant which was at her breast. This poor creature, about a year old, was nothing but skin and bone. A part of its body, devoured by scrofula, was a prey to putrefaction, and exhaled a fetid odor. I told the mother that I could do her child good, and begged her to take it

into her arms. Then I baptized that poor little one, of its tribe the first-born for heaven. May that child, predestined for celestial bliss, when once in possession of eternal happiness, intercede with Jesus Christ in favor of his countrymen, and become the guardian angel of his nation!”

This poor, wretched, dying child “the guardian angel of his nation!” Well, he might be as fit and render services as good as many others who hold the same post in the Romish hierarchy of heaven. St. George, the guardian angel of England, should be worshipped blindfold, if he is to have worshippers at all. In this particular of guardian angels we find that pagan element which so largely enters into Romanism; and both pervades and pollutes the whole system. Repeatedly does it present itself in the instructions offered to the people in the works which lie before us. In the catechism, entitled *Dotrina Cristiana breve*, originally composed by Bellarmin at the command of Clement VIII., and in 1839 newly edited and published at Rome, in answer to the question, “Do you not fly for refuge to the other saints besides Mary?” this reply is given by the scholar, “I fly for aid to all the saints, and especially to the saints of my own name, and to my guardian angel.”—*Journal of Sacred Literature*, pp. 23-25.

The writer of the above thinks it is a lamentable superstition that sends children direct to heaven by baptism procured by pills. And so it is. It is a blasphemous superstition that sends ghosts, adult or juvenile, to heaven, direct or indirect, by baptism or rhanthism procured in any way. But paidorhantist protestants admit the validity of such baptisms, and would not repeat them; for the Romish, they say, is a true church, only corrupt. Its ordinances are therefore valid. If this were denied, it would play havoc with the christianity of the Reformers; for Luther, Melancthon, Calvin, Knox, &c., had no other than Romish baptisms to constitute them baptized. The baptism being esteemed valid, what boots it how it is procured? Whether “by pills,” or by indoctrinating the parents with superstitious notions about infant-soul-damnation to the flames of hell? The procuration is a mere question of relative absurdity. Pill-procuration, and funeral drum-and-fife parade, are harmless absurdities; and quite as rational an introduction of infant ghosts to the spirit-world as any protestant invention extant. Romanists will not admit unrhantized infants to funeral honors, and sepulture in consecrated ground; neither will the Church of England Protestants; and both classes believe in the angelization of their “Immortal Souls!” The Chinese have faith in the pills, because they sometimes

cure, but none in the religion; the "outside barbarians" think everything of this; and thereby convict themselves of less sagacity than the Celestials, *in re Superstition versus Common Sense*. Before ignorant pagans are consigned to eternal torment without one ray of hope, let intelligent professors of the faiths of Antichrist's dominion, styled "Christendom" by misnomer, ask themselves how they can possibly escape.

What stupid ideas mankind have got into their heads about angels! Angels made out of infant ghosts! And the process, too, of angel manufacture, how thaumaturgical and instantaneous! The following is the receipt:—Let a priest or clergyman take a pagan or outside barbarian of eight days old, and then, dipping his hand, or a sponge, or a piece of cotton, into water, shake or squeeze the same over the face, and sign its forehead with the sign of a cross, repeating the words, "I baptize thee, &c." After this, it may be pill-poisoned, cast into the Tiber, Thames, or Ganges, &c., or disposed of in any other way resulting in the separating of soul and body, and its immaterial spirit regenerated by the holy water, will fly on the down of an angel's wing to glory, and expand into an angel there! And this is "the true faith of a Christian," which qualifies for a seat in the orthodox Parliament of Britain, made up of papists, protestants, and infidels, of all shades of delinquency, to the exclusion of the more rational and conscientious sons of Israel. O, Gentilism, by whatever name expressed, how long shalt thou hoodwink the nations, and belatter the wise and prudent with thy filthy rags! That thy destruction may soon come as a whirlwind from the east, be the effectual and fervent prayer of all who love the truth, and hate hypocrisy and sin.

EDITOR.

#### THE EARTH THE FUTURE DWELLING-PLACE OF THE REDEEMED.

BY R. S. CANDLISH, D. D.

"Let it be well remembered and considered, that the only hope connected with the future world, which Abraham had, was bound up in the promise that he was himself personally to inherit the land. When he went out, at the call of God, not knowing whither he went, it was upon the faith of his receiving an inheritance. When he came into Canaan, he was expressly told that this was the country destined to be his inheritance. But he was also informed that while his descendants, four hundred years after, would possess the land, he was to have

no inheritance in it on this side of the grave. 'He was to go to his fathers in peace, and be buried in a good old age.' (Ch. xv., 15.) Still he had the outstanding promise that he himself personally was to inherit the land. He believed, and continued to believe, the promise. But he learned to interpret it as a promise to be fulfilled, not in the life that now is, but in the life that is to come. For he knew that though he was to die before he obtained possession of the land,—and so far God might seem to fail in fulfilling the promise, on the faith of which he had called him out of Charran,—still that God was able to raise him from the dead, and to fulfill the promise in the resurrection state, or, in other words, in the world to come. He acquiesced in that arrangement. He was reconciled to it. He reposed in it. He would willingly consent to the postponement of the promise, so that he should have his inheritance in the new heavens and new earth wherein dwelleth righteousness, rather than in this earthly Canaan, as it now subsists, where, at the very best, all is vanity.

"Still, let it be observed, it is the promise of that very earthly Canaan which alone is the foundation of Abraham's hope for eternity. There is no trace, no hint, in all the patriarch's history, of any other promise whatever, relating to the world to come. It is scarcely possible to entertain a doubt on this point. What Abraham was taught to expect was the inheritance of the very soil on which he trod, for so many long years of pilgrimage, as a mere stranger and sojourner. It was to be his at last.

"Nor was it to belong to him in any remote and indirect sense merely,—and as he might be held to be represented by a nation that after all never got full and absolute possession of it. For the Israelites, at the best, were but tenants in the land—tenants at will upon their good behavior, as God expressly testifies, using the very expression: 'The land is mine; for ye are strangers and sojourners with me.' (Lev. xxv., 23.) It was to himself personally that the land was to be given as an inheritance—to himself, as an individual believer, and as it were in his own right. That very land was to be his inheritance. But when? Not in this state of being, in which man is himself mortal, and the ground is cursed for man's sake. But in that other state of being, in which this mortal has put on immortality, and the face of the earth is renewed.<sup>a</sup>

<sup>a</sup> There is confusion of ideas in Dr. Candler's mind here. The curse is not removed until a thousand years after Abraham and the righteous have put on immortality. "The state of being," or the present, is scripturally contrasted with "that other state of being" which obtains in the Millennium, or world to come.—*Editor Her. of K.*

"Yes! it is when death is swallowed up in victory—it is when the dead in Christ are raised—it is when this globe, already baptized with water, has undergone its final baptism of fire—it is then that the patriarch is to possess that land.<sup>b</sup> And then at last in the possession of it,—being himself raised incorruptible, and receiving his portion in the renovated earth—receiving it, moreover, for an everlasting inheritance,—then is he to reap the reward of all his work of faith, and labor of love, and patience of hope here below, in God's open acknowledgement of him as a son, and therefore an heir—an heir of God and joint-heir with Christ,—as well as in the full enjoyment of God throughout the ages of eternity.

"Such, as it would seem, was Abraham's high and heavenly hope—a hope heavenly, in one sense, as having respect to the world to come—the heavenly or resurrection state; but yet, in another sense, having a substantial local habitation in the new earth, in which, as well as in the new heavens, righteousness is to dwell.

"And now, does not this hope give a peculiar and precious meaning to Abraham's determination that Sarah shall not be buried in a strange, or in a hired, or even in a lent or gifted tomb, but in a sepulchre, most strictly and absolutely his own. He is taking infestment in his inheritance. It belongs not to him living. But it belongs to him, and to his, when dead. While he is alive in this world, he has no interest in the land, but to walk in it as a stranger and pilgrim—to 'walk before God, and be perfect.' But death gives to him, and to his, a title to it; and he will vindicate that title for his dead. Living, he can but use it as the strange country of his pilgrimage; but when dead, he claims all proprietor's right in it, and his kindred dust is entitled to repose in it as a home."

#### A WORD FITLY SPOKEN.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."—*Proverbs.*

DEAR BROTHER,—May I be permitted, through you, to express a few thoughts to our fellow-believers of the glorious gospel of salvation.

<sup>b</sup> This is an error. The globe is not to be baptized with fire at the appearing of Christ, though the punishments are—that is, with a baptism of fiery indignation manifested through war, pestilence, desolation, and famine. The "final baptism of fire" is at the epoch of the removal of the curse, and the destruction of the devil, who shall have been previously bound for a thousand years.—*Editor Her. of K.*

<sup>c</sup> A new heavens and a new earth is a phrase signifying a new civil, ecclesiastical, and spiritual constitution of Israel and the nations. It continues 1,000 years, and is then succeeded by another which is unchangeable.—*Editor Her. of K.*

The close of one year and the commencement of another, are generally regarded by persons of every class with some feeling of interest. The children of this world mark the season according to their different dispositions—the gay with increased gaiety, the devout with increased devotion; shall we then, the children of light, suffer such a period to pass unnoticed, we to whom every year is fraught with things of the deepest interest seeing that our relationship is not merely with such things as are "passing away," but that we are so closely allied with the invisible and eternal? The past year, to many of us, has been one of *trial* and of *change*. Some dear ones have been hidden from our eyes in the dark cold grave—some have been stricken, but not unto death: yet we are called upon to give thanks alike for those who are fallen asleep in Jesus, and for such of us as are yet spared to improve the talents wherewith we are entrusted. Doubtless, the future year will bring its individual trials and sorrows, but may we not look for something more? The death-like calm that has, for some time, seemed to hush the vast sea of nations, cannot be expected to last much longer. Peace may smile on the opening year, but is it not a false and a fleeting smile? May we not, ere its close, see the sword unsheathed wherewith the Lord will subdue all things unto himself? Will not the storm have begun which must rage in unremitting fury, till every high thing shall be uprooted and extinguished that exalts itself in opposition to Jehovah? In view of these probabilities, doth it not become such as are enlightened with the knowledge of God, to look to their own position? "Blessed is he that watcheth, and keepeth his garments".—much need have we to wrap them tightly about us when we see the storm clouds gathering in the distance. "Look to yourselves that ye lose not those things which ye have wrought, but that ye receive a full reward," seems a word in season to all the saints of God. "The time is short," so that we all need to do *at once* whatever we can to improve our talents, thus increasing our honors. What we can do for the truth should be done now, lest the time pass by and find us in the position of "the unprofitable servant." I would, dear brother, say to all who are in Christ Jesus, let us not, for lack of exertion, run the risk of losing that bright destiny which awaits the faithful. And, truly, what a destiny is ours! To be exalted to the high places of the earth—to take our part as princely potentates in the grand and universal empire of David's Son and Lord, which is soon to supersede the pigny and unstable governments now existent. "Behold I come quick-

ly," saith our unseen and beloved Lord. Do not our hearts respond, "Even so come, Lord Jesus?" Blessed, thrice blessed, the heart whose breathings are thus in unison with the Lord's own mind and will. But, dear brother, I greatly fear that all who believe and know the truth cannot thus "look for, and haste unto the coming of the day of God." I speak of such as profess to believe the *one true* gospel, yet have not obeyed it. Their conduct is to me perfectly incomprehensible. If they believe it to be the truth, wherefore linger in obedience? We cannot address them in the words of Elijah, "How long halt ye between two opinions?" seeing their *opinion* is, *decidedly*, that the gospel of the kingdom is the *one* gospel, concerning which an apostle saith, "If we or an *angel* from *heaven* preach any *other* gospel, let him be accursed!" They acknowledge, also, that the baptism into the name of Jesus of one who believes this gospel, is the only way to obtain remission of sins. In opinion they hesitate not to express themselves on the Lord's side, but wherefore enlist they not under the banner of our salvation? We may, indeed, say to them as Ananias to Paul, "Why tarry? Arise and be baptized, and wash away your sins, invoking the name of the Lord." Believers of the glorious gospel of God, yet disobedient thereto! Is it so light a matter to rest under the condemnation of the Most High? Are ye so in love with your sins that ye remain content therein? Wherefore do ye not hasten to put on Christ Jesus? Groveling, indeed, would ye think the beggar clad in filthy rags who would refuse to change them for clean and wholesome clothing, and behold what a garment is suffering to lie neglected by you, even that name which is above every name, with all its attributes and privileges! Ye know that He comes to take vengeance on them that OBEY not the *Gospel*, and yet do ye linger from day to day, and month to month, yea some even from year to year, *knowing* but not *doing*. What sort of love for the Lord Jesus is shown in remaining disunited from him? Is the sense of reconciliation with God, and the answer of a good conscience so small a boon? Oh, surely the closing year may see an end to such delay! Surely many weeks of the new one may not pass ere all who believe the truth may be found clothed with it! I am sure that you, dear brother, who labor so much in the Lord, would join in the above words of expostulation to the apparently faint-hearted and lukewarm, and I feel convinced that you and all our brethren and sisters in the Lord would rejoice to see an end to such unaccountable conduct. In conclusion, I desire to say to all who are in Christ Jesus

—Let us continually rejoice in the Lord —let us see that we *abide* in Him, "for we are made partakers of Christ if we hold fast the confidence and the *rejoicing* of the *hope* firm unto the end." Scattered we may be, and are, even to the four winds of heaven, but our hearts are one in Him, and whether our lot be cast in the crowded scenes of civilized life or in the new and enterprising regions of the south and the far west, we know that it is our own fault if our path be not "as the shining light which shineth more and more unto the perfect day." And to you, dear brother, in congratulating you on having been the means of usefulness to so many, allow me to express my earnest prayer and desire, that you may be the honored instrument of adding more jewels to the diadem of your Lord, so that they may be to you a joy in the day of His appearing. You have much to contend with and many trials, but "He that now goeth forth and weepeth bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him." Trusting that you and all of us called to be saints, may, in the storm that is about to burst, be hidden in the hollow of Jehovah's hand, until He again shall "make the storm a calm, so that the waves thereof be still," and that then we may enter abundantly into the joy of our Lord.

I remain, yours in Christ Jesus,  
ARISTOBULUS.

ENGLAND, Dec. 10, 1852.

#### OUR FUTURE POST-OFFICE.

MOTT HAVEN, WESTCHESTER, NEW YORK.

MOTT HAVEN is a suburb of New York city at the termini of the Third and Fourth Avenues, and divided from Manhattan Island (the whole of which is subject to that municipality) by the Harlem River. It is about eight miles from the City Hall, which can be traversed by omnibus to Harlem bridge, less than a mile distant from the village; or by rail every half-hour from the city station on the Bowery. An hour and a half is about the time occupied in going to and from the city to Mott Haven, which is quite a pleasant locality on the New York and New Haven Railroad.

It is at this suburban village that I have found a domicile, where it is my present intention to reside, if spared, until the Lord comes, which, from the signs of the times, cannot be a very distant event. When "at home," then, as the phrase is, I am at *Cottage-street, Mott Haven, Westchester, New York*. After the receipt of this number of the Herald, all letters and papers for the editor must be sent *post-paid* to that address.



They are no longer to be sent to 234 Wooster-street, which is six miles off, but to Mott Haven as above. Owing to the cheap, frequent, and rapid communication established by omnibus and rail with the city, I shall be enabled, when at home, to co-operate with the friends of the Kingdom's gospel there. Though few and feeble as yet, they have deemed it a duty and privilege to do what is possible in bringing the word before the public. To accomplish this they have taken a hall, and announced their purpose in the city papers to their fellow-citizens in the following words:—

"ISRAEL'S HOPE, OR THE KINGDOM AND AGE TO COME.—Chelsea Hall, 186 West Eighteenth-street, will be opened on Lord's day, December 19, for the weekly exposition of this great subject, and as a place of worship for those who believe therein. The mornings will be occupied from half-past ten to half-past twelve in scripture reading and interpretation, "breaking of bread," and prayers; the afternoons, from three till five, in the exhibition of "the things of the Kingdom of God, and the Name of Jesus Christ," (Acts viii., 12,) usually by Dr. John Thomas, (late of Virginia,) the well-known author of *Elpis Israel*, and editor of the *Herald of the Kingdom and Age to Come*; and the evenings from half-past seven till nine for the investigation of important scriptural questions. To these several meetings that portion of the public is respectfully invited which is of a Berean mind, and desires to know what must be believed and done to the obtaining of eternal life." In addition to this they have struck off the following bill for circulation in the vicinity of the hall:

"*Salvation is of the Jews.*"

John iv., 22.

ISRAEL'S HOPE;<sup>a</sup>

or the

Kingdom and Age to Come, Glad Tidings to all that are heavy laden and oppressed.

That portion of the public interested in the Holy Scriptures, and desirous to know what they reveal concerning the destiny of Man and the Earth he inhabits, is respectfully informed that

CHELSEA HALL,

186 West-Eighteenth-street,

has been engaged as a place of worship and instruction where inquirers can be accommodated every Sunday, and addressed on their important and wonderful contents. Jesus Christ, who is "KING OF THE JEWS," in saying that salvation is of that people, has

<sup>a</sup> Acts xxviii., 20.

indorsed Israel's hope as true. Now Paul saith there is "One hope of the calling,"<sup>b</sup> and defines that calling or invitation to be *to God's Kingdom and Glory*;<sup>c</sup> Israel's hope is therefore the "one hope" exhibited in the Bible—the only one, in fact, that in its manifestation can redeem the believer from the power of death, and cause the nations to sing for joy. How important, then, that it should be understood; for "without faith," which "is the substance of things hoped for,"<sup>d</sup> no man can please the Lord.

The meetings commence at half-past ten in the morning; three in the afternoon; and half-past seven at night. In the afternoon Dr. J. Thomas (late of Virginia) will usually speak. The evening meetings will be devoted to the free investigation of important scriptural subjects.

NEW YORK, Dec. 18, 1852.

#### SCRIPTURE INVESTIGATION MEETING.

"Prove all things, and hold fast that which is good."<sup>e</sup>

Paul.

In accordance with the above notice meeting was held thrice at Chelsea Hall for the first time on December 19. In the afternoon I addressed about sixty people there on the 19th of Luke, dwelling principally upon salvation coming to the house of Zaccheus "*forasmuch as he was a son of Abraham*;" and upon the partial accomplishment of Zechariah ix., 9-11, in the entrance of Jesus, Zion's king, into Jerusalem, "riding upon a colt the foal of an ass."

In the evening I spoke to them on the fearful consequences of ignorance, and the blessed effects of the right use of the knowledge of God's truth. This was demonstrated by reference to the passage read at the beginning, in which Paul tells the Thessalonian disciples that "he would not have them ignorant," and exhorts them to "prove all things;" and for the reason given in his letter to the Ephesians, namely, because that a darkened understanding alienates from the life of God, and hardens the heart against all that he approves. Eschew ignorance of the truth, then, as a man in love with life would avoid death. "Buy the truth," therefore, if it can be procured in no other way, and seize on every opportunity Providence presents of making it your own. "If the gospel be hid, it is hid to them that are lost." This is tantamount to saying that the ignorant are lost if they continue ignorant, for if the gospel be hid from a man he is ignorant of it. He does not believe it, and therefore

<sup>b</sup> Ephes. iv., 4. <sup>c</sup> 1 Thess. ii., 12. <sup>d</sup> Heb. xi., 1.

cannot be saved, as the Lord Jesus has affirmed. How perilous and damnable a thing is ignorance! When voluntary it is punishable, when helpless it is pitiable, but still alienating from the life of God. This is the natural condition of all the sons of Adam. Ignorant of that system of truth which the Bible teaches, they are all heirs of death interminable. "In the congregation of the dead they shall remain." Ignorance is degrading—it is soul-debasing; it is a horrible, awful thing. Look at savage men on the isles afar off. Nay, look at the savages at home—in the purlieus of this city, and then say if ignorance of the knowledge of God be not the great brutalizer of the human heart. What rational man, then, would continue ignorant when knowledge is brought to his very door? It is offered to you. You are invited to come to this place every Sunday night, and in a free and friendly manner to examine what the Scriptures teach, to make you "wise unto salvation."

Thus we spoke with respect to ignorance and its consequences. I then presented the brighter view unfolded by the Scripture testimony concerning knowledge, and its divine results when rightly used. "This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent." "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." These were the Scriptures of Moses and the prophets; for when Jesus spake the words there was no New Testament extant. Of these same Scriptures Paul said to Timothy, "Thou hast known them from a child, and they are able to make thee wise unto salvation through the faith which is in Christ Jesus." The knowledge they reveal is wonderful in its nature and in its influence upon the heart of man. It is miracle-working. It can slay the old Adam, and compel one to put him off with his deeds; and create a new man instead after the image of God who hath revealed it. The Colossians were at one time mere children of the flesh, subject to the thinking of the flesh, and doers of its deeds. But Paul carried the Kingdom's gospel to them. They believed it, and obeyed it too; and so put on the second Adam, becoming new men in him, as saith the apostle, "Ye have put off the old man with his deeds; and have put on the new, which is renewed by knowledge after the image of him that created him." Thus they became "partakers of the divine nature." Not by the belief of mere facts, for they will renew no man. This is manifest from daily observation. The wretched papist who worships dead men's ghosts and bones, and saint-idols, believes, or rather credits the word of his priest, who tells him that

one Jesus lived in the days of a certain Pontius Pilate, the Son of God by the blessed Virgin, who was crucified, dead and buried, and rose again on the third day, and then ascended to the right hand of God, where he has been ever since. But this credence has no renewing effect upon his heart any more than it hath upon the hearts of Protestants who luxuriate in all earthly things, and enjoy a pious siesta in "the dim religious light" of some fashionable conventicle once a week. The renewing knowledge of God propounds something more heart-renovating than "sacred history;" it plants within us full assurance of faith in the exceeding great and precious promises he has made in regard to his kingdom and glory. "By these"—by faith in these, the apostle Peter avers it is, that men become partakers of the divine nature—not by the breathing of a particle of the divine essence into a babe's nostrils, but by a rational and intelligent man's hearty belief in the covenants of promise, that a goodness of disposition is elaborated such as was in the man Christ Jesus, the image of the invisible God, whose nature was strikingly displayed in his character before the eyes of men. Who, then, that aspires to the dignity of divine manhood would continue in ignorance of the exceeding great and precious promises of God? Who would neglect to search the Scriptures where they may be found? Far be it from any listening to my voice this night. Rather let us assemble here with all diligence, and help one another and ourselves to understand the words of God, and he will aid us; for God helps those who help themselves. The book of his testimony is in our hands. The leaders of the people are confessedly unable to expound or interpret it. Shall we perish for lack of knowledge because of their incompetency? Nay, my friends, if they be content to dream away their lives in the strong delusion of ignorance, let us be up and doing. You are invited, be ye Papist, Protestant, Infidel, or Jew, to meet here every Sunday evening at half-past seven to examine the Scriptures. Not to dispute about theories, or to propound crotchets; but to search into God's knowledge that you may come to understand the truth and be saved by it.

Will you accept the invitation? Can you find it in your hearts to refuse a call so beneficial to yourselves? While many are running to and fro, and knowledge is increasing on every side, a feature so characteristic of the times in which we live, denoting that "the time of the end" is come, can you consent to stand still, and to remain without understanding in "the deep things of God," which every one must do who contents him-

self with the pulpit oratory of the day, and does not search the Scriptures with a Berean mind? What extraordinary encouragement is set before us to become wise! "The wise shall inherit glory." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." As we have seen, "the Scriptures," that is, Moses and the prophets, elucidated in part by the writings of the apostles, "are able to make us wise," if we will study them, and it is written that "the wise shall understand."

Now, to afford you such facilities to this end as we can command, or place at your disposal, we have taken this hall. Compared with the palatial temples of this city, it is a very humble and insignificant place. It is, however, the best accommodation we can offer you at present. It is water-tight, capable of being well warmed, and is well lighted by day and night. The truth resides not in palaces and stately mansions, and its friends have been for the most part less comfortably and conveniently housed than in this room. We think it will answer the present purpose, and prove no obstacle to the acquisition of the truth.

Next Lord's day evening, then, we propose to meet here to commence our free and friendly examination of the Holy Scriptures. The chair will be taken precisely at half-past seven by one appointed by the society which has rented the hall. The members will sing a hymn, and one whom the chair shall invite will offer prayer to God for a blessing upon our endeavors to understand his word. After this the Scripture investigation meeting will be considered as opened. The chairman will then read the portion of Scripture to be examined, upon which he will invite any one present, *who believes that the Bible is a true and faithful record of the past, and an infallible exponent of God's purposes in regard to the future*, to favor the audience with what appears to him to be the obvious meaning of the passage. He may occupy as much time as he pleases not exceeding fifteen minutes; at the expiration of which he will give place to another, who will conform to the same regulation. Speakers will be careful to expound, not to dispute. They will be expected to explain the passage read as they best can without criticising the expositions of those who have preceded them, for they must remember that the meeting is an assembly of learners, not of teachers—the only teacher recognized being the word itself. This is the only doctrinal authority admissible; hence every exposition to be convincing must be sustained in all its points by a "thus it is written," and a "thus saith

the Lord," in the plain, grammatical, parallel, and contextual signification of the words. After the passage has been sufficiently handled, the chairman will then present his understanding of the matter, which will close the subject for the evening. He will then notify the audience what will be the topic or passage for consideration at the next meeting, that individuals may think over it during the week, so that they may not rise to speak without reflection. The members will then sing, and the meeting will be dismissed with thanks to God through the Lord Jesus Christ for his word, and the privilege enjoyed of thus publicly investigating it in security and peace.

Having spoken to this effect, we announced the first chapter of Genesis as the portion to be examined at our next meeting. We then sang a hymn, and having supplicated the blessing of God, dispersed to our several abodes, very well satisfied with the commencement we had made in this great work of the American Union. EDITOR.

MOTT HAVEN, WESTCHESTER, N. Y., Dec., 1852.

## THE FRENCH EMPIRE.

"SPIRITS OF DEMONS DOING WONDERS."

BY THE EDITOR.

The text at the head of this article occurs in Rev. xvi., 14, and signifies the same thing as "unclean spirits" in the preceding verse. An unclean spirit is a power, or political jurisdiction or influence paramount in a country. I do not mean to say that "unclean spirit" would be correctly defined thus in all texts where it occurs; but this I do say, that when the phrase occurs in a prophecy which treats of things political, it signifies a potential influence belonging to some particular government.

This use of the phrase is manifest in Zechariah's prophecy of the deliverance of Israel's land from the desolating abomination at the time when Judah "shall look on him whom they have pierced and mourn for Him." His words are "And it shall come to pass in that day, saith the Lord of hosts, that I shall cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the Unclean Spirit to pass out of the land." It is clear that this still refers to the future, seeing that "the names of the idols" are yet remembered in Israel's land. The "images of the saints" are still worshipped or remembered there by Catholics, Latin,

Greek and Armenian. Their prophets pervade the land, "speaking lies in the name of the Lord," and the "Unclean Spirit" protects them in their ministrations from destruction by each other's hands. This is the present condition of Palestine, but as the prophet teaches, not its final one. The Ottoman, nor the power destined to supersede him for a short time, is not always to reign lord paramount there. It is to "pass out of the land," and to defile it no more for ever.

The answer to the question then, "What is the unclean spirit now in Israel's land?" is that it is the Ottoman power's, which power is for the time being answerable to the Dragon, out of whose "mouth," or government, an unclean spirit is seen by John to go forth. Three unclean spirits are three political emanations or policies proceeding from those several governments exercising jurisdiction over the territory of the Great City, known in history as the Roman Empire. Rome, Constantinople, and Vienna, are the seats or thrones of these dominions, symbolized by the Dragon, the Beast, and the False Prophet. Their heads, or chiefs, are the *δαίμονες* or demons, (not devils) who enunciate the "spirits" characterized as "unclean." They are evil demons because the spirits that issue from them are unclean, and consequently unholy. The Emperor of Turkey, the Emperor of Austria, and the Pope, are the geni or demons, who preside over the utterances of the symbols indicated; and if the reader have been observant of old-world affairs for the last four years, he will not have failed to remark, that their "spirits," or several policies, have been and continue to be, originated and shaped by the movements of the French nation, the symbol of which I have before shown to be THREE FROGS. For this reason John styles them *θῆρια βατραχῆς*, like to Frogs—policies, Turkish, Austrian, and Papal, adopted in consequence of events in France.

These three Frog-like Spirits of Demons are said by the apostle to be miracle-workers; that is, *ποιοντα σημεῖα, ποιοῦντα semeia*, demon-spirits, effecting prodigies. In Rev. xiii., 13, the Two-Horned Beast is said to "do great wonders," (*σημεῖα, seemeia*), which in the next verse are termed "those miracles which (*τὰ σημεῖα αὐτοῦ, ta seemeia ha*) he had power to do in the presence of the Beast" with ten horns. This power of the two-horned dominion to work prodigies was manifested in its "causing fire to descend from the heaven," by which it compelled the dwellers upon the earth out of which it arose, to set up an Image of the Sixth or Imperial Head of the ten-horned dominion; which image it so energized by its power as to enable it to speak, and cause to kill the

rebellious. History shows that this was effected by prodigious wars—the fire descending from the heaven; which is the apocalyptic mode of representing war originating from the powers that be. Paul refers to *σημεῖα* of this kind in speaking of the appearing of the lawless power, when he says its coming is according to the energy of the Satan in all authority, (*δυναμί, dynamei*.) and prodigies, (*σημεῖα*), and false miracles, (*τετρασι ψευδους, terasi pseudous*;)—political authority, wars, and falsehood of every kind, emanating from the civil and ecclesiastical Satan, or adversary of the saints, are the well-known historic energy which has established the two-horned and image, or Little-Horn-of-the-West, dominion existing upon the earth, or Holy Roman territory, at this day.

The middle-age image of the old pagan Roman imperialism being set up and vitalized, it becomes a worker of prodigies in its turn. In Rev. xvi. and xix. its mouth is styled "the False Prophet," and is, in the latter text, said to "have worked the prodigies in the presence of the Beast" with two horns; that is, by its policy it has involved the two-horned dominion in wars with other powers, ultimating in great changes, and them with it.

The mission of the three Frog-excited spirits is warlike. They are to "go forth to the kings of the earth and of the whole habitable" (*τῶν οἰκουμένης ὅλης, tees oikoumenes holees*), to gather them together for the war (*εἰς πόλεμον, eis polemon*) of that great day of the Almighty God." Their sending thus defined presents them with an arena coextensive with the Turkish, Austrian, and French empires, together with the kingdoms and principalities of papal and protestant Europe. An imbroglio will be formed from which no European state will be exempt. Its results will be politically wonderful, the earnest of which is found in the rapid and extraordinary resurrection of the Napoleon empire. The Frog-power has proved itself wonder-working in the development of its own imperialism; we need not therefore be incredulous or surprised at the idea of future and greater wonders being manifested as the result of its policy antagonized by the demons of Constantinople, Vienna, and Rome.

Wonder-working is characteristic of the times. The revolutions of 1848 were extraordinary. They proposed results which have remarkably and signally failed in every instance. After the shaking the thrones experienced, the triumphs of absolutism must astonish even the tyrants themselves. The people have accomplished nothing they desired, and the governments have succeeded beyond

their most sanguine expectations: the purpose of God alone has progressed in the confusion of the times. That purpose has been the re-establishment of the French Empire, which, as I have already shown, is the democracy armed and imperialized. *L'empire c'est la paix*—"the empire is peace"—is the mission proclaimed for it by its chief. But this, like all the public professions of Louis Napoleon, is unworthy of belief. *The empire is war and not peace.* "There is no peace for the wicked, saith God." He hath revived it in his providence as his sword, which he is about to bathe in the blood of nations. The time has come to gather their armies against Jerusalem, and the resurrection of this empire, which was never peace, is the preparation initiative of that tumult of the world whose uproar will at length encompass the holy city.

But the end is not immediately. The map of Europe must be first politically changed. That is, Belgium, Spain, Portugal, Sardinia, Naples, Switzerland, the States of the Church, the Italian States and Principalities, and Greece, are to be distributed temporarily among three imperial rivals. The treaties of 1815 will be repudiated, and the old Roman territory subdivided into three parts. This is deducible from the saying which is written, "And the Great City was divided into three parts." Peace cannot effect this. Wars, and they desolating ones too, must supervene. The policy of the new empire will disturb everything, and leave nothing settled but the purpose of God. Already the shadow of coming events may be discerned. Since writing our article on the *Tripartite Division of the Great City*, its territory acknowledges the sway of three emperors. His Highness the Sultan of the Sublime Porte has changed his title to that of Emperor of Turkey; and the President of the imperial republic has assumed the style of Emperor of the French. So that, with the Emperor of Austria, there are now three to claim imperial sovereignty over the rest of Europe. In the coming strife, however, the Sultan will doubtless give place to the autocrat of Russia, whose manifest destiny is to overshadow and eclipse the glory of the other two. The shock of embattled hosts must be fearful ere this conclusion can be arrived at. But it is inevitable. No peace policy can be devised by the powers to avert this war. It must come. God has not prospered Louis Napoleon's policy for the advantage of Napoleon the Third; but for the execution of that purpose represented in the going forth of the unclean spirits like frogs to the kings of the earth.

The French Empire, then, is not to be regarded as an olive branch, but as a great

sword, with which the angels of God (to whom is subjected the present world, and whose administration is His providence) are about to advance human affairs another stage toward the fulfillment of the times of the Gentiles. French intrigues in Belgium, Sardinia, and Constantinople are bringing the hands of the world's rulers to their swords' grasp, by which they are in motion towards the preparation of that war to which they are exhorted by the prophet Joel—a war which is begun by the policy of the Frog-power, and terminated by the King of Israel and the saints, whose hope he is, as well as the strength of Israel's tribes. The French Empire is a meteor. It will blaze forth with dazzling lustre to be extinguished in the blackness of darkness for ever. Its mission accomplished, and it will perish to rise no more. When "the cities of the nations fall," its overthrow will be imminent, and its "mountain" a dissolving view.

There are some expecting the appearing of the Lord, and the resurrection of the dead in 1853. They will find this expectation as fallacious as that of 1843. They err, not knowing the Scriptures concerning "the time of the end." The event is not far off, but it is not so near as some would have it. The work of dividing the great city into three parts will take time. Host will encounter host, and many battles fought and victories won, ere such a subdivision will be acquiesced in by the powers that be. After this, the fall of the nations' cities supervenes, by which the formation of the Feet of Nebuchadnezzar's Image is effected, and the Toes attached to them. The seat of war is then transferred to Israel's land, and Jerusalem is besieged and taken by the army of the Goat-nations confederated under God. When these predicted events have become history, there will then be reason in the expectation of the immediate, the daily, appearing of the Son of Man in power and great glory. The great thing for the believer to attend to now is preparation for appearance in his august presence. No one, however pious, is fit to stand there who has not obeyed "the gospel of the kingdom," as well as believed it. Put on the wedding garment and keep it clean, if you would be approved when the Lord comes. How readest thou the wholesome words of Jesus? Is there such a passage in the book of God as *be immersed and believe the gospel*, or "He that is immersed and believeth shall be saved"? No. Faith in the kingdom's gospel must precede immersion if you would be invested with God's robe; styled in his word "the righteousness of God witnessed by the law

and the prophets; even the righteousness of God which is through faith of Jesus Christ to all and upon all that believe."<sup>c</sup> Blessed are such who watch, having garments to cover them when the Lord appears. Being wise, they will understand and discern these portentous times aright.

MOTT HAVEN, N. Y., Dec. 28, 1852.

#### ELPIS ISRAEL'S WANDERING STAR.

The Bethanian Professor of "Sacred History"—Divinity says, that "the Wandering Star of 'Elpis Israel,'" has had "administered to him his second or third baptism;" and predicts that the administrator "may yet dispense to him another into repentance of all his day-dreams about a returning Lord to the ruins of the old Temple."

We quote the above from the *Millennial Harbinger* for September, which has fallen accidentally into our hands. It is another specimen of its sly hits at Elpis Israel, which being invincible, vexes its editor as a prick in his eye, and a thorn in his side. Hopeless of effecting anything against it argumentatively, he shoots his unpointed arrows at its author with the most convenient secrecy. We have given him a copy of the work, and sent him the *Herald* for six years, being equal to fourteen dollars, yet we cannot obtain from him even a copy of a number in which he unbends his bow with full intent to slay us. Such warfare as this is unfair, and unworthy the pretensions of Mr. Campbell to superior sanctity and intrepidity.

"The wandering star of Elpis Israel," as he styles us, has been immersed twice, not three times, as he insinuates; and has no intention of being immersed again, though the administrator of his second immersion should sell himself to Bethany for a mess of pottage! For what purpose has Mr. Campbell, in former years, re-immersed persons who applied to him? Why was Mr. Walter Scott, his colleague and former leader, immersed a second time? To speak of more honorable men, why were the twelve Ephesians re-immersed by Paul? Why, but for the simple and obvious reason that they had not believed "the truth" when first immersed. Mr. Campbell has said that "the popular immersion is no better than a Jewish ablution;" and that "the popular preachers preach another gospel and another baptism."<sup>a</sup> Will Mr. C. say that the believers of such a gospel and the subjects of such a baptism should be content when they come afterwards to believe the true gospel? That

they should not be immersed a second time? That belief of the truth after such an immersion will react upon it, and make that effective which was worthless before? This is too absurd even for him to affirm; on the contrary, in his better days, when he believed in "the Lord's return to the ruins of the old Temple," he has said, "The truth to be believed is one thing, and the belief of the truth another. Both are pre-requisites to immersion. *The truth must be known and believed before we can be benefited by it.*"<sup>b</sup> This is precisely what we contend for. When ignorant of "the truth," we were immersed into what we now see was mere Scott-Campbellism; but when we came to understand Moses and the prophets, and, by consequence, the writings of the apostles, we attained to the belief also of "the gospel of the kingdom" promised in the Old Testament, and preached in the New. Enlightened by this, we perceived that the Campbellite gospel and baptism administered by their inventor, Mr. Walter Scott, were as much "another gospel and another baptism" as any administered by "the popular preachers;" and believing with Mr. Campbell, that "the truth must be known and believed before we can be benefited by it," we determined to renounce his baptism as worthless; and to be immersed a second time, that we might be benefited by the gospel of the kingdom then as now assuredly believed. As we have said elsewhere, we repudiate the repetition of an immersion on any other ground than this. If a man have believed "the truth," that is, the gospel of the kingdom in the name of Jesus as its covenant, priest, and king, before immersion, he should never be immersed again; but if he "understand not the word of the kingdom," immersion endlessly repeated, will leave him unbaptized, dead in trespasses and sins, and without any scriptural hope of resurrection to eternal life. If such an immersed man come to understand and believe the truth after his immersion in his ignorance, let not such an one deceive himself by supposing his immersion is any better than a Jewish ablution. It is no better. It is utterly worthless; and being convinced of this, we were immersed a second time by one who had been re-immersed, and who declared to us he believed the gospel of the kingdom we desired to obey. We permitted him to do nothing but pronounce the words of Christ, and, having put us under the water, to raise us up again. We confessed to God before we went down into the water, and with our own voice called upon his name. We accepted neither prayer nor exhortation from

<sup>a</sup> Rom. iii., 21, 22.    <sup>c</sup> Chr. Bapt., p. 656.

<sup>b</sup> *Ibid.*, p. 446.

him; but confined him strictly to the act defined. It is certain, for many reasons, he will never dispense to us in any form or shape again. He is in the hands of him who will deal with him according to his deeds; and there we leave him, being well assured that whatever may become of him, truth will be vindicated, and malice put to shame.

Mr. C.'s supposition of a third immersion into repentance of all our "day-dreams" detailed in Elpis Israel and the *Herald*, is childish and vain. If our "day-dreams" were to vanish as the morning dew, whither should we turn? Scripture, reason, and experience, all concur in testifying the absurdity of the Bethanian system. We could not, therefore, turn to that as a vision of peace and righteousness. Nor could we turn to any other form of sectarianism, for they are all vanity alike. There is then for us but one alternative—the gospel of the kingdom in Jesus' name, or infidelity. The latter has no charms for us. Twenty years' study of Moses and the prophets, &c., and a constant advocacy of their testimony, have made faith an essential part of our inner man. The gospel promised to Abraham, and preached by Jesus and his apostles, is the bright particular star of our voyage through life. The longitude of our faith is always 55 degrees east from Ferro, where Abraham and his seed sojourned in hope of an everlasting possession there. We dream of this by day. It is a pleasing and a truthful dream; and will not, we trust, vanish from our heart's tablet until its foreshadowed reality shall bless the sight of all the sons of God. Let Mr. Campbell, then, and all other friends of the present world, use their pleasure in blaspheming the Lord's truth, and in heaping injustice and calumny on his brethren who believe it—their time is short: we hold on to Israel's hope, for "Salvation is of the Jews."

EDITOR.

when no man could say to his neighbor, "Know the Lord;" when the stone "cut out of the mountains without hands" should "fill the whole earth," and grind the nations to powder, *by moral suasion*; and in so doing would convert them all, and render them fit subjects for the Messiah's kingdom! When, lo! utter destruction would have come upon us at unawares! But, we trust, we have seen the truth more perfectly than this; and pray that we may, if not alive at the glorious appearing of the Son of God, have a part in the first resurrection, over whose children "the Second Death hath no power."

We have great faith in your exposition of the future development of mundane affairs. Well do we recollect your assertion in 1848, contrary to all expectation then, that *the French Republic would not stand more than four or five years*; and how truly have we seen it verified. This, with other indications, have very forcibly impressed us.

May the good Lord guide us, and preserve us all to the glorious appearing of his immaculate Son! And that we may have a part in the resurrection to life, and enjoy his presence as the Light of the New Jerusalem for ever, is the fervent prayer of yours most affectionately in the "One Hope of the calling."

JOHN OATMAN, SEN.

BASTROP, TEXAS, March, 1852.

#### A WORD OF ENCOURAGEMENT.

MY DEAR BROTHER,—There is no post-delivery that gives me so much pleasure as that which puts me in possession of your unrivaled periodical. But it grieves me greatly to perceive how inefficient is the patronage it receives. I feel, however, self-condemned that I have myself done no better than hitherto. I request you, therefore, now to forward me three copies of the past volume, being one for each of my children. There are articles in them whose value is far above gold. I have been delighted with them, and have, by their means, apparently enlightened the minds of others. But there it rests at present. Alas for prejudice! You have, however, brought more to the acknowledgment of the truth, than honest old Noah, who, after preaching righteousness a hundred and twenty years, could number only six adherents besides his wife. May we not inquire with Jesus in respect of the gospel of the kingdom, "When the Son of Man comes shall he find faith on the earth?" I have had many disputations,

#### ANALECTA EPISTOLARIA.

##### AN ASSERTION VERIFIED.

DEAR BROTHER,—The three volumes of *Elpis Israel* arrived safely. We are all exceedingly pleased with the work. C. says he would not take a hundred dollars for his if he could not replace it. He values it higher than all other books, save the Bible, which it renders so intelligible. Oh, how grateful should we be to you for the precious instruction we have received from you by word and writing? But for your instrumentality we should probably have been groping our way along in profound sectarian darkness, looking and praying for the time

and silenced many disputers of this world, expecting that some fruit would follow; but none appears as yet. As a baptist who went to Australia from this place some two or three years since, says, in a recent letter concerning the aborigines, that he despaired of their conversion till the Lord came; so may I say of the natives of Linlithgow, of Scotland, yea, of all Britain. They seem all gospel-proof; and the words of Paul are alike applicable to protestant as to papist—"Because they received not the love of the truth that they might be saved; for this cause God will send them *Strong Delusion* that they should believe a lie. That all might be condemned who believe not the truth, but have pleasure in unrighteousness."

Your letter to Kossuth is admirable, and well-timed; but it will not prevent the noble and patriotic Magyar from pursuing his course, any more than your clear elucidation of the gospel of the kingdom will turn men from their false and superstitious notions. But your unwearied and self-denying endeavors must be a great source of satisfaction to your inward man; and, having sowed the good seed, we must wait in hope. Perhaps some great change may take place soon; and I pray you may be spared to see much fruit from your labors ripening for the kingdom. The doctrine you teach is quite new to this generation, whose rust it will take much friction to polish off, that the light of truth may be reflected, although you and I think it so plain and easy to be understood.

I have had a short outline of the gospel of the kingdom sketched out with a view to its publication as a tract. Life is very uncertain, and I have a great desire to leave behind me some mark or demonstration of my attachment to the truth as taught by the prophets and apostles. Many thanks to your writings for directing me to the word of God, by which my mind has been divested of the human tradition which obscured and oppressed it. The title I propose to give is, "The Gospel, or Glad Tidings of the Kingdom of God, briefly exhibited from the statute book of heaven." I have commenced it in this way:—

"Mat. iv., 21. Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the Kingdom."

"Luke viii., 1. And it came to pass afterwards, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him."

"Chap. ix., 2. And he sent them out to preach the kingdom of God, and to heal the sick. \* \* \* And they departed and went throughout the towns preaching the gospel, and healing everywhere."

Then to preach the gospel is to preach the kingdom of God. Therefore, where the kingdom of God is not preached, the gospel is not preached. I then go back to the prophets, beginning with David, and show what the kingdom of God is as preached by Jesus Christ, and afterwards by his apostles.

In conclusion, be not disheartened at the lukewarmness of the Laodiceans; but, if it be possible, go on. God in Christ will be your reward. With kind regards to yourself, and the faithful with you, I remain your ever grateful, and, I hope, humble brother in Christ Jesus.

EBENEZER ALLAN.

LINLITHGOW, SCOTLAND, March, 1852.

#### ENCOURAGING ALSO.

DR. THOMAS—DEAR BROTHER:—After so long a time I have found opportunity to write to you, but have neither time nor strength to say much, it being the first effort after two months' confinement by sickness. I have procured at 234 Wooster-street, New York, two copies of *Elpis Israel*. I am much pleased with it. There is, I think, more originality in it than in any other book I have read. Why is it that throughout all "Christendom" the prophecies are so strangely neglected? Is it because there is nothing in them to sanction any of the *isms* of the Gentiles? Your Herald continues to be a rich monthly treat, of which I would on no account be deprived.

I had intended to make some inquiry respecting the financial prospects of the Herald. *It ought not and must not be discontinued.* Cannot some plan be adopted for its permanent support? How many donors of fifty dollars each will be required to sustain it? If some such course should be thought judicious by you, you may put me down for one fifty. I am very anxious it should be continued, and your pecuniary responsibility diminished, and in some measure relieved.

Write to me on this matter, and believe me your friend and brother.

CAMPBELL WALDO, M. D.

JEKONSHA, CALHOUN, MICHIGAN, Nov. 24, 1852.

#### REMARKS.

Our friend has no doubt rightly divined the cause of the general neglect of the prophetic writings, which reduce to utter foolishness the faiths which divide, corrupt, and deceive the world. The prophets cannot be understood when scanned through the smoked glasses of pulpit and collegiate divinity. The stand-point of the observer must be on "the word of the kingdom" understood, or he will comprehend nothing of the law and the testimony as he ought to



know it. The popular faiths are not located upon this position, but in the low grounds and swamps of the great city, where the fog is too dense to admit the light which shines to the perfect day. Night reigns, with no moon walking in brightness to reflect the radiance of the soon rising Day Star upon their hearts and minds. Surrounding darkness blinds them to the glorious things spoken of Zion by the Spirit of God. Their faiths treat not of these, therefore their ears are deaf, and their eyes are closed against them. There is no affinity between the hope of Zion's children, and the hope of those who have the mark of the beast, and are intoxicated with the cup in the hand of Madam Mystery. They see no sanction in Zion's hope for the wild, sky-kingdom visions of the carnal mind; which, therefore, not only neglects, but proscribes the study of the sure prophetic word as alike unprofitable and dangerous to one's sanity and faith. But our strength is Zion's hope, which is to them weakness and folly. It is consoling, however, to know that it has ever been so. Belial's strength and wisdom, which is the world's, has prevailed, and will prevail until the Ancient of Days comes, and makes bare his holy arm. Zion's weakness and folly will then become strength and wisdom before the world, and extort its admiration and applause. Her sons can well afford to possess their souls in patience: for

They will have a glorious day  
When the King of kings comes,

and puts to silence the vain babbling of foolish men against "the Word which he has magnified above all his name.

It is gratifying to an author when he finds his readers pleased with his lucubrations, especially when he knows that they are of the salt which gives savor to the world. This gratification accumulates upon us, and with the more agreeableness as it is accompanied with the assurance that by our writings men are being disenthralled from the slavery of human tradition, and made free in the bonds of truth. Look at the instances we are continually recording—opponents converted into earnest believers, who appreciate and desire to sustain the truth. We would avoid the invidiousness of particularizing them by name. Our readers are not unmindful of them; and it is with pleasure we are enabled to add our friend and brother, Dr. Waldo, to their number. We gratefully accept his offer in behalf of the truth for which we endure hardship, as good soldiers ought to do. When a believer's heart opens his purse in aid of the kingdom's gospel, we rejoice as we would in the succor of a dear friend from some

great extremity. The friend is rescued and we are glad. The kingdom's gospel is the truth, and that truth we love, as our self-sacrifice has clearly shown. Were the advocacy of it to fail for want of "filthy lucre," our heart would be pierced as with a javelin. But surely this can never be. It certainly will not if all who profess to believe the truth, and have the means, will imitate the liberality of brethren Lemmon and Waldo. Our endeavors will continue to be devoted to the truth so long as the means are furnished us by its friends. When these cease ours will cease, but not till then. Who will strengthen our hands by following the example of these liberal brethren, the sincerity and earnestness of whose convictions are proved by the unconstrained offerings of their own will? The Herald's expenses for the current year will admit of no promises. The time for action has arrived; and its last words to its friends are, "You must do, or I must die."

#### SPIRITISM.

DEAR BROTHER:—The Campbellite Disciple Church at Antioch, where I had the pleasure of hearing you once some twelve years ago, is dead; and whether it will be brought to life again I cannot say. Several of the members left for California; but some have since returned. There was no one to take the lead in meetings, so that there has been no meeting since. One of the leaders turned Swedenborgian; a few of his brethren followed, and convened with him. We have heard him; but not being able to discern the "internal meaning" of what he outwardly expresses, we find no inducement to attend. If you have read Swedenborg's works, you know what teaching we had. He is a full believer in the "spirit-knockings," such as are heard in this quarter of our planet. Some six miles hence they have communications from the "spirit-world," they say; and great numbers are attracted thither. Some say they get direct communications from departed mothers, fathers, sisters, brothers, &c. I have been told that some of the spirit-rappists have called up, or rather called down, the spirit of a worthy sister of ours, who died four years ago in April 1853. She became convinced of the truth that when the Lord Jesus appears in his kingdom, she would awake to everlasting life, and not before. I believe she understood the gospel when she was immersed, expecting to share in the promises made to Abraham, and the others in his Seed, of whom the world is not worthy. Her parents, who are close communion Baptists, regarded me as having

converted her to Campbellism. They were mistaken, however; for she was a long way from that powerless form of godliness.

I hope to see you in these parts ere long. Had I the ability of myself to defray your expenses, the want of means should be no obstacle in the way. We are much pleased with the Herald. It is a welcome visitor here. We shall endeavor to assist you in sustaining it. I am pleased to see that some are beginning to appreciate your labors in the gospel, which through your writings have afforded us much light. If the people in this vicinity would peruse them, they would soon be dispossessed of the spirit-knocking demons, which overshadow their intellects with what may be truly styled "the greatest humbug of the age." With love I remain yours,

In hopes of Eternal Life,  
J. D. BENEDICT.

KENOSHA, WISCONSIN.

#### "THE FATHERS."

Concerning these gentlemen who are regarded by some as the great lights of Christianity, Mr. Chandler says, "It is infinite, it is endless labor to consult all that the Fathers have written, and when we have consulted them, what one controversy have they rationally decided? How few texts of Scripture have they critically settled the sense and meaning of? How often do they differ from one another, and in how many instances from themselves? Those who read them, greatly differ in their interpretation of them, and men of the most contrary sentiments all claim them for their own. Athanasians and Arians all appeal to the Fathers, and support their principles by quotations from them. And are these the venerable gentlemen, whose writings are to be set up in opposition to the Scriptures? Are creeds of their dictating to be submitted to as the only criterion of orthodoxy? or esteemed as standards to distinguish between truth and error? Away with this folly and superstition! The creeds of the Fathers and Councils are but human creeds that have marks in them of human frailty and ignorance."—*Introd. Hist. Inquis.*

M. Barbeyrac declares himself thus concerning them: "The Fathers, you say, whom you regard as the propagators of the Christian Religion, must necessarily have been men of true piety and knowledge; but it has been maintained and proved to you by a great number of instances, that the Fathers have not only fallen into very gross errors, and been most profoundly ignorant of many things which they ought to have known;

but, farther, that most of them have more or less suffered themselves to be led by passion; so that their conduct has been found frequently to be such as is neither regular nor justifiable." Again, "In the first ages of Christianity, and those that followed after, the men most applauded, and who bore the greatest character in the church, were not always those that had the greatest share of good sense: or were the most eminent for learning and virtue."—*Hist. Scien. Moral.*

#### GENERAL COUNCILS.

"I think it will evidently follow from this account that the determination of councils and decrees of synods, as to matters of faith, are of no manner of authority, and carry no obligation upon any Christian whatever. I will mention here one reason, which will be itself sufficient if all others were wanting; viz., that they have no power given them in any part of the gospel revelation to make these decisions in controverted points, and oblige others to subscribe to them; and that therefore the pretence to it is an usurpation of what belongs to the great God, who only hath and can have the right to prescribe to the conscience of men. But to let this pass, what one council can be fixed upon that will appear to be composed of such persons, as upon impartial examination can be allowed to be fit for the work of settling the faith, and determining all controversies relating to it? I mean in which the majority of the members may in charity be supposed to be disinterested, wise, learned, peaceable, and pious men? Will any man undertake to affirm this of the Council of Nice? Can any thing be more evident than that the members of that venerable assembly came, many of them, full of passion and resentment; and others of them were crafty and wicked; and others ignorant and weak? Did their meeting together in a synod immediately cure them of their desire for revenge, make the wicked virtuous, or the ignorant wise? If not, their joint decree as a synod could really be of no more weight than their private opinions, nor perhaps of so much; because it is well known that the great transactions of such an assembly are generally managed and conducted by a few; and that authority, persecution, prospect of interest, and other temporal motives, are commonly made use of to secure a majority. The second general council were plainly the creatures of the Emperor Theodosius, all of his party, and convened to do as he bid them. The third general council were the creatures of Cyril,

who was their president, and the inveterate enemy of Nestorius, whom he condemned for heresy, and was himself condemned for rashness in this affair. The fourth met under the awe of the Emperor Marcian, managed their debates with noise and tumult; were formed into a majority by the intrigues of the Legates of Rome, and settled the faith by the opinions of Athanasius, Cyril, and others. I need not mention more; the farther they go the worse they will appear. As their decisions in matters of faith were arbitrary and unwarranted, and as the decisions themselves were generally owing to court practices, intriguing statesmen, the thirst for revenge, the management of a few crafty, interested bishops, to noise and tumult, the prospects and hopes of promotions and translations, and other like causes, the reverence paid them by Christians is truly surprising."—*Introd. Hist. Inquis.*

"All the world knows the dreadful cruelties committed in these unhappy centuries: they maintained sieges in their monasteries; they battled in their councils; they treated with the utmost cruelty all whom they but suspected to favor opinions, which too often proved to be such as nobody understood, not even those that defended them with the greatest zeal and obstinacy. These," says Barbeyrac, "are the great lights of the church! These are the holy Fathers whom we must take for men of true piety and knowledge!"

"One council," says another historian, "was summoned to annul what another had done, and all things were managed with that faction, strife, and contention, as if they labored to quench the spirit of meekness and brotherly love, so often recommended in the gospel. Some were banished, some were imprisoned, and against others they proceeded with more severity, even to the loss of their lives."—*Echard, Rom. Hist.*

#### PRESBYTERS AND BISHOPS.

"A presbyter," saith Jerome, "is the same as a bishop, and before by the instigation of the Devil, religious parties were formed, and it was said among the people, I am of Paul, I of Apollos, and I of Cephas, the churches were governed by the common council of the presbyters. But afterwards when every one regarded those whom he baptized as his own, not Christ's, it was decreed through the whole world, that one chosen from the presbyters should be placed over the others, that they might be charged with the whole care of the church, and the occasions of schism

removed. Does any think it is merely our opinion, not the representation of the Scriptures that bishop and presbyter are one, the one being the title of age, and the other of office? Let him read the words of Paul to the Philippians: 'Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons, grace to you and peace.' Philippi is a city of Macedonia, and there surely cannot have been in one city many bishops of the kind now denoted by that title. But as at that time bishops were the same as those who were called presbyters, he denominated them indifferently bishops and presbyters. If this still seem doubtful to any one, let it be confirmed by another proof. It is written in the Acts of the Apostles, that when Paul had reached Miletus, he sent to Ephesus, and called the presbyters of the Church of that city, to whom on their arrival among other things he said, 'Take heed to yourselves, and to all the flock over which the Holy Spirit placed you bishops, to feed the Church of the Lord which he hath purchased with his own blood.' Here notice carefully, that those whom he calls presbyters of the single city of Ephesus, he afterwards denominates bishops."

"These things we have quoted, that we might show that among the ancients presbyters and bishops were the same, but that gradually, in order that the germs of dissension might be extirpated, the whole care was devolved on one. As therefore the presbyters know that it is by the custom of the Church that they are subjected to him who is placed over them, so the bishops should know that it is rather by custom than a veritable divine appointment that they are superior to presbyters, and ought to govern the Church in common."—*Comment. on the Epist. to Titus, ch. 1.*

#### RESURRECTION OF BODY NO PART OF GENTILISM.

The thirteenth article of the creed of the "Beth Elohim" synagogue of Charleston, S. C., is, "We believe that the Soul is immortal, and that we shall be accountable for our actions in the life to come." Upon this the Editor of "*The Occident*," a Jewish periodical, in writing to the Chazan, remarks, "It is certainly not what we have a right to expect from a Jewish divine who professes to teach religion as he has received it. Our creed is: 'I believe with a perfect faith that there will be a revival of the dead at the time it may be the pleasure of the Creator, whose name be blessed, and whose memorial be

exalted for ever unto all eternity.' The immortality of the soul is an idea which many of the heathens believed in; but the *resurrection* is a peculiar Jewish doctrine, and to this we must profess ourselves as sons of Israel. Do you believe it? Or think you that they who *sleep in the dust* of the earth will not arise to everlasting life? Yea verily; "the Hope and Resurrection of the dead" are the subject matter of the promise made of God to Israel's fathers. They pertain to Israel—the immortality of an hereditary essence called "soul," to the worshippers of calves and swine!

EDITOR.

#### "THE CONSENT OF THE FATHERS."

"In order to restrain presumptuous dispositions, the holy synod of Trent decrees, that no one relying on his own wisdom, shall presume in matters of faith and customs that pertain to the support of Christian doctrine, to distort the sacred scriptures to his own opinion, interpret them contrary to that sense which the Holy Mother Church has held and holds, whose it is to judge in respect to the true import and exposition of the sacred word, or contrary to the unanimous consent of the fathers, even although interpretations of that kind should never be made public. Let whoever does otherwise be reported by the usual officers and punished according to the laws."—The spirit exhibited in this decree is not peculiar to the Tridentines, but is common to all protestant sects as well. It is now as rampant among our friends over the left shoulder, the Bethanians, as among any we have knowledge of. Could they have succeeded in restraining our "presumptuous disposition" as they regard it, many now happily emancipated would still be laboring under the delusion that "Sacred History" was the very Ancient Gospel itself. We did not ask the "consent of the fathers," nor seek to construe the word according to the sense put upon it by the Fostering Mother, at Bethany, therefore we were reported and punished to the best of her ability. But all has failed thus far. We editorially exist, and the Gospel of the Kingdom in our hands cares as little for the decrees and oppositions of said mother, the fathers, and their hapless progeny, as for their Holy Tridentine Grandmother of world-wide celebrity herself.

EDITOR.

If any man love the world, the love of the Father is not in him.—1 John ii., 15.

#### PHYSICIAN, HEAL THYSELF.

"Our immediate duty, privilege, and honor," saith President Campbell, "is most obvious. We are first to understand the Bible ourselves, and then endeavor to make others understand it." This is true as the needle to the magnetic pole; and if our conscientious friend had attended to his most obvious duty, we are of opinion he would either have come to different conclusions than are contained in his "Sacred History," or the world would have been ignorant of his existence to this day. His duty is still "most obvious"—it is, "physician, heal thyself."

EDITOR.

If Satan enslave Satan what is that to thee? Leave his victims to the tender mercies of his philanthropists; they will embroil him sufficiently: but do thou seek the kingdom of God and his righteousness, and all else shall be added unto thee in due season, if thou faintest not.

The prevailing belief among Christians in the second century in regard to the state of the dead, is thus set forth by Dr. Giesler:—"Till then (that is, till the "first resurrection,") the souls of the departed were to be kept in the under world, (*sheol* or *hades*, the receptacle of dead bodies,) and the opinion that they should be taken up to heaven immediately after death was considered a Gnostic heresy."—*Ecc. Hist.*, Vol i., p. 167.

"A new speaker of truth is as an angel sent by God to trouble the waters of thought, and after the troubling there is healing for those who first step in. For some few years or generations, the waters retain their efficacy, but then again need a new troubling by some prophet or wise man. When Christ came he permanently troubled the waters of the world's life, yet ever and anon there have needed to be more troublings."—*Memorials of Theophilus Trinal*.

Mental conservatism, like arsenic, preserves form, but is inimical to life and progress. The man who never changes his opinions (if such an anomaly exist) is a mere intellectual mummy. Man in his intellectual, as in his physical entity, is an imperfect being; and that which is imperfect is mutable."—*Edward's Essays on the Divine Power*.

No murderer hath eternal life abiding in him.—1 John iii., 15.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.]

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### JEWISH OBJECTIONS TO JESUS.

Mr. Benjamin Dias, the Jewish unbeliever in Jesus referred to in a former article, in his sixth letter published in the Occident, says:

"The Old Testament being, without dispute, the only Scripture both of Jews and Christians, from that alone are we to judge of the office and character of the Messiah; and for this purpose it will be proper to extract a few of the many prophecies concerning the Messiah, his Kingdom, and the events to happen in his time, the better to compare them with what is related of Jesus in the New Testament, in which they are said to be fulfilled.

1. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers."\*

2. "Thus saith the Lord God, Behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land, and 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 *no more be 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 which 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, *for ever*. Moreover, I will make a *covenant of peace* with them; it shall be an *everlasting covenant*, and I will place them, and multiply them, and will set *my sanctuary* in the midst of them for evermore. My tabernacle, also, shall be with them, yea, I will be their God, and they shall be my people; and the nations shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."\*

3. "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up *shepherds over them who shall feed them*; and they shall fear no more, nor be dismayed; neither shall they be lacking, saith the Lord. 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 day Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, *Yehovah Tzidkainu*—JEHOVAH OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but the Lord liveth who brought up and who led the seed of the house of Israel *out of the North country*, and from all countries wherein I had driven them; and they shall dwell in their own land."†

4. "And in that day there shall be a *root of Jesse*, which shall stand for an ensign (*nais amim*), an ensign or leader of the

\* Jer. iii., 18.

\* Ezek. xxxvii., 21—36. † Jer. xxxiii., 3—8.

peoples—*Ed. Her.*) of the people; to it shall the nations seek: and His rest shall be glorious. And it shall come to pass in *that day* that the Lord (*Adonai*) 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. 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. And they shall fly (not "*fly*," but "*aphu*," from the Syriac *aphah*, they shall flourish—*Ed. Her.*) upon the shoulders of the Philistines westward; they shall spoil the children of the east entirely; Edom and Moab the putting out of their hand; and the children of Ammon their obedience."\*

5. "Therefore thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the *whole house* of Israel, and will be jealous for my holy name; after that they have borne their shame and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land and none made them afraid. When I have brought them again from the peoples, and gathered them out of their enemies' lands, and I am sanctified in them in the sight of many nations; then shall they know that I am Jehovah their God, who caused them to be led into captivity among the nations; but I have gathered them unto their own land, and have left none of them any more there, neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel. saith *Adony Yehowah*—the Lord Jehovah."†

6. "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river (*Euphrates*) unto the stream of Egypt (*the Nile*), and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the *great trumpet* shall be blown, and they 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 of Jerusalem."‡

7. "Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David (i.e., *Be-*

*loved*—*Ed. Her.*) he shall feed them, and he shall be their shepherd. And I the Lord will be their God (*Waani Yehowah ehveh lahem lailohim*, and I Jehovah will be to them for Elohim—*Ed. Her.*), and my servant David a *prince among them*; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, *when I have broken the bands of their yoke*, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the nations, neither shall the beasts of the land devour them; they shall dwell safely, and none shall make them afraid. And I will raise up for them a *PLANT OF RENOWN*, and they shall no more be consumed with hunger in the land, neither bear the shame of the nations any more."\*

8. "And there shall be no more a pricking briar unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord God. Thus saith the Lord God: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, there shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, *when I have executed judgments upon all those that despise them* round about them; and they shall know that I am *Adony Yehowah*—Lord Jehovah."†

9. "As I live, saith Lord Jehovah, surely with a mighty hand, and with an outstretched arm; and with fury poured out, will I rule over you. And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith Lord Jehovah."‡

10. "I will accept you with your sweet savour, when I bring you out from the peo-

\* Isai. xi. 10—14. † Ezek. xxxix., 25—29.  
‡ Isai. xxvii., 12, 13.

\* Ezek. xxxiv. 22—29. † Ezek. xxviii. 24—26,  
‡ Ezek. xx. 33—36.

ples, and gather you out of the countries wherein you have been scattered, and I will be sanctified in you before the nations."\*

11. "Hear the word of Jehovah, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For Jehovah hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he."†

12. "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; *even every one that is called by my name*; for I have created him for my glory, I have formed him; yea, I have made him."‡

After adducing these testimonies, parts of which we have italicized, and inserted here and there a parenthesis, Mr. Dias proceeds to remark, "It is needless to transcribe more passages declarative of these great events of which the prophetic writings are full. From these, and many other prophecies of a like nature, we may collect the office and character of Messiah. But, before we proceed, it is certainly necessary to explain the meaning of the word Messiah. Messiah, or *Mashiah*, as pronounced in Hebrew, signifies *Anointed*, or THE ANOINTED ONE. It is applied to kings, priests, and prophets, as they were anointed to their office. Jews, therefore, by way of eminence and emphasis called, and continue to call, that person whom God should raise up, and make the instrument for the accomplishment of such prophecies, as particularly describe and foretell the deliverance and glory of the nation, by this name. Now, if Christians will prove that Jesus fulfilled these prophecies, they will convert the Jews, for they require nothing else."

Upon this the editor of the Occident remarks, "With due deference to the author, we wish to observe that only the mission of Jesus as the Messiah would thereby be proved, but not the character which Christians (Catholics and Protestants he means) assume for him; since *the one whom we expect is to be a man acting under the power and guidance of the Lord*, but not a part of the divinity. Such a being is contrary to Scripture, and is not the Christ whom we expect."

In a note appended to Mr. Dias' letter by Mr. Isaac Leeser, the editor of the Occident remarks, "The above letter is, according to our own view, the most important of the series thus far. It states truly that in arguing

with Christians, we need not prove as a preliminary the truth of the *books of the Covenant*, for these are emphatically as requisite to them as to us. Mr. Dias is, therefore, perfectly correct to step forward at once to the character of the Messiah, as laid down in Scripture. And this, we think, far more important than his preceding discussion concerning the authenticity of the gospels, acts, and epistles; for our religion is true, not because the grounds of Christianity are not proven, but because it is a system, one and entire in itself, and was instituted by God, and sprung from Him long before the followers of the self-styled Messiah of Nazareth was in existence. The prophets speak of a Messiah, or, if you prefer the word, a Christ, who is to accomplish all that has been predicted of Him. Now, precisely such a one and no other can be received as the fulfiller of Scriptural prediction; but if he omit any of these, he is not the one whom we expect:—though he accomplish all the gospels say of him, though by his agency, the blind see, the deaf hear, the sick are made whole, and the dead are called to life. Such acts are not his mission; for this is *the redemption of Israel and the world*; and unless this have been, or be accomplished, the personage under question cannot be the King of the Jews."

We shall reserve our comments upon the premises now before us until another issue. In the meantime, the reader will please to make himself particularly familiar with the passages quoted by Mr. Dias from Isaiah, Jeremiah, and Ezekiel. They have, indeed, never been fulfilled as yet; this admission, however, is no objection to Jesus; it only argues their future accomplishment—but by whom? The Jews cannot answer the question. They *think* it will not be by Jesus:—we have the full assurance of hope and faith that it will.

EDITOR.

#### EXPECTATION PRECEDED THE ADVENT.

AT the time of the coming of Christ there was a general expectation; among our nation, it was universal. Pious Simeon and Hannah, and many other devout persons, waited for the Consolation of Israel. The Pharisees sent priests and Levites to ask John the Baptist whether he was the Christ. The common people exclaimed, "If thou be the Christ, tell us plainly!" Hence they were ready to receive any one who pretended to be the Messiah. And it is worthy of observation, that many false Christs came after Jesus, but none before. The Samaritans, likewise, had the knowledge of a Savior, and expected his coming, as is evident

\*Ezek. xx. 41. †Jer. xxxi. 10, 11.  
‡Isa. xliii. 6, 9, 7.

from the conversation of the woman of Samaria at Jacob's well. John, 4.

But it is still more remarkable, the Romans themselves had the same expectations; and not only they, but all the eastern part of the world, which may well include all that was then known. Thus says Suetonius, (Vit. Vesp. 4.) "that an ancient and constant tradition had obtained throughout all the East, that in the fates it was decreed, that, about that time, some who should come from Judea should obtain the dominion, or government, i.e., of the world, which the Romans then possessed." And Cornelius Tacitus (Hist. l. 5, c. 13) speaks almost in the same words: telling of the great prodigies which preceded the destruction of Jerusalem, he says: "that many understood them as the forerunners of that extraordinary person who, the ancient books of the priests did foretell should come about that time from Judea, and obtain the dominion."

Virgil, in his famous fourth Eclogue, written about the beginning of the reign of Herod the Great, compliments the consul, Pollio, with this prophecy, by supposing it might refer to his son, Saloninus, then born. But the words are too great to be verified of any mere mortal man; and he speaks of such a golden age, and such a renovation of all things as cannot be fulfilled in the reign of any ordinary king. And Virgil expresses it almost in the words of the Holy Scriptures,\* wherein they tell of the glorious age of Messiah; of a new heavens and earth then to begin, and to be finally completed at the end thereof.

"The last age decreed by fate is come,  
And a new frame of all things doth begin;  
The Holy Progeny from heaven descends,  
Auspicious be his birth, which puts an end  
To th' iron age, and from whence shall rise  
A golden state far glorious through the earth."

Thus the poet depicts in glowing colors, and makes a paraphrase of Isaiah's prediction. The prophet says: "The wolf and the lamb shall feed together, and the lion shall eat straw as the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain," saith the Lord. The poet, after this—

"Nor shall the flocks fierce lions fear;  
No serpent shall be there, or herb of poisonous juice."

Nay, the very atonement for sins, which Daniel attributed to Messiah,† "to finish the transgression, to make an end of sins, and to make reconciliation for iniquity," is thus expressed in this eclogue:—

"By thee, what footsteps of our sins remain  
Are blotted out, and the whole world set free  
From her perpetual bondage and her fear"

And the very words of Haggai\* seem to be literally translated by Virgil. Thus saith the prophet of the coming of the Messiah: "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." And thus the poet:—

"Enter on thy high honor, now's the time,  
Offspring of God, O thou great gift of Jove!  
Behold, the world, heaven, earth, and seas do shake;  
Behold, how all rejoice to greet that glorious age."

And as if Virgil had been learned in the doctrine of Christ, he tells that these glorious times should not begin immediately upon the birth of that wonderful person then expected to come into the world, but that wickedness should still keep its ground in several places.

"Yet some remains shall still be left  
Of ancient fraud, and war shall still go on."

Now, how the old pagan poet applied all this, is not the question, whether in part to Augustus Cæsar, or partly to the consul Pollio, and partly to his son Saloninus, then newly born; but it shows the expectation there was at that time, of the birth of a very extraordinary person, who should introduce a new and golden age, and both reform and govern the whole world.—FREY.

#### AN INTERPRETATION DISPUTED.

DEAR BROTHER:—I have to thank you for your attention to my inquiry concerning the predictions of our Lord recorded in Matt. xxiv. I had long before concluded that you had wholly forgotten it, and so was agreeably undeceived. Nevertheless, admitting your interpretation to be correct, you have, for me, reencompassed the subject with difficulties which the view of it I presented to you seemed to obviate. Allow me briefly to state these.—If the tribulation ended A. D. 71; if the "luminaries" of ver. 29 were "Hebrew," and were then "eclipsed," how are we to harmonize the prophecy with the facts in the case? For, after declaring that "the powers of the heavens shall be shaken," our Lord continues, "and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with great power and glory." That the events predicted in ver. 29 and 30 are represented as immediately consecutive, cannot, I think, be denied without forcing the words from their natural and obvious meaning. To suppose that 1800 years were intended to elapse between the shaking

\* Isai. lxxv. 17.

† Dan. ix. 24.

\* Hag. ii. 6.



of the political heaven referred to and the "then" of ver. 30, is to violate the simple unconstrained sense of the passage. Then in regard to the "generation" intended. "Verily I say unto you, this generation shall not pass till all these things (doubtless those He had enumerated) shall be fulfilled." According to Luke, our Lord continues: "When these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh," and illustrating his injunction by the parable of the fig tree, adds, "so likewise ye, when ye see these things come to pass know ye that the kingdom of God is nigh at hand." Here the fulfilment of "these things" is connected with the advent of the kingdom as an earnest of its nearness. How unmeaning if they were fulfilled in the first century! "Verily," he goes on to say, "This generation (could it be the one he was addressing?) shall not pass away till all be fulfilled." Is it not evident that the coming of the kingdom is included in the "all?" And this was still unmanifest when the last of that "generation" lay down to sleep in the dust.

These difficulties attending your theory, dear brother, are to me at present insuperable. In the one I reported to you, they were annihilated by simply supposing the "tribulation" co-extensive with "the times of the Gentiles," and the "generation" that which should witness the "signs" coming immediately after. I see nothing in Luke's testimony to refute such a supposition. These, "he writes," are the days of vengeance, that all things which are written may be fulfilled. This is making the days of vengeance terminate only with the woes of Israel. But you say that verses 16, 20, and 21 of Matt. xxiv, show that the tribulation must be confined to the "those days indicated." They show certainly that it would be great, excessive then, but they scarcely prove that it must terminate with them. Those days of terror and distress were "shortened for the elect's sake," but we know that Palestine has been prostrate under the sway of Gentile oppression ever since, whilst her children have been wanderers, persecuted and tyrannized over by their Gentile rulers. Israel did not drink to the dregs the cup of God's vengeance, Is. 51. v. 17, in A. D. 71. Jerusalem's "warfare" or "appointed time" was not then "accomplished." Is. 40, v. 2. Her "tribulation," what has it been but her subjection to Gentile tyrants, and this can only end when her own King shall return to reign in the midst of her. You say the "signs" must not be looked for in the natural heavens. I do not expect them there. But I think they are as characteristic of the time when "the thrones shall be cast down,"

Dan., vii. 9, as of that to which you apply them. When the "Beast" is "slain" and "destroyed" and the "dominion taken" from the "little Horn" the Imperial Sun of Europe will be extinguished, and the misleading light of the Papal Moon quenched in darkness. Then when these are "destroyed in the brightness of his coming," the Son of Man shall be seen "in power and great glory."

I must apologize for the length of these remarks. They have extended farther than I purposed. I shall be obliged if you will consider them at your leisure; and if you can dissipate the difficulties that appear to me to attach to your interpretation of these deeply interesting predictions, I shall be very willing to accept it. Meanwhile believe me, dear brother,

In faith and hope affectionately,  
PERSIS

October 26th, 1852,

#### THE PROPHECY OF MOUNT OLIVET.

"The Tribulation of those days"—"The End"—"Your Redemption draweth nigh"—"The Kingdom of God nigh at hand"—"Then," explained.

The difficulty of our correspondent, "*Perside la bien-aimée*," in relation to "the tribulation of those days," consisting in the destruction of the city, the sanctuary,\* and the mighty and holy people,† by the Prince's people, seems to rest on the import of the word "then," which is assumed to be *immediate consecutiveness*. That is, that the appearance of the sign of the Son of Man in heaven is *immediately to follow* the tribulation and the eclipse of the luminaries, which Persis does not regard as the sun, moon, stars, and powers of the heavens of the Hebrew Zion; nor indeed of the "natural heavens;" but of the heavens of the Roman system of nations existing at the end of "the times of the Gentiles."

What I have said on page 214 of our last volume in reply to Persis need not be repeated here. The reader can refer to it and study it at his leisure. In the letter before us, Persis cannot see how the eclipsed luminaries can be Hebrew, because the Son of Man's sign, &c., and the advent of the kingdom, said to be nigh at hand, did not then appear. The interpretation of the prophecy of Mount Olivet, evidently to my mind, perplexes Persis for the same reason that all other interpreters have failed to give a consistent and intelligible exegesis to it—they fail to perceive that it is a prophecy of things pertaining exclusively to Israel's commonwealth. "O Jerusalem, Jerusalem, behold your house shall be left with you deso-

\* Dan. ix, 26.

† Dan. viii, 24.

late. For I say unto you, *ye* shall not see me henceforth, till *ye* shall say, Blessed is He that cometh in the name of Jehovah." In this the epochs, beginning and ending the prophecy which followed, are indicated—first, the desolation of Jerusalem's house; and lastly, the pronouncing of Jesus blessed by the Hebrew nation at his appearing. "Ye shall say;" that is, Israel shall say, Blessed be Jesus of Nazareth. "Jesus spake to the multitude and to his disciples," concerning those who sat in Moses' seat, or throne. In speaking to them, he denounced the government—not the government of the Gentiles in Israel, but the Scribes, Pharisees, and hypocrites, so far as they had to do with public affairs. The twenty-third of Matthew sufficiently establishes this point.

In the next chapter he confirms his discourse to two disciples who came to him "privately," and sought to know more particularly concerning the things he had been previously treating of before the multitude. "Tell us," said they, "when shall these things be?—And what the sign of thy coming, and of the end of the world?" The "sayings" which followed were addressed to them for their especial benefit. "Take heed," said Jesus, "that no man deceive you." "Ye shall hear of wars and rumors of wars; see that ye be not troubled." Having spoken of international wars, famines, pestilences, and earthquakes, he told them that these were the beginning of sorrows; and that then, or afterwards, they, the Scribes, Pharisees, and hypocrites, should deliver them up to be afflicted and killed. Take the cases of James and Paul by way of illustration. "When, therefore," continued the Lord, "ye shall see the abomination of desolation spoken of by the Prophet Daniel, stand in the holy place, then let them which be in Judea flee to the mountains: . . . but pray ye that your flight be not in the winter, neither on the Sabbath day; for THEN shall be great tribulation such as was not from the beginning of the world (κόσμου, kosmou a thing constituted; it may therefore be rendered of the State or Commonwealth) to this time, nor ever shall be. And except those days should be shortened, there should no flesh, (of the carcase spoken of in verse 23) be saved. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. Behold I have told you before. Wherefore if they shall say unto you, Behold He (the Son of Man) is in the desert, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall the suddenness of the coming of the Son of Man be. For wheresoever the carcase is (that is, Judah) there will the eagles (the Prince's army of Romans) be gathered together.

Now, it is clear from all this, that "those days" referred to in verse 22, were days contemporary with the life-time of the persons whom Jesus was addressing, and not of us or of our successors; and that during their currency there was to be a "tribulation," or "distress in the land," unequalled in Israel's history before, or by anything to happen to them after. There is, indeed, "a time of trouble" yet to come, which will transcend anything that has befallen mankind since the Flood; but that is to affect the Gentiles\* by the sword of Israel and the plagues of God. Israel will not then be destroyed as they were in the day of their "great tribulation;" but they will be delivered. It will, doubtless be "the time of Jacob's trouble; but he will be saved out of it"†—a characteristic which distinguishes the two troubles of Israel; for in the last the yoke of oppression is to be broken from off Israel's neck, "and strangers shall no more serve themselves of him."

One thing, I suspect, that has misled Peris in regard to the time of the tribulation, is the phrase, "the end of the world," in the third verse. There is a sense in which the tribulation was to continue to the end of the world, but not in the Gentile sense of the phrase. The Greek is *τι τὸ σημεῖον τῆς συντέλειας τοῦ αἰῶνος*; *ti to semeion tees synteleyias tou aionos*? That is, "what the sign of the conclusion of the age?" Paul says, "Now once in the end of the world (*συντέλεια τοῦ αἰῶνος*) hath Christ appeared to put away sin by the sacrifice of himself."‡ In the same verse he speaks of the foundation of the world; but he uses a different word for "world." He says not *ἀπο καταβολῆς αἰῶνος*, *apo katabolees aionos*, but *κόσμου*, *kosmou*. If he had spoken of Christ's suffering often from the foundation of the age, he would have said *ἀπ' αἰῶνος*, *ap' aionos*; but he went further back, and supposed him suffering often from the time of the institution of sacrifice, when the *Kosmos* was arranged, and Adam's sin was covered, if he had entered the divine presence with the blood of others, as Aaron and his successors did. The disciples did not inquire what was the sign of the end of the *Kosmos*, but of the end of that Age constituted by the law. The great tribulation was to continue to the end of the Aion—of the Mosaic world, consisting of the Jewish Heavens and Earth, or Commonwealth of Israel.

The apostle Peter writing to his fellow-countrymen says, "THE END OF all things is at hand": be ye therefore sober, and watch

\* Dan. xii., 1. † Jer. xxx., 7. ‡ Heb. ix., 26.

unto prayer.\* He was one to whom the sayings of Jesus were addressed. The Lord had given him a sign of "the end." It was this. "And this gospel of the kingdom shall be preached in all the world (οικουμένη οikoumene, the territory inhabited by the Roman system of nations) for a testimony to all the nations, and then shall come τὸ τέλος." Paul writing to the Colossians tells us that this sign had been accomplished in his time. "The hope laid up in the heavens, and contained in the word of the truth of the gospel," says he, "is come in all the world (κοσμος kosmos.)" or as he expresses it elsewhere, "was preached to every creature under the heaven."† All the apostles knew this; for they had been ordered to "go and preach the gospel to every creature," and they had done it. Therefore James exhorts his countrymen and brethren in the faith, saying, "Be patient unto the coming of the Lord . . . stablish your hearts; for the coming of the Lord draweth nigh."‡ They all knew that it could not be far off; because the gospel of the kingdom had been preached to every creature under the Roman heaven, or government.

The "all things" whose "end" was "at hand," were the things "made" or constituted by the Mosaic law, and which, having "waxed old," were "ready to vanish away." They were the things to be removed by shaking the heaven and the earth, that the unshakable things might remain.§ They were the elements or rudiments of the world, "the weak and beggarly elements" to which the Galatians, Jews in Christ, desired again to be in bondage. The end of these was at hand; but in order to abolish them, it was necessary to break up the commonwealth of Israel, to accomplish which the "great tribulation" was indispensable.

But James says, "the coming of the Lord draweth nigh." He did not say "the appearing of the Lord," but only that the coming of the Son of Man, the sign of which and the end of the age, was the gathering of the Eagles || to prey upon Israel's carcase.¶ Jesus told the apostles that they "should not have gone over the cities of Israel till the Son of Man be come;"\*\* not with power and great glory, but with his Roman Eagles †† to "baptize" their adversaries and his "with fire"—even with the fire of Gehenna, or of Hinnom's vale. The apostles did not know when the "appearing" would be, its "times and seasons" being hid in God: but of the coming to destroy Jerusalem and her house, they could tell of its near approach.

Having ascertained that the great tribulation, or "distress in the land, and wrath upon Israel," was concurrent with the lifetime of the disciples who were taught by the Lord himself, we are obliged to fix the eclipse and fall of the political luminaries at that crisis; for it was to be "immediately after the tribulation of those days." The eclipse and fall were the result of the tribulation which shook "the powers of the heavens," civil and ecclesiastical. The desolating abomination spoken of by Daniel the prophet, was the agency employed by the Son of Man, the Prince of Israel, in afflicting them and shaking their polity to pieces. Alluding to these calamities, Isaiah apostrophizes Jerusalem in words of consolation divinely expressed, saying, "They that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the City of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee—I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting or destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.\*

But Persis thinks that the eclipse and fall cannot have taken place immediately after the destruction of Jerusalem's house, because it cannot be truly said that the disciples' redemption, and the kingdom of God were nigh at hand. With all deference, however, I think it may. The redemption was that of the disciples addressed. Some of them were to be killed, others imprisoned, and all to be persecuted in different ways by the Jews and their rulers. These could not put to death and imprison Gentile believers, because they had no power or authority over them. The Gentile governments persecuted Gentile Christians: and the Jewish rulers those of their own nation. Hence Paul says to the Gentile portion of the church at Thessalonica, "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, as they have of the Jews: who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be

\* 1 Peter iv., 7.

† James v., 7, 8.

‡ Deut. xxviii., 49.

\*\* Matt. x. 33.

† Col. i., 6, 23.

§ Heb. xii., 26, 27.

¶ Ibid. ver. 26.

†† Matt. xxii. 7.

\* Isai lx. 14, 33.

saved, to fill up their sins alway: "for the wrath is come upon them to the uttermost." This was the "wrath to come," referred to by John the baptizer, which was to break the power of the Jewish persecutor, and so redeem the churches in Judea from his oppression and misrule. When the disciples in these churches saw the fall of Jerusalem approaching (indicated by the things predicted "beginning to come to pass") they looked up, and exalted their heads, as men do when they see deliverance coming from any great embarrassment or distress.

As to the kingdom of God being nigh at hand when the disciples saw the things predicted, this is my interpretation. The more condensed narrative of Matthew from the twenty-first to the twenty-fifth chapter inclusive, and especially his twenty-fourth, is scattered over Luke's account from chapter seventeen to the twenty-second inclusive. He begins his reference to the Mount Olivet prophecy in the twentieth verse of the seventeenth chapter, telling us that when the Pharisees demanded of Jesus "when the kingdom of God should come?"—he replied that "the kingdom of God cometh not with observation," so as to attract every one's attention. Then in the next verse, Luke records Christ's words found in Matthew xxiv., 23. "If any man shall say unto you Lo, here is the Christ, or there; believe it not." He does not, however, insert the words "the Christ;" but says simply and negatively, "Neither shall they say, Lo, here! or lo there." Lo here, or lo there, what? it might be asked. The answer would be, "Lo here the Christ, or the kingdom of God," which are different forms of expressing the same thing. But why should people on the land not run hither and thither after the Christ or the kingdom? "Because," said Jesus, "the kingdom of God, O Pharisees, is among you, εντος υμων, entos hymoon," for there is no kingdom in the absence of God's Christ; Christ and his dominion being inseparable. He is among you without ostentation, and you receive him not. Then turning to his disciples in continuance of the subject, he said to them, "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it." You will desire to see him appear; but he will not come "before you have gone over the cities of Israel" in that way. But men knowing this your desire "shall say unto you, 'See here, or see there,'" he is: "go not after, nor follow them: for as the lightning that lighteneth out of one part under heaven; so shall also the Son of Man be in his day"—in one of his days: in one of them

he will come with his eagles with the suddenness of the lightning's flash; in another, he will appear in the brightness of its glory: so that you will need no "here," or "there," to find him.

When the son of man came with his Eagles, "the kingdom of God was nigh at hand;" but when he appears "in power and great glory," the kingdom of God will be apparent also—its advent will be an accomplished fact. The kingdom nigh, and the kingdom come, do not signify the same thing. The kingdom was nigh in the sense in which James said, the Lord's coming was nigh; but not in that of his "coming in his kingdom," mentioned by the thief on the cross; or of "his appearing and kingdom," referred to by Paul. King and kingdom are often used interchangeably in the scriptures. For instance, Luke says, that "when Jesus was come nigh to Jerusalem riding on the ass's colt, the whole multitude of the disciples began to rejoice and praise God with a loud voice, saying, "Blessed be the king that cometh in Jehovah's name;" while Mark in narrating the same event, says that they cried saying, "Blessed be the kingdom of our father David that cometh in the name of Jehovah." I conclude then, that "the kingdom of God was nigh at hand," when "the king," though invisible, was supervising the operations of the siege of his rebellious capitol.

As to the word "then," *τοτε τοτε*, I do not see that it presents any difficulty in the case; or that it necessitates immediate consecutiveness, or contemporaneousness. We may say with perfect correctness, General Washington was elected President, then General Jackson, then Mr. Polk, and then General Pierce, without its being supposed that they were immediately following one another with no President between. The "thens" would be generally understood as indicative of indefinite succession, and leaving the precise time of their several reigns undetermined. This is the fact in relation to Matthew's, or rather Christ's use of the "thens" in ch. xxiv. 30. The eclipse and fall of the sun, moon and stars, and the shaking of the powers of Judah's heavens, or polity, were "immediately after the tribulation of those days" of "distress in the land; and then," or afterwards, "the sign of the Son of Man shall appear in the heaven; and then," or after that appearance of the sign, "the tribes of the land (*αι φυλαι της γης, hai phylai tees gees*) shall mourn in his presence; "and they," the tribes, "shall see the Son of Man coming upon the clouds of the heaven with power and great glory." This is the order of events in relation to the Jewish nation. Between the overthrow of its polity and the appearing of the sign of

the Son of Man, it would be favored with no visible manifestation of Jehovah, as in the days of old. The interval was to be occupied by "the times of the Gentiles," during which Jerusalem, the great king's city, was to be trodden under foot until the time came to recompense them as they had meted out to Israel and the Saints. Between the events of the 29th and 30th verses, 1800 years have nearly elapsed. The interval will soon be filled up, as we believe. We await with Israel "the sign," whose signification will work commotion in the Jewish mind, that in rejecting Jesus of Nazareth as king of the Jews, they have put from them Jehovah's Christ. Then looking upon Him whom they have pierced, will Israel mourn and be in bitterness for him as the first-born of God and his nation.\* The Son of Man then acknowledged as their king, will enter on the work of building again the dwelling-place of David now in ruins, and setting it up, as in the days of old.† He will then gather the still dispersed from all the nations; and if any of them have been driven to the utmost parts of the heaven, he will send his angels (or messengers) with a great sound of a trumpet (making loud and general proclamation) and they shall gather his elect (people even all Israel) from the four winds, from one end of heaven to the other," and "bring them into the land which their fathers possessed, and they shall possess it," as the Lord has said by his servant Moses.‡

All the things predicted as pertaining to the days of vengeance were fulfilled in the tribulation of those days. Judah's troubles since the overthrow of the Hebrew polity, have been no greater than those of the saints at the hand of the Little Horn, which is "the Devil and Satan" to them both. Eighteen hundred years is too extended a period to be styled "days of vengeance." Eleven hundred thousand Jews perished in the siege of Jerusalem, and ninety thousand were sold for slaves. This was emphatically vengeance, which before or since Judah never experienced so terribly, nor ever will again. But here I must conclude, hoping that the difficulties of Persis have been met, and effectually removed. EDITOR.

#### OUR VISIT TO BRITAIN.

The Editor at Aberdeen—Invited to Dundee by the Campbellites—Visits Dr. Dick—The Kingdom's Gospel announced—War declared against it—A "bishop" deposed—Campbellism shattered into fragments—descends into the streets and erects barricades—Teotalism and the Gospel—A new church formed—Curpar uneasy—Opinions of Elpis Israel.

The writing of Elpis Israel being accom-

\* Zech. xii. 10; Rev. I. 7.

† Amos ix. 11; Acts xv. 16.

‡ Compare Mat. xxiv. 31 with Deut. xxx. 1-5.

plished, I set out on my second tour through Britain. It will be unnecessary to enter into the details of this, inasmuch as it was pretty much a repetition of the first. I revisited all the places I had been to before, with the addition of Dundee, and Aberdeen. I came to visit the latter city in consequence of a friend being there, with whom I was intimate, a resident of Northern Illinois. Through him I became acquainted with several members of the Campbellite church of liberal and candid minds, who, though not believing, or rather not clearly understanding what I contend for, desired to hear and judge for themselves whether I said aught else than what the Scriptures revealed. My visit there resulted in some submitting themselves to the "obedience of the faith," and the subscription of several to the forthcoming book.

The reader will not have entirely forgotten the tumultuous Campbellite convention at Glasgow in 1848, and that among the delegates there were certain very zealous opponents to myself. Belonging to this party were representatives from the Campbellite church in Dundee, meeting at Hammerman Hall in that town. They had observed my progress, and the interest created by my lectures in Edinburgh, Glasgow, and elsewhere, and concluded that it was possible I might be heard in Dundee without danger to what they considered "the faith once delivered to the saints." They determined, therefore, to invite me; and, supposing I was still in Edinburgh, though, in fact, in Aberdeen, they sent the following invitation, which was forwarded to me from thence.

13, Nelson-st., Dundee;

26th July, 1849.

DEAR SIR,—Being informed that you are to visit Aberdeen, we beg to say that a number of friends here are desirous to see you, and have a conversation with you *over a cup of tea*. If you could find it convenient to come this way, on your return, please say on receipt of this, and at what time. You will have a friendly reception, and your expenses will be paid.

Yours truly,

JAMES AINSLIE,  
J. G. AINSLIE,  
JOHN WATSON,  
ALLAN FORDYCE.

John Thomas, M.D., Edinburgh.

I received this note a day or so before my departure from Aberdeen. I concluded, therefore, to change my route; and instead of making my way through Aberdeen to Perth, and thence to Paisley, to take the steamer, and landing at Arbroath, proceed by rail to Dundee. This accomplished, I was welcomed to Dundee by two of the friends

who met me at the station, and conducted me to 13, Nelson-st, the residence of one of the signers, who had been Cicerone to my friend, President Campbell, during his sojourn there. Soon after my arrival tea was introduced, and disposed of, without anything unusual. A walk into the town was then proposed and accepted. It terminated at the coffee-house where the President had resided, and which was to become my domicil also for the time. About nine o'clock the coffee-room was occupied by a considerable company who had convened as the "friends desirous to see and converse with me." Cakes, coffee, and tea were served up by Mr. Lamb, whose guest I was to become. After a sufficient interval, conversation turned from generals to particulars, and I was asked for an outline of the things I generally laid before the public in my lectures. Having given this, the question was mooted among them whether I should be invited to lecture in Dundee. I suggested the propriety of my withdrawal from their company while they should discuss that, supposing that there might be some opposed to it, who would feel more at liberty in their opposition in my absence. It was not thought necessary; but I preferred it should be so, and withdrew. On being recalled I was informed that it was their wish that I should come and lecture in Dundee. But I could not then say, as I had sent an appointment to Liverpool, where I proposed to be after finishing at Paisley. I arranged, however, that I would return to Dundee from Paisley, if I could get released from Liverpool, which I managed to do as the appointments there had not as yet been made. The friends in Liverpool wrote to me at Paisley, and to them at Dundee, by the same mail, of which I obtained information as agreed upon by the following note:

13, Nelson-st, Dundee;  
10th August, 1849.

DEAR SIR—As all arrangements for your lectures on Sabbath and the following days, have been advertised by bills, and in the newspapers, we shall look for you by the evening train to-morrow, by the Perth and Dundee Central Railway. The mail train arrives here about 7 o'clock in the evening.

I am, dear sir, yours affectionately,

JAMES AINSLIE.

On the morrow, accordingly, I went and delivered, I think, some seven lectures while I remained. During my stay there I was well cared for, and kindly treated. President Campbell's Cicerone was my guide in visiting around. He accompanied me on a visit to Dr. Dick, the celebrated author of the "*Christian Philosopher*," and other popular works. The doctor received us politely,

being free in conversation, and obliging in showing us his telescopes, through one of which he gave us a view of St. Andrews, from his observatory, some six miles in the distance, on the other side of the Tay. He accompanied us from his house on the way to the station, which afforded a brief opportunity to exchange a few words on the appearing of Christ and the Millennial Reign. He asked my views on these subjects, which I gave him as concisely as possible. "I suppose," said he, "you allow others to differ from you?" "Certainly," I replied, "I have no alternative, were I ever so disposed to be arbitrary; which I am not:" upon which he gave me to understand that he looked for a millennium, and a gospel reign, the result of a universal diffusion of science and philosophy, which would pave the way for a general reception of the gospel! Living four miles from Dundee, he did not attend my lectures there; though I have since learned he expressed regret to a mutual friend in Edinburgh that he had been unable to do so.

Affairs progressed very smoothly in Dundee until my last lecture, which treated of "the gospel of the kingdom." This, though a Scriptural statement of the subject-matter preached as gospel to Abraham, the contemporaries of Moses, and to those also of John the Baptizer, Jesus and his Apostles, without any allusion to sects or persons, kindled a flame among the Campbellites which had not ceased to burn in Dundee when I left Britain. One of the Campbellite bishopric "became obedient to the faith." This turned everything upside down. My "affectionate" guide to Dr. Dick's, being "a bishop," if I mistake not, was greatly frustrated; and all his affection evaporated into alienation and opposition to the kingdom's gospel. "Persecution," writes one, has now assumed a very formidable appearance against us in Dundee. The first step was the deposition of him you baptized from what they term "*the bishops' office*:" and strange to tell, this has been done while as yet he had not opened his mouth upon any subject in the meeting since you were here. James Ainslie and company have become determined to check "the new light" in the bud; but contrary to their expectation the blade has made its appearance, and a stalk of no inconsiderable size has already sprung up. Since I last wrote five have been baptized. Two of these have delivered addresses to the brethren upon the subjects of the "new light" which have thrown the people into a complete consternation. On Sunday week the deposed bishop is advertised to give a trial discourse before the church, on the "new doctrines" before he can be again elevated to the bishopric; which he says he will do in earnest.

At the meeting of their office bearers, held on Sept. 3, the following questions were proposed to him to answer impromptu, upon which the questions and answers were recorded in the church book.

1. Would you have fellowship with a paedobaptist church?

Ans. "No."

2. Have you not virtually cut us off by rejecting our baptism without precedent in the New Testament, or being authorized by the Apostles?

Ans. "No."

3. If yours be the only scriptural baptism, why fellowship us who are unscripturally baptized according to your notions of it?

Ans. I never stated anything connected with *your* baptism. I say "without faith it is impossible to please God." If *you* had faith according to your own showing you were baptized. If you had *not* faith you deceived me, and "to your own master you stand or fall."

4. Why are there two baptisms practiced in the church?

Ans. I am not aware of two.

5. Have you not been *twice* baptized?

Ans. No.

6. Have you not stated that we were introduced into the kingdom?

Ans. I have not taught the brethren any other thing *even yet*.

7. Say six months ago. Did you consider yourself baptized?

Ans. I now consider myself as having been deceived.

8. What is faith?

Ans. Faith is the substance of *things hoped for*, the evidence of things not seen."

After all this questioning they declared themselves as ignorant of his views as ever, and said, "we do not really know what to think of him, or what to do with him." Upon which he was deposed until they should think over the matter. They concluded that his deposition should be permanent after his discourse, because the things believed "are subversive of the foundation of the Reformation." It was alleged that the doctrine I had taught "had seriously damaged the cause in Dundee, and cast a stumbling block before the weaker brethren and the world." Yet I had said no more than what every one may read for himself in the Scriptures of the Prophets and Apostles." A correspondent writing from Dundee says, "If I were to examine into this allegation, and inquire who seemed most to stumble, or be afraid of this stumbling block, I should find that they are not those who think themselves the weaker brethren. And were I to give judgment in the case, it would not be unlike that of the sailor who, on being reminded that his

wife was the weaker vessel, smartly replied, "Then she should carry less sail." The weak should not be stubborn. And yet when we inquire if you taught anything they did not know before? "O no," says one, "we knew it all our days;" "we knew it these twenty years," says another; "I got nothing from Dr. Thomas," says a third; and so on to the end. These are the sayings of those who are offended at, and afraid of the doctrine you teach."

The same writer continues, "On the evenings of the Sundays that have intervened between your visit and the present time, the topic of conversation at our meetings at the Hall, has been 'the kingdom.' Old fancies stand firm in the minds of some, but others are abandoning the fabrication of men, although they are not as yet appreciating the truth in full. Some light broke in upon them last Sunday, and a storm of wrath has been raised about my head. I spoke too strongly. They see the gospel is held by me to be somewhat different from their gospel; and they who advocated and defended a fanciful kingdom, seem to have abandoned, or at least temporarily left that position, and come forward with their full strength to the menaced point. None will venture to establish an inquisition on my account; but I should not wonder if an 'act of conformity' were not sought to be passed for speakers, or something else of like potency to prevent 'the same words being again spoken to them.' I wish they may not; but I cannot help consequences. Honeyed words will not do with some."

In December following, it was proposed to prohibit members from speaking the "new doctrines, under pain of being compelled to withdraw from their fellowship." It was, however, moved and seconded, that the question be not entertained. Twenty-two said do not entertain the motion, and twelve said "do." My "affectionate" cicerone, who by inviting me introduced the "new doctrines," voted their suppression, and so lost his vote. But our friend did not rest here. After about six months agitation the majority changed sides. One of the most active speakers was voted out. This proved their *numerical* superiority, and emboldened our redoubtable friend to a renewed effort for the exclusion of heretics. It was no longer loss of Campbellite fellowship *if they spoke out their convictions*; but the absolute expulsion of "all who had been baptized in such doctrines." This was Mr. James Ainslie's proposition. The effort was opposed by the persons aimed at, but unsuccessfully. A resolution was carried by the majority, that "we separate and appoint arbiters to arrange the secular matters." Arbiters were

accordingly appointed, and on the first Thursday evening this convener reported, that by a majority they had decided, that those who disapproved, or had voted against a separation, should in the meantime have the use of the Hall. This was objected to, and a counter resolution was proposed. A couple of hours was consumed in stormy debate, at the expiration of which the meeting broke up without any formal decision being arrived at. But after thunder comes the hail. The Campbellites finding they could not resolve things to suit them, determined to "descend into the streets," as the phrase is, and throw up barricades against the advocates of the kingdom. This was the fashion of that epoch in the old world. Republican barricades were everywhere thrown up by the rebellious against monarchy, and the Dundee Campbellites formed no exception to the rule. They would have none of the kingdom, nor would they tolerate any of its adherents. If they could not vote them out of their territories, they were determined to expel them by force from their citadel. Some time in March, 1850, about seven months after my visit, the crisis came. The believers in the kingdom's gospel suspecting nothing, went as usual to Hammerman's Hall; but to their great surprise they found it locked against them, although one of their number, the deposed bishop I think, was responsible to the owner for the rent. On examining the outworks they discovered an undefended window, out of which the last of the evacuant garrison had retreated. Through this opening one of the excluded passed into the Hall, where he found the doors barricaded with forms and tables, and the windows made secure. The locking and barring out was twice repeated. On this first occasion, the barricades were overturned, and the battlefield with forms and tables, the trophies of the fight, remained for one day in the hands of the anti-hammer-men; and those who thought to pound their fellows in a fool's mortar, exposed themselves to the contempt that ever attends the rage of imbecillity.

This defeat of the enemies of the gospel of the kingdom could not supersede a regular and formal settlement of affairs. The anti-tyrannists, though one in opposition to our "affectionate" friend of Nelson Street and Arthur Lec, his valiant Sancho's barricade theology, were not united on the truth, nor on their views of how their victory should be improved. Many a brave and noble cause has been lost for want of wisdom and singleness of heart. One of their number informed me, that some of them wished to form from the victors, what he terms "a motley association something like David's

army at Adullam."\* That is to organize a new congregation out of the old materials on the basis of simple opposition to Campbellistic proscriptiveness. This would have created a church of some forty members, of which about half a dozen only would have been "obedient to the faith;" the others being but friends to the proscribed from distaste of proscription, and not from fellowship with them in the faith of the kingdom's gospel. But such an association as this, having a name to live, but really unbegotten of the word of life, was demurred to by brother George Schleselman, late secretary to the Glasgow Campbellite Convention, and others. They thought that now, if at any time, was the crisis for the formation of a society at Dundee, all of whose members should have been baptized upon a confession of faith in "the things of the kingdom of God and the name of Jesus Christ."† They considered that "without faith it is impossible to please God;" and that that faith which is alone pleasing to him is "the substance of things hoped for, and the evidence of things unseen,"‡ "which are eternal."§ They applied this principle to churches as well as to individuals, considering that God could be no better pleased with a misbelieving church, than with a misbelieving person. They would not give in, therefore, to the work of founding and building up a new Babel of iron and clay, destined to fall to pieces when the excitement which gave it birth should have passed away. They wanted to guard against the repetition of the late displays of ignorance, arbitrariness, and unbelief, and the only way to fulfil this indication was to begin in the truth and in the love of it, and all other good things would follow of necessity. "It was contended," in the words of one of them writing to me, "that human traditions and practices should receive no quarters; that human praise and popular plans should be treated as dangerous; and that instead of conformity to the world, we should strive to conform to the doctrine of Christ, and the simplicity of conduct that almost (if not altogether) of necessity follows. You know we disapprove of all clericals of whatever name or degree, and discountenance the assumptions of all hierarchs from Christ's pretended Vicar on earth, to Baptist pastors; and their mimic 'presidents.' We know the public has no true faith, therefore, we do not countenance it in its idea of offering acceptable worship to Israel's God; but repudiate the confection Christianity of our day, moulded and sweet-

\* 1 Sam. xlii. 2.

† Heb. xi. 1.

‡ Acts. viii. 12.

§ 2 Cor. iv. 18.



ened as it is to please the depraved taste of a world lying under sin." No objection could be urged against this but expediency. Its scripturalness was admitted, but some did not think it expedient to be too rigid, or rather so rigid; and therefore withheld their co-operation, preferring to invite the others to join them in establishing a more popular and liberal institution. But they declined, and each pursued the course best suited to their own views of things.

On my second and last visit to Dundee, in 1850, I was sorry to find a want of union, confidence, and co-operation among all who had yielded obedience to the gospel of the kingdom. Roots of bitterness existed, connected with total abstinence and what was supposed to be a tendency to episcopal ambition, or leadership. Alas, when will they who would be greatest learn to become the servants of the least of Christ's flock? I judge not in the case before us, because I am not sufficiently informed of its real demerits; but I do most sincerely tender to all the friends of the kingdom's gospel the advice which I aim to practice myself, and that is, have patience till the kingdom comes, and seek no lordship until then. If we are found worthy of that kingdom, we shall share with Christ in his absolute and divine lordship over Israel and the nations. Surely this will be honor and distinction enough for the most ambitious. Till then, let us despise the microscopicism of a little powerless and brief authority in the household of faith. A man of knowledge and wisdom, will have more authority and power thrust upon him by his fellows, than he will care to exercise, if his mind be rightly chastened by the truth. Let each esteem other better than himself, and all will be well. Men are sometimes made usurpers by the suspicious insinuations of others, and their intrigues to prevent usurpation. Let us beware of this; and let all things be done with love as unto God and not to men, and then harmony will be undisturbed.

Temperance is a virtue against which there is no law. Jesus Christ, our sovereign lord and king, was temperate in all things, and so are all the members of his royal household. He and they are temperate as a fruit of the Spirit—a virtue resulting from the truth believed. He was not a total abstinent. This is a fact. Neither were Paul nor Timothy; nor can Christ's members be who drink of the new covenant cup. Total abstinence was never made a test of christian fellowship by the apostles, though temperance was; for it is written, "no drunkard shall inherit the kingdom of God." Drunkenness, is disorderly conduct; and from every brother that walks disorderly,

we are commanded to withdraw ourselves. The saints have no right to impose tests of fellowship upon one another which the spirit of God has not imposed. The world, whose standard of morals is not God's standard, can impose what it pleases upon "its own;" but it has no right to dictate to Christ's household, who are its masters elect; nor should Christ's brethren permit it. They should be careful, too, not to drink into its spirit, nor to cooperate with it in carrying out its crotchets. If every earth-born were a total abstinent, the world would be as far from the kingdom's gospel as if every man, woman and child were drunken with the fumes of alcohol. The soberest of the world's people have been made drunk with the wine of the great harlot's adultery.\* This intoxication continues, and will obfuscate their intellects until the Lord comes to sober them.† Offer the kingdom's gospel to the most pious of the world's total abstinent, and they will reject it with contempt, and perhaps with rage; or if they profess to believe it, how few of them are sober-minded enough to obey it. Let not the saints mispend their efforts, and waste their energies. If they be zealous for total abstinence, let it be for a total abstinence from all sins. The gospel needs, and commands their whole soul. Let the world attend to the liquor, to tobacco, and to the emancipation of "its own" from political and social duress imposed upon them by sin, whom they serve; be it ours, the "heirs of the kingdom," and the future enlighteners and regenerators of mankind, cooperators with Christ in the deliverance of the world, to mind our own business, which is to open the blind eyes, to turn them from darkness to light, and from the power of the adversary to God, that they may receive remission of sins, and inheritance among them that are sanctified by the faith which is in Jesus.‡ It is well for the world's sinners to bind themselves by oath to one another totally to abstain from all intoxicating drinks; for this is the highest obligation they can attain to. Total abstinence will improve their social condition, and mitigate the ills inseparable from it. It is doubtless attended by many temporal advantages, and highly to be commended in the man whose purpose is infirm. This being freely admitted, I still contend that none have any right to turn Christ's church into a total abstinence society, and to brand with reproach the man in Christ, who, like his Lord, chooses to exercise his liberty in the temperate or moderate use of wine. "The Son of man came eating and drinking; and they

\* Rev. xvii. 2.

† Isaiah xxv. 7.

‡ Acts xxiv. 18.

said, Behold a gluttonous man, and a wine-bibber, and friend of publicans and sinners. But wisdom is justified of all her children." John the Baptizer totally abstained, and they said, "He hath a devil." To abstain for the purpose of "doing good" is fallacious. John's total abstinence did not save him from "decrease;" and our Lord's "increase" was not obstructed by the formation and use of wine. Believe and obey the kingdom's gospel, shine as lights in the world, holding forth the word of life; advocate it with whole-souled energy, and leave the world to its crotchets, and the saints will do all the good that is possible in this crooked and conceited generation, and all that God demands.

Our Dundee friends of the one part were zealous for "teetotalism," as well as for the gospel, and in so far, embarrassed its relations. The others were for keeping these two things distinct, which was not interpreted by that charity which "thinketh no evil." I pretend not to judge between them. "We considered," said one, "that our righteousness should not be less, at all events, than that of the scribes and Pharisees of the day; and accordingly, for preventing danger, preventing or stilling the whispers of slander and their influence, it was deemed proper to express our sentiments, especially on the present damnable drinking customs, and the practice of countenancing drinkeries. Other points are not overlooked, but as the apostle directed letters to the churches, warning them of the dangers that surrounded them, so it was deemed that this gigantic evil should be particularly avoided, and testified against, and that on no account should we drink of the Abana and Parphar of Hell. We saw that night-shade was poisonous; so, instead of cultivating and pruning it, we resolved to hew it down and cast it into the bottomless pit, so far as we were concerned. Popular precedent might be found for a mixed race of tipplers and "avoiders of evil," but in view of public opinion, and of God, and regarding, too, the necessity of purity in the primary advocates of any doctrine, we concluded without hesitation, that on this, as well as on every other evil, our position and practice should be such as we could always honestly pray, "Lead us not into temptation." If any person advocated the hope of God's promises as incomparable incentives to morality, it would be very damaging that any one should be able to say at the conclusion, "Oh, he takes a dram!"

Upon the compound principle, then, of teetotalism and the gospel, a few associated themselves to the exclusion of others, who had obeyed, but refused to pledge themselves to total abstinence. If the sobriety of

any of them were doubted, they should have been received upon gospel principles, and dealt with accordingly, when they were proved to have infringed culpably the example and precepts of Christ and his apostles. This would have vindicated their zeal for christian morality far more conspicuously than by barring the door of their association with total abstinence. It is strange that believers cannot be content with what satisfied Christ and his apostles. They were as much troubled with "tipplers," and probably more so in the wine-growing country of Palestine, than we can possibly be in these climes; yet they were contented to "purify men's hearts by faith," and forbore to "tempt God to put a yoke on the neck of the disciples." But we are more sensitive to "public opinion;" that is, the opinion of a vain, foolish, and evil world, than they; therefore, we must fence ourselves in with barriers to fellowship, such as pious, but misbelieving sinners approve!

When I visited Dundee in 1850, I found a church of about fourteen members, with whom I assembled early in the afternoon. Every thing was conducted decently and in order, and harmony seemed to prevail among them. On inquiring after my "affectionate" friend and his companions in the sky-kingdom fancy, I was told that the scattered fragments of the old body had been regathered under his sceptre, and continued to meet, a cold and lifeless skeleton, on the arena of their defeat, which had been handed over to them in default of union among the proscribed, and upon their agreeing to pay the rent.

Events in Dundee disturbed the peace of "the covenanters" in the "kingdom of Fife," whose head quarters are in Auchtermuchty. A member of the Campbellite church in Cuppar, wrote to a friend, saying, "the doctor's sentiments on the kingdom have been very freely discussed here by Dowie and others. Dowie occupied an afternoon on the subject a few weeks ago; and as he was at Auchtermuchty that same week, he came home full of the views of Campbell and Dron, and expounded them to his audience in all their aerial splendour. It was a thing of air, something which they can never comprehend, far less expound. He received great commendation from the magnates of the place, and conquered for himself the reputation of the great champion of the Master Builder of Castles in the Air. Thus, he took the liberty of going in direct opposition to the word by saying, that "it would be derogatory to the interests of God, for us to suppose or desire that Christ should appear again, and sit on a throne among the nations of this earth." I leave you to draw your own conclusions.

He spoke of the kingdom of Heaven being with us as much as it ever would be, and of its having been set up on the Day of Pentecost, and told us that Christ would not come until the final winding up of all earthly things; when He will come to judge his people in righteousness. This he said was the faith of the Christian, with a great deal more of like speculation, which tickled the ear, but added nothing to the understanding or the heart."

Such is as correct a narrative of the introduction of the kingdom's gospel into Dundee as I am able to give from the testimony of all concerned. A goodly number of Elpis Israels, and pamphlets on the "*Wisdom of the Clergy proved to be Folly*," has been put into circulation among the people, which, I doubt not, will some day or other open the eyes of many blind. On reading the book, the opinions expressed of Elpis and its author's motives and sentiments, were both exceedingly diverse and amusing. Some "admired it." Others "never saw nor read anything like it before. Some desired to know "when he is coming back? Is he to set up a kirk?" For said they, "we could sit under him with much pleasure." Dissentients objected that "the author was a Baptist." Others that he was "something similar in sentiment to a Mormon." "The principal thing," said one, "I dont like him for is, that he makes every body out wrong, but himself." "He seems to be clever," sa id others, "but then the wisest of men may err." Speaking of the sky-kingdomers a friend says, "they are more bitter, more devilish, in their opposition to Elpis Israel. Everything that is good is attributed to evil; and what is true is insinuated as being only there for the purpose of deceiving, and getting people to believe what is false."

My intercourse with Dundee was brought to a close by a *soirée* at which I had the pleasure of meeting many persons who professed to be interested in the things of the kingdom of God. After tea and coffee were removed, questions and explanations became the order of the evening until a late hour. It was then I bid farewell to Dundee, and not long after to Britain itself. What has been the condition of affairs since that time I have received no information. No news is said to be good news. Therefore, in hope that increase in faith; and improvement in practice, have been characteristic of the times, we draw the curtain upon Dundee, and turn to scenes beyond the British Tiber and camp of Mars.

#### PAUL'S WISH.

In Romans, ix. 3, Paul says, "I could wish that myself were accursed from Christ

for my brethren, my kinsmen according to the flesh, who are Israelites." This is one of the most difficult passages in the New Testament, as it now stands in the English version. In the preceding chapter he had asked, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay," says he, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Should all these things fail to make him accursed, and should the anxiety he felt for the salvation of his persecuting countrymen even hypothetically prevail? This cannot be. His wish to be accursed, or separated from the love of God to be manifested in full through Christ Jesus, must: have some other import than this.

Mr. Frey, an Israelite who admits the claims of Jesus to the Messiahship, has proposed the following solution of the difficulty: Read the second and third verses, omitting the words, "I could wish that myself were accursed from Christ;" then, afterwards replace them where they belong, and read then as in a parenthesis, with "I did wish" instead of "I could wish." Thus, "I have a great heaviness, and continued sorrow in my heart \* \* \* for my brethren, my kinsmen according to flesh, who are Israelites:" then, "I have great heaviness and continual sorrow in my heart (for I did myself wish to be accursed from Christ) for my brethren, my kinsmen according to flesh, who are Israelites." This exhibits the mind of the apostle very clearly. He had great heaviness and sorrow for Israel, because they were while he was dictating his letter, as he was before his conversion. He had doubtless wished himself accursed from Jesus; and was probably an individual of the crowd which cried out "His blood be on us, and on our children!" After Paul was enlightened, and came to measure his position at that crisis of Christ's affliction, he beheld it in all its hideousness, so as to create in him a poignant sympathy for his kinsmen, who still remained under that self imprecated curse.

*Euchomeen*, *ευχομην*, the original word, translated "could wish" in the common version, is the imperfect middle, and is rendered by "I was wishing," "I wished," or "I did wish." This accords with what we have said above. He imprecated a curse upon himself—a past action—while he was in an unconverted state—another thing in the past: but when enlightened, neither all Israelites,

"nor any other created thing," could induce him to wish himself accursed again. This part of Paul's experience well fitted him for sympathy with his unbelieving countrymen. Mr. Frey has well said, "He who has just been rescued from a dangerous fit of sickness, feels more for a sick person, than he who never knew what sickness means. Hence, even the Son of God himself needed to be tempted and tried, that he might be able to succor them that are tempted."

EDITOR.

#### PREVALENCE OF TRUTH.

"The little horn of the goat east down the truth to the ground; and it practised and prospered."—"And the little horn of the fourth beast, having eyes like the eyes of a man, and a mouth speaking great things against the Most High, made war with the Saints, and prevailed against them, until the Ancient of Days came."—DANIEL.

Yea, verily, "truth is mighty, and will prevail;" but its prevalence awaits the Ancient of Days. Its advocacy is committed to the saints, who are styled "the wise." The fortunes of the truth, and of those who witness for it, are identical and inseparable. The truth cannot prevail until the saints get the victory over "the powers that be," by whom falsehood is tricked out in scarlet and fine linen, invested with honor and "respectability," and sustained in the world for the idolatry of the people. That power among the nations which episcopizes them, and speaks very great things, whose look is more audacious than its associate powers, makes war with the saints, and prevails against them until the Ancient of Days comes, when judgment is given to them, and they possess the kingdom and dominion, and the greatness of the kingdom under the whole heaven, forever.\* The truth will then be no longer scoffed at, trampled under foot, and despised. Mean men with great names and high sounding titles, will then be stripped of their finery, and be seen shivering in the chilling blast of divine indignation. Spoiled of all their bravery, they shall walk naked, and men shall see their shame.† But before this triumph can be proclaimed, the Lord, who is the strength of his people, must appear. "Thanks be to God, who giveth us the victory, through our Lord, Jesus Christ." The truth is mighty through his cooperation, as evinced in apostolic times; but in his absence, Satan is too strong both for the saints and the truth committed to their defence. The time has come that men have no ear for the truth—that is, for the gospel of the kingdom. It is "new doctrine" to them, and needs to be re-attested as the truth of God. A few will receive it, and but a few,

compared with the multitudes that are ever ready to embrace the shallow and flimsy traditions of men. This has ever been the case; but it is preëminently so now, as Paul declared it would be when "the fulness of the Gentiles" should have come in. That "fulness," if it have not reached the brim, needs, it is probable, but few more drops to fill up the appointed measure. The time of "the fulness" is indicated by the disregard of the gentiles to the goodness of God, which alone leads men to repentance unto life. That goodness is exhibited in the Gospel of the Kingdom, which John the baptizer, Jesus, and the apostles both before and after Pentecost, preached as the motive principle of repentance towards God. But this goodness in his gospel is neither understood nor believed by the Gentiles. They have not therefore "continued in his goodness;" but continue in traditions which have made the testimony concerning it of none effect upon their minds. And should Judah be broken off for this offence, and the Gentiles continue unpunished? If God spared not Judah for her unbelief, will he spare the nations? No, saith Paul, he will cut them off from access to the kingdom, and graft Israel in again.\* The impotency of the Gospel of the Kingdom upon the public mind and the hearts of individuals, is a great sign of the times; and indicates that the hour of God's judgment is at hand, when He will through his saints execute the judgment† written, and make his truth prevail.

EDITOR.

#### Analecra Epistolaria.

##### "A HEARING EAR AND A SEEING EYE."

The Lord hath made them both.—SOLOMON.

DEAR BROTHER:—The more I read your "Herald of the Kingdom and Age to Come," the more interesting I find it; I mean as the numbers advance. I hope you are getting some encouragement in the States. What you advocate is the truth, and must prevail; and to me it is every day more clear and delightful. Be zealous, my dear brother, and God will give you a crown of life, and never-ending felicity. What would I not give to be under your teaching. Thanks, eternal thanks, that you were ever prompted to cross the Atlantic in order to visit superstitious old Britain. Shall we ever see you again this side the resurrection? If not, oh! happy shall I be to meet you there. How beautiful are the words of the Psalmist, "I shall be satisfied when I awake in thy likeness, O

\* Dan. vii. 20-22, 27.

† Roy. xvi. 15.

\* Rom. xi.

† Ps. cxlix.

God." But not only shall we then see David's son and David's Lord, but Abraham, "the Friend of God," Isaac, Jacob, Moses and all the prophets, John and all the apostles. What a company! And what a pity if it were not true! But it is true; therefore let us thank God, and take courage.

I have some earnest disputations with old Mr. —. He is immovable both as regards a present kingdom, and an hereditary immortal soul. He clings tenaciously to the popular interpretation of the Rich Man and Lazarus. I asked him the other day how Abraham could converse about Moses and the prophets, when one of the prophets writes, "Doubtless, O Jehovah, thou art our Father, though Abraham be ignorant of us, and Israel (Jacob) knoweth us not." He replied, "it did not matter; Abraham was in heaven, and the rich man saw him." His notions about the kingdom are equally unscriptural. He has but one string to his fiddle, and upon that he is always scraping. It is the text in Colossians, "Who hath delivered us out of the power of darkness, and hath translated us into the kingdom of God's dear Son." Although many have shown him with Greek testament in hand, that *eis, eis*, translated *into*, is frequently rendered *unto*, which signification is more agreeable to the nature of Christ's kingdom; for a man cannot be said to be *in* a house, when only brought *to* it, or on the way; and thus are the people of God brought into the anticipation of enjoying it at some future period. "God hath chosen the poor of this world, rich in faith, and heirs of that kingdom which he hath promised to them that love him." We cannot certainly be in that kingdom which is matter of promise while we walk by faith!

I made good use of the pamphlets on the Gorham question, "*The Wisdom of the Clergy proved to be folly*;" but they have not as yet moved any to unite themselves to Messiah. Some expressed great astonishment at "the New Doctrine," as they called it; others, that they did not understand it; a third party, that they did not approve it; and last, not least, the minister of the parish soon got word, and he lamented that I was now denying the divinity of the scriptures, and existence of the soul.

EBENEZER ALLAN.

Linlithgow, Scotland.



#### TRANSLATION INTO THE KINGDOM.

MEN who understand not the nature of the kingdom of which the gospel treats, will be ever like the Scotch fiddler referred to by our Linlithgow friend—a discordant monochord! They comprehend not that "the

kingdom of God is *not in word*, but in power.\*" They vainly imagine that on the supposition of their having obeyed the gospel—of their having believed *the words* of Peter, and having had *the words*, "I baptize you into the name, &c.," pronounced over them—they are "in the kingdom, and are the subjects of its reign!" Such an in-being as this is a mere matter of words, with the single act of dipping. Paul's saying, according to their experience, ought to read, "the kingdom of God is not in power, but in words!" And this is the true nature of the kingdom in which they say they are, and of which they are "subjects." Behold them, and what do we see? A few men, of whom the world knows little or nothing, and careless, hereditary assenters to the worship of Jesus, aggregated into small communities on the Lord's day, when they ceremoniously eat bread, and prophesy to suit one another for the sake of peace! Study the organization and practices of these communities, and you have before you the kingdom of Christ according to their notions of things. They say they are in the kingdom, and being there, are kings and priests to God, and subjects of the kingdom! Over whom are they kings, and for whom do they mediate in the offering of gifts and sacrifices for sins? Are they kings, and mediators, or middle-men, for the nations, or for one another? The latter, if at all; for the nations yield them no allegiance, and bring them no offerings, and they pretend not, we apprehend, to officiate as such in "heaven." And what is their hope? A kingdom, or rather "kingdoms beyond the skies!" They are so dissatisfied with the kingdom in which they say they are, and have in possession, that they hope to evacuate it, and to take possession of kingdoms they know not where, but somewhere, they imagine, beyond the skies! This is scraping mid the octaves sky high! But "every scribe instructed *unto* the kingdom of the heavens" (*εἰς τὴν βασιλείαν τῶν οὐρανῶν eis teen basileian toon ouranoon*) has no respect for such fabulous speculation as this. He admits of no interpretation of "the Word of the Kingdom," which reduces it to an absurdity. In a kingdom such as that, attuned to praise on fiddles of a single string, he sees nothing to be desired. He thanks God that his hope is not "the baseless fabric of a vision," or words, and nothing else; but the real and substantial blessedness of all nations in Abraham and Christ; when, as an adopted son of God's friend,† and a brother of his own Beloved Son, he shall with them possess Israel's kingdom, and its dominion over all the earth, with eternal life and glory.

\* 1 Cor. iv. 20.

† James ii. 23.

Such is "the One Hope"—the Hope of Israel—on account of which Paul was an ambassador in chains.

The sky-kingdomers, supposing that their churches are "the kingdom of grace, imagine that the apostle has reference to translation into them when he speaks of being "translated into the kingdom of God's dear Son." It is to be hoped that our glorious Lord is heir of a more desirable kingdom than such "a kingdom of grace"—a kingdom in which his gospel is despised, and denounced as "wicked, destructive, and infamous heresy," and the names of those who believe and advocate it cast out as evil. But we would remark here, that there is no such phrase in the Bible as "kingdom of grace," absolutely or relatively to an "everlasting kingdom," or "kingdom of glory." This systematizing of the kingdom of God is a mere human invention. His "kingdom and glory,"\* will be all of grace or favor, for they will be the manifestation of "his goodness," which he "hath purposed in himself" (*απ' αἰῶνος ἀπ' αἰῶνος*) "from the age," being moved thereto by no other consideration than his own pleasure.† For this cause "the word of the kingdom" is styled "the world of his grace,"‡ to which he gave testimony by the "signs" which accompanied it. The "gospel of the kingdom" of God "is also synonymized by "the gospel of the grace of God;"§ so that those who have obeyed it, are said to have "access by faith into it;" as it is written, "Being justified from faith (*ἐκ πίστεως ἐκ πίστεως*), we have peace with God through our Lord Jesus Christ: through whom also, we have access by faith into this grace, (*εἰς τὴν χάριν ταύτην*) *eis teen charin tauteen*) wherein ye stand, and rejoice in hope of the glory of God.¶ Here, then, it will be seen, that the justified in Rome had been "delivered out of the power of darkness, and translated into the grace of God (*ἐν ἧ ἐν ἡε*), in which they stood," when Paul wrote to them. Standing in the grace of God is being "in God the Father, and in the Lord Jesus Christ," "rejoicing in hope" of the "kingdom and glory unto (*εἰς εἰς*) which" they had been "called" through the invitation contained in the gospel of the kingdom. To deliver them out of the power of darkness was "to open their blind eyes," an operation the sky-kingdomers of this generation have not been the subjects of as yet. So long as men are ignorant of the gospel of the kingdom, they are in darkness, and in the power of it, and can only be delivered out of it by knowledge sin-

cerely and earnestly believed; for it is by faith in the word of his grace that we have access into the grace of God in which we stand, when so translated or introduced. But the believer of the gospel of the kingdom of God's grace can only get into that grace through Jesus, "the Son of his love." Until he can prove by God's testimony that he is in the grace, he is not delivered out of the power of darkness. Now, Paul says that it is the Father that delivers the true believer through Jesus. How is that deliverance effected in the present state? By the believer of the gospel of the kingdom lovingly admitting the claims of Jesus to its throne, recognizing his divine sonship, his blood as the purifying blood of the New Covenant of the kingdom, by which the heirs of that kingdom are cleansed, his resurrection from the dead, and his ascension to the right hand of power—by his believing these things, and being united to the name of Jesus in being "baptized into the name of the Father, Son, and Holy Spirit," and so receiving repentance and remission of sins—by being the subject of faith and obedience such as this, he is translated into the grace of God by the Father, through the Lord Jesus Christ.

The passage in Colossians contains an antithesis, or opposition of words and things; one being "the power of darkness," and the other, "the kingdom of God's dear Son," in relation to which, the apostle affirms that the Colossians had changed sides. This antithesis is expressed in the words of Jesus to Paul, when he said to him, "I now send thee to the Gentiles to open their eyes, to turn them from darkness into light (*εἰς φῶς εἰς φῶς*), and from the power of Satan towards God (*ἐπὶ τοῦ θεοῦ ἐπὶ τὸν Θεόν*), that they may receive forgiveness of sins, and inheritance among the sanctified by faith which is in me."\* In this text, "darkness" and "light" are the opposites; also, "the power of Satan," as opposed to "God." God's light and Satan's darkness are the antithesis in both places, and Gentiles the subject thereof at two distinct periods of their individual history. God's light is the gospel of the kingdom of his Son, or the word of his grace; while Satan's darkness, or the ignorance of the adversary to that light, the pagan superstition, or "spirit then working in the children of disobedience."† These were the two sides of the antagonism introduced among the Gentiles by the proclamation of the glad tidings of the kingdom, announcing a New Era, when the world should be ruled in righteousness by a Man whom the God of Israel had produced for the purpose.‡ Now, being in the ignorance, or darkness, of the gos-

\* 1 Thess. ii. 12.

† Acts xiv. 13.

‡ Rom. v. 2.

† Rev. iv. 11.

‡ Acts xx. 24

\* Acts xxvi. 18.

† Eph. ii. 1.

‡ Acts xvii. 31.

pel's adversary, the Gentiles could at no subsequent period become "light in the Lord," or be in *the light*, unless they were "delivered" from their ignorance, and consequently its powers, and "translated into" the light of the gospel of the kingdom. The apostle saith, that the Colossian Gentiles had been the subjects of this deliverance and translation, by which they had "*put off* the old man with his deeds, and had *put on* the new man, which is renewed in *knowledge* (or light), after the image of him that created him" \*—they were therefore *in* the new man, having put him on.

But, the original word rendered "translated," does not require *into* after it to give it its full force and signification. The verb of which it is the first aorist is *μεθιστημι methisteemi*, and signifies "to move from one place to another, remove, transfer." By metonymy it also signifies, "*to cause to pass from one mode of thinking to another, and to cause to change sides.*" The Colossians had changed their position, as the result of their mode of thinking, being changed by the knowledge sent them from God through Paul's preaching. Formerly, they thought as the children of disobedience think; now, their thinking was according to the mind of God; then they were in darkness; now they were in the light; then they worshipped in the temples of dumb idols; now in the assemblies of the saints: they had passed over from the adversary *unto* the hope of the kingdom of God's dear Son. Having come, therefore, *unto* this, the apostle encourages them to hold on to it, assuring them that Christ would present them holy, and unblameable, and unreprouvable in God's sight; "if," says he, "ye continue *in* the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." † These things are as plain and obvious as the truth in Jesus. But after all, what is the use of expending the rich tones of celestial harmony upon those whose ears are responsive only to the scrapings of a tyro on a single string? The harmony of truth is sacrificed by such to one signification of an English preposition. Well, it has ever been so. *Mule-itiveness* and self-esteem—stubbornness and pride—are too strong for the gospel of the kingdom. They blinded Judah, laid Jerusalem and the Temple in ruins, and broke off the nation from its goodly olive; and, ere many years have passed away, they will be the capture and destruction of many "pious," but crooked and perverse religionists, who have a zeal of God, but not ac-

ording to truth. What can we do more than leave them to themselves? This may be expedient in the case of Mr. —. EDITOR.

"ENCOURAGEMENT IN THE STATES."

"I HOPE," saith our friend, "you are getting some encouragement in the states." We fear we can minister but little to his expectation in this particular. We live in "a cloudy and dark day, when the light and heat of the gospel are almost quenched by the surrounding fog. The gospel of the kingdom is understood as it ought to be by very few; and of this few, it is to be feared, it has captivated more heads than hearts. It is encouraging to perceive that "the kingdom" is a subject much more agitated than before we left the States for Britain; but even those whose minds are speculatively attracted to it, are slow to perceive that it is the pith and marrow, as it were, of that gospel, upon the belief of which Jesus has predicated the salvation of the immersed. Some, however, do see it, and this is "some encouragement;" we shall be still more encouraged if they continue under its genial influences to blossom and bear fruit unto eternal life.

The ground of our individual encouragement is laid off in Christ's discourse\* on the mountain. We are advocating the righteousness of God for Jesus' sake, and walking in conformity with it, as the great and primary end of our existence, and subordinating all personal and relative considerations to it. We advocate it, as opposed to, and subversive of, all "orthodox" and popular systems of "piety extant;" not giving place for the twinkling of an eye to the possibility of salvation by any other thing than the gospel of the kingdom preached to Abraham, to Judah, and the nations, by the angel of God, by Jesus, and the apostles. For taking up this position and defending it against the adversary in whatever shape he may present himself, whether in the garb of "piety," as "an angel of light," "a minister of righteousness," or as an open-faced antagonist of the non-professing world, we are made a mark by our contemporaries, to be perforated by the shafts of their abuse. They say "all manner of evil of us falsely;" denounce us as uncharitable, mad, wicked, and fit only to be shot or hanged. "They sharpen their tongues like a serpent;" and sometimes "their words are softer than oil, yet are they drawn swords." Our motives are misconstrued, and only evil educes from whatever good we do. All this is encourag-

\* Col. iii. 9, 10.

† Col. i. 22.

\* Matt. v. 10-12.

ing, and some of that which is laying up in store on our account for the age to come. We breathe in an atmosphere of calumny, reproach, and execrable tittle-tattle; so that sometimes we are tempted to exclaim, in the words of the prophet, "Wherefore came I forth at my birth to see labor and sorrow, that my days should be consumed with reproach?" But we know ourselves as others seem not to do. They can neither duly estimate our character, nor our motives, for neither of them have any approximation to their own. But we look not at the things which are seen, and temporal; for we walk by faith, and not by sight: therefore, though "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, yet are we not destroyed." By this we are cheered, and enabled to "rejoice in hope," and in the citation of our correspondent, to "thank God and take courage." EDITOR.

#### "PREACH THE WORD."

In writing to Timothy the apostle said, "I charge thee before God, and the Lord Jesus Christ, *preach the word*: and in another place, he says, "Study, O Timothy, to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth*."\* This was a solemn charge—a charge before the two most exalted, wise, intelligent, holy, glorious and powerful, beings in the boundless universe. An apostolic charge, uttered in the presence of God's Spirit, imparted to Paul and Timothy, by Jesus Christ, to preach and rightly divide the Word of Truth, so that God might approve him as a good workman. Here, then the thing to be preached and "*rightly divided*" is THE WORD OF TRUTH. But what is that Word? Will the reader accept the definition offered by one of the prophets of Jehovah? Isaiah says, it is "*the law and the testimony*," and that there is no light, or knowledge, in those who speak not according to it † The law of Moses is a part of "The Word," because it is the *morphosis*, form, or "representation of the truth," by which believers of the promises made to the fathers of Israel, were instructed as by a schoolmaster into the faith. ‡ Paul preached the law when he preached the word; not, indeed, as theologians preach the word, raining down fire and brimstone upon sinners; but as declaring the things contained in the law representative and affirmative of the sufferings of the Christ and the glory that shall

follow his resurrection: thus he said before Agrippa, "I continue unto this day, witnessing both to small and great, *saying none other things than those which the prophets and Moses did say should come*." Men cannot preach "the Word of the Truth of the Gospel" without preaching Moses and the prophets; for "the testimony for Jesus is the spirit of prophecy," and Moses was a great prophet. Paul declared nothing else. The exposition of the writings of Israel's prophets as partially and limitedly fulfilled in Jesus, and hereafter wholly to be accomplished in his second advent mission, constituted the apostolic preaching of the word. They were predicants of the law and testimony of God concerning his kingdom and the name of Jesus his anointed. Therefore, saith Paul, in addition to what he said before Agrippa, "I come to you in Corinth *declaring the testimony of God*."\* He says, he did not come to them "with excellency of speech or of wisdom"—such wisdom and oratory as the Greeks delighted in, whose wisdom "is foolishness with God,"—he did not blend their foolish wisdom with God's testimony, as some were beginning to do; † "for," says

\* 1 Cor. ii. 1.

† Clemens Alexandrinus, Origen, and others of "the Fathers" as they are called by the apostasy, attempted to accommodate the truths and facts of revelation to "the wisdom of the world," or philosophy of the Greeks. This is highly commended by Clemens in the first and sixth books of his *Stromata*, in which he represents that a knowledge of it is almost indispensable to an understanding of the gospel, and exhibits it as a revelation from God, and a law and rule of justification to the Gentiles, as the scriptures of the prophets were to the Israelites under the Mosaic law. "We cannot err," says he, "in saying that all things that are necessary and useful to life come from God, and especially that the philosophy given to the Greeks as a peculiar covenant, is the foundation of that of Christ."—*Stromat. lib. vi. p. 648*. "The law to the Jews, but philosophy to the Greeks until the advent of Christ, when all were called into the Church by the teaching of faith." p. 650. "Before the advent of Christ, philosophy was necessary to the Greeks in order to justification, and still subserves the piety of those who found their faith on demonstration; for it led the Gentiles to Christ as the law did the Hebrews, and prepared the way for that which is perfected under Him."—*Stromat. lib. i. p. 282*. "Origen, the disciple of Clemens, adopted this theory, and followed it in his speculations, treating the dogmas of the Greek philosophy as a key to the history and doctrines of the scriptures, and employing them to solve the mysteries of the divine administration. He introduced accordingly into his theology a great number of false, absurd, and impious, conjectures and dogmas, which obscured, adulterated, or set aside the truth, and foisted emphatically another gospel; and he was followed by a vast crowd of disciples and imitators for several ages. See Mosheim's *de rebus Christ. ante Constant.*, sec. iii. pp. 604—629. Dupin *Biblioth. Nova. tom. 1. pp. 190—224*. "Thus within a little more than a century of the death of the last apostle, did the ministers of the church begin to neglect and depreciate the scriptures, and adopt that wisdom by which the world knew not God as a more efficacious instrument of leading them to salvation." *Lord's Exposit. Apoc. p. 112*. It was not a hundred years after John's death, but contemporary with the apostle's ministry, that these preachers of another Jesus and another gospel began their work of corrupting the simplicity that is in Christ. They gave the apostles much trouble, being the Juda-

\* 2 Tim. iv. 1, 2; ii. 15. † Isa. viii. 20.  
‡ Rom. ii. 20—18; Gal. iii. 24.



he, "I determined to take notice of nothing among you, except Jesus Christ, and this a crucified one." He paid no regard to their wisdom or its dogmas, but introduced an entirely new system of doctrine among them, which it had not entered the heart of their "philosophy and vain deceit" to dream of—a doctrine which taught the setting up of an imperishable kingdom and empire on earth, which is to rule all nations under the administration of the King of the Jews, even Jesus, and of those Jews and Gentiles associated with Him, who shall believe what God has promised concerning it, recognize his right to the throne, believe the things concerning his name, be baptized into him, and thenceforth be faithful unto death.) He taught this; and that this indestructible dominion under which all nations shall be blessed, shall not pass from one generation of rulers to another, but shall be held for ever by those promoted to its glory, honor, and power, as its establishment, thereby necessitating their resurrection from among the dead to immortality. Did it ever enter the heart of Socrates, Plato, or any other of the Greeks, to conceive of *immortality of body* on such principles as these? Nay, it was foolishness to them, and derided as the ignorant speculation of a wandering Jew. It was "new doctrine"—entirely new—more new to them than the gospel of the kingdom and age to come advocated by us by speech and pen, is to this generation to which it is almost unknown, though as old as the heavenly oracles of the Blessed God.

"Preach the Word," then, because it contains the testimony which God has given concerning the kingdom, and all things related to it—preach the law and the testimony, for if men believe not Moses and the prophets' writings, how can they understandingly believe the words of Jesus; for "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning him."\* But little comparatively has been fulfilled that is written in those records respecting the Christ. The Jews, blind as

izers on the one hand, and the men of false science on the other: the former, enjoining circumcision and observance of the law as well as belief of the gospel and baptism, for salvation; the latter, overthrowing the faith by commingling it with the dogmas of the Greeks about immortal souls, Elysium, Tartarus, and a host of similar absurdities, too tedious to mention. It was to correct the errors, coming in like a flood upon the churches from these two sources, that the New Testament Epistles were written. Had men continued faithful and mindful of that "certain word" which was first delivered to them, the four testimonies, Acts, and Apocalypse, with Moses and the prophets, would have been amply sufficient to make wise to salvation; but seeing the errors have taken root, and exist in great force till this day, the epistles are indispensable to our emancipation from their dominion.

\* Luko xxiv. 44.

they are, see this; and, therefore, it is because the Gentiles in their ignorance claim more for Jesus than is yet accomplished in him, become a cause of the rejection of his Messiahship by Israel. Thus a counsellor who knows not the law is worse than none.

#### RIGHTLY DIVIDING THE WORD.

BUT the workman who preaches the word is to divide it rightly. No workman is approved of God who doth not do this. He is to "study," to divide the word of truth rightly. It requires study, and much study, too, or its right division cannot be discerned. If this be neglected, the preaching or writing will be mere confusion, and the word quoted unintelligible. The hearer or reader must study as well as the speaker or writer, or the subject will be obscure to him, no matter how lucidly presented. There is a right division, and a wrong division of the word; and no division at all. The absence of division is the almost universal characteristic of popular preaching. Textualizing under "three heads" is not dividing the word of truth at all, because it is not preaching the word. In fact, it has nothing to do with it. Neither is *itemizing* dividing the word. By *itemizing*, we mean the reduction of a theory to items; such as when an "evangelist" says, "the gospel consists of *three items*—facts to be believed; commands to be obeyed, and promises to be enjoyed." This is true neither in theory nor division. It doth not touch the word; therefore, the workman is not approved.

(To rightly divide the word of truth is, first to study it without bias, or subjection to uninspired authority, or antiquity.) Attend to what is written, as a child listens to a story. Study history, and ask questions, and be thankful for all the information you can get, even if you have to pay for it. While you are engaged in this pursuit, do not imagine that you are a workman. It is not easy to become a workman in such an age as this. The great names in theology, so much applauded by the world—a world that has been "wondering after the Beast" for more than twelve centuries—were not even apprentices; they were students of the classics and systems of divinity, not students of the word. If they had been, they would never have written such foolishness as passes current with their names. No; it is the result of much time and labor to become adequately proficient for a right division of the word. Men who do not understand the prophets, have no scriptural pretensions to workmanship in the word. They can neither preach it, nor divide it. When a man comes to understand the gospel of the kingdom, believing and obeying it, he has then qualified

himself to lay the foundation of faith in others. Let him go on to perfection. Let him dive into the testimony, and let it dwell richly in him, with all wisdom. If he have ability to state intelligibly what he understands, then let him work away, as unto God, and not to man. Let him search out, and apply the testimony to the Covenants of Promise; to the territory; to the subjects; to the inheritors of the kingdom; to its throne and king; to his humiliation and exaltation; to the nations; to the mystery of the Name; to the Gentile fellowship of the mystery; to the identification of his Majesty, and so forth. Here are topics to which the Word of Truth must be distributed, or "rightly divided," and he who can do this work most efficiently, is the workman that has least reason to be ashamed before God, however much he may be slighted or reproached by men.

Now, where are we to find such preachers and dividers of the word of truth? They are like comets in our heavens for multitude! Let the reader choose a clear dark night, and go forth and count them! Under these circumstances—circumstances in which there is such a famine of scriptural intelligence—what must be done by those who are unable for themselves rightly to divide the word of truth? Let them combine for the support of a paper which appears to them best able to do it. If they know of any periodical better qualified for the work than *the Herald of the Kingdom and Age to Come*, let them subscribe for it with such a liberality as will compensate its editor for the time, labor, and material expended for their everlasting benefit. Such a teacher in a neighborhood would not only be of service to individuals, but, seconded by their endeavors, would be a witness for the truth against the apostacy there. It would supply them with knowledge they could not elicit for themselves in a lifetime; and knowledge is to faith, what light is to the eye. "The people perish for lack of knowledge," says Jehovah; therefore knowledge should be prized as life itself: for "this is life eternal, to know the only true God, and Jesus Christ whom He hath sent"—and they only know God and Jesus, who know the testimony they have given. **But more of this anon.**

EDITOR.

#### THOUGHTS ON "WHAT IS TRUTH."

"Seize on Truth wherever found,  
On Christian or on Heathen ground."

Alabama, Sept. 1st, 1851.

DR. THOMAS, DEAR SIR:—Permit an humble inquirer after truth to occupy a column of your truthful "Herald," while

endeavoring to search the scriptures to find the truth "as it is in Jesus."

"Search the scriptures," said the Son of God, "for in them ye (Jews) think ye have eternal life, and they (the scriptures) do testify of me (i. e. Christ). "I am the way, and the truth, and the life." And, "Ye will not come unto me, that ye might have life." "Thy word, Lord, is truth." And thus saith the Lord Jesus to those who believed on him: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Pilate saith unto Jesus, "What is truth? Art thou a king?" He answered, "My kingdom is not of this world. I came into the world to bear testimony unto the truth; and because I (Jesus) tell you the truth, ye believe me not, because there is no truth in you." Thus did Christ teach, and much more, to show his disciples what was truth, and how they were to obtain immortality and eternal life. Truth, then, is the great central point—the "sine qua non" to be received, believed in, walked in, and obeyed, to entitle us as dying children of Adam to an inheritance in the kingdom of heaven, a crown of glory, when Christ shall appear to be glorified of all his saints.

The truths of God as revealed in his word, are of all things the most important to mankind; without a knowledge of which, and hearty belief thereof, "it is fearful to live or die." Truth is verily the brightest gem that could adorn the crown, or sparkle in the attire of immortality. It is as immutable and eternal in its nature as the throne of God, which is forever. With what earnestness, what zeal, yea, what determination, then should we search for the truth, believe and defend it. We should rise up early, sit up late, and eat the bread of carefulness; leave no means untried, no stone unturned, that our hearts may receive the precious boon, and be made to rejoice in the hope of Israel, "the hope of the glory of God."

How much simplicity, what beauty and what power in the truths of the gospel! They are the wisdom of God, and the power of God unto salvation to all who believe; and would be much more intelligible to us, if they had not been learnedly obscured by ingenious and designing men, whose interest has been to throw dust in the eyes of the people, and spread a cloud of darkness and mystery over the "lively oracles."

We hear learned bishops, theologians, priests, and people, discourse about the truths of God, the Gospel of Christ, the doctrines of Grace, of Heaven, of Hell, the destiny of righteous and wicked men, im-

mortality and eternal life, as if everything was according to their preconceived opinion. Men talk about this church and that church; our church and your church; our religion and your religion; as though there were many churches, and more than one religion. "one Lord, one faith, and one baptism." Papacy claims that out of her pale there is no salvation. Episcopacy, "without Bishops no church," and that out of her jurisdiction it is fearful to live or die. Campbellism, following in the wake, says, believe with us on the "Apostate," the head of our church; be regenerated. and saved by baptism. The Baptists, Presbyterians, and Methodists, all have their creeds, which teach a belief in Gods many, Lords, faiths, and baptisms, more than one. Thus, as it were, dividing the body of Christ, the one true church, into a thousand fragments. We cannot imagine how mankind can have such diverse and distorted views of the Church of Christ, or about it, unless it is that they have not "Christ formed in them the hope of glory;" and no conception of "what is truth," or what constitutes the Church of Christ.

Yours, truly,

N. P.

#### MODE OF MAKING COVENANTS.

BOTH from sacred and profane history, it appears that the most ancient and common mode of making covenants, was by devoting an animal as a sacrifice; cutting it into pieces, and the covenanters passing through the midst of them, and afterward feasting together. The following passages are particularly worthy attention: "And Jehovah said to Abram, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds he divided not." Gen. 15: 9, 10. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50: 5. "I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and the beasts of the earth." Jer. 34: 18-20.

The covenant between Abimelech and Isaac was accompanied by a feast: "And they said, We saw certainly that the Lord was with thee; and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and we have done unto thee nothing but good, and have sent thee away in peace. Thou art now the blessed of the Lord. And he made them a feast, and they did eat and drink. And they rose up in the morning, and swore one to another; and Isaac sent them away, and they departed in peace." Gen. 26: 28-31.

The making of covenants, with such rites and ceremonies, was not without its signification. The cutting the animals asunder, denoted that, in the same manner, the perjured and covenant-breakers should be cut asunder by the vengeance of God. This is evident from the above passage of Jer. 34: 18, and from the ancient form of these execrations, recorded in *Livy*, book 1. "The Roman people do not among the first break these conditions; but if they should, avowedly, and through treachery, break them, do thou, O Jupiter! on that day, thus strike the Roman people, as I do now this hog; and be the stroke the heavier, as thy power is the greater." Hence the Hebrew expression to make a covenant, as you well know, is very expressive. *Boreth Berith*, signifies, to cut the purifier, or purifying sacrifice. That the origin of this ceremony is of divine institution, there can be no doubt. And like all other sacrifices, it had for its object, or antitype, the sacrifice of the Messiah, whose blood and body were one day to be violently separated, to confirm the covenant of grace.

FREY.

#### A NEW REVELATION.

OUR friend, the President and Professor of "Sacred History," speaking of the translation of Enoch and Elijah, saith, "Their bodies, souls, and spirits, were alike taken up to heaven; but their bodies and souls were changed into a glorious harmony with their spirits. They assumed a new costume, and appeared in a new style, without the evaporation or annihilation of a single element essential to their individual and proper personalities."—*Chr. Age*, Jan. 22, '52. This account of the change they underwent is possibly correct, though we have our doubts. We would, as Kossuth says, "obsequiously" inquire, Is it certain that they "were changed into a glorious harmony with their spirits? Might the change not rather have been "into a glorious harmony with the Spirit;" seeing that Paul saith, "He that soweth to the Spi-

rit shall of the Spirit reap life everlasting?"\* But, perhaps, in "this age of light and refinement" the idea of the Apostle is to be regarded as antiquated and unsuitable, and as not at all in harmony with "Sacred History" as exhibited in the prepared discourses of our mystic friend. Laying the Apostle on the shelf then, will he as the light of this cloudy day—"the great light of Bethany," as he is styled—condescend to shine into our darkness, and tell us where in all the Bible we may find the testimony that affirms the transformation of the bodies and souls of Elijah and Enoch "into a glorious harmony with their spirits?" We have not discovered it; still it is possible "for 'a' that" that it may be there. But, after all, this is an age of wonder calculated to deceive almost the very elect, the idea may be a new revelation to our imaginative friend himself! We cannot, however, but regard it as a very incongruous arrangement of heavenly things that Enoch, Elijah, Moses, and Jesus, with those who came out of their graves after the resurrection, should all be themselves bodily in heaven, with no other company from earth but "disembodied ghosts!"

EDITOR.

#### SPECTRES.

"I have been informed by old and experienced chemists," says Dr. W. D. Dorris, of Nashville, "that to take the ashes of a plant, insect, or animal, properly prepared, and hermetically sealed, in a glass vessel, filled with distilled water, and exposed to the influence of the sun and moon for two years, it will, about the expiration of that time, show a transparent likeness of the original animal, plant, or insect, in the water above spoken of."

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"Now, what does the public avowal of unbelief in orthodoxy imply? Independent thought, a preference of truth to self-interest and some courage. If you tell me that a man is a "believer," you tell me nothing. I would not trust him with half a crown without further knowledge of him. If you tell me that a man has publicly and persistently avowed his disbelief in almost universally received opinions, thereby encountering serious misrepresentation, I suspect him to be an honest, courageous man. And, paradoxical as it may sound, I should call the state of mind of that man, non-christian though he were, more *religious* than most ordinary "believers." He is *bound*, and shows the strongest attachment, to something higher than mere selfish and prudential considerations; which is more than can be said for the common believer. How much longer shall men be bamboozled by names? What are we to look at in rating men according to their religious opinions? The net result which may be stated in a formula, or creed, communicated to the ear, and mumbled, parrot-like, by the mouth; or, are we to look to the qualities of mind and heart involved in their formation and maintenance?"—*From an English Journal.*

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[Vol. III. No. 4.

### THE GOODNESS OF GOD.

"Despistest thou the riches of his goodness \* \* \* ; not knowing that the goodness of God leadeth thee to repentance?"—PART.

THE phrase "*the goodness of God*" is found occurrent in various places of the Holy Scriptures. It is not peculiar to the New Testament, but common to it and the Old. It occurs first in the writings of Moses, who, speaking of the effect of his narrative of Jehovah's severity upon Egypt and deliverance of Israel upon the mind of his father-in-law, says: "And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptian." From this the reader will perceive that the Lord's goodness is comprehensive both of good and evil. It is not unmixed good—good, pure, and absolute—but mixed and relative. If his goodness had been pronounced upon by the Egyptians, they would have characterized it as pure evil; because his goodness plagued them with grievous plagues, and destroyed their army with a terrific overthrow. But this pure and absolute evil upon Egypt was unqualified goodness to Israel; for it delivered them from a sore and cruel bondage, and commenced the fulfilment of the "*good thing*"\* which Jehovah had promised to Abraham, Isaac, and to Jacob, and their seed. God's goodness, then, is good in act and promise to his people; but only evil to them who afflict them, and blaspheme his name.

God's goodness to his people, and severity upon his enemies, are the necessary result of his peculiar character. Hence his goodness and character are inseparable; so that to declare "*THE NAME*" of the Lord is at once to make known his character and goodness, which stand related as effect and cause.

Because of this, it is written, "I will make all *my goodness* pass before thee, and will proclaim the *name of the Lord* before thee; and I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." Jehovah, therefore, descended in a cloud, and stood with Moses on Mount Sinai, and proclaimed the attributes which constitute his character, saying, "Jehovah, Jehovah, a God, merciful and gracious, long suffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and destroying not utterly the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."\*

Such a God is Jehovah in his character, or relations of goodness to those whom he chooses for his people; but at the same time "a consuming fire" to his enemies.† He is a great and absolute sovereign in all his doings, having mercy upon whom he will, and hardening at his pleasure.‡ He chose Israel for his people, or nation, to whom he granted a constitution, laws, and institutions, burdensome to be borne, § but most agreeable to himself, and promotive of his purpose in the manifestation of his goodness concerning them in the latter days. || All his promises emanate from the essential goodness of his nature, which is favor, forbearance, abounding in truth, faithfulness, pardoning, and corrective but not utterly destroying. His promises are made to Israel, and to Israel alone; nevertheless he has condescended to invite those of all nations who believe his promises to share in them when the time shall arrive to perform them. To Israel he is gracious; to Israel he is

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rit shall of the Spirit reap life everlasting?"\* But, perhaps, in "this age of light and refinement" the idea of the Apostle is to be regarded as antiquated and unsuitable, and as not at all in harmony with "Sacred History" as exhibited in the prepared discourses of our mystic friend. Laying the Apostle on the shelf then, will he as the light of this cloudy day—"the great light of Bethany," as he is styled—condescend to shine into our darkness, and tell us where in all the Bible we may find the testimony that affirms the transformation of the bodies and souls of Elijah and Enoch "into a glorious harmony with their spirits?" We have not discovered it; still it is possible "for 'a that'" that it may be there. But, after all, this is an age of wonder calculated to deceive almost the very elect, the idea may be a new revelation to our imaginative friend himself! We cannot, however, but regard it as a very incongruous arrangement of heavenly things that Enoch, Elijah, Moses, and Jesus, with those who came out of their graves after the resurrection, should all be themselves bodily in heaven, with no other company from earth but "disembodied ghosts!"

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long-suffering; to Israel he is abundant in goodness and truth; for thousands of Israel he keeps mercy in store; he forgives Israel's iniquity, transgression, and sin; and he corrects Israel, but he does not utterly destroy him, as his history shows even to this day. He hath not dealt so with any other nation. "Jehovah found Israel in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye."\* There is no nation so dear to him as Israel; for "Israel is beloved for the fathers' sake."† So tenderly compassionate is he of his nation that he saith by his prophet, "He that toucheth you, O Israel, toucheth the apple of Jehovah's eye."‡ And all this mercy to Israel is shared by those Gentiles who believe the promises and obey the law of faith; for believing Jews and Gentiles are all the children of God through the faith (*δια της πίστεως δια τεες pisteos*) in Christ Jesus. For as many of these believers as have been baptized into Christ have put him on. They are therefore all one in Christ Jesus; and if Christ's, then Abraham's seed or Israelites, and heirs according to the promise.§ Being thus adopted, the Gentiles who believe the gospel of the kingdom in the name of Jesus, are no more strangers and foreigners, or aliens from Israel's Commonwealth, and strangers from the covenants of promise, but fellow-citizens with the saints of Israel, and of the household of God, which for about seven years after the resurrection of Jesus consisted only of faithful Israelites.||

It is an attribute of Jehovah's goodness to "keep mercy for thousands." These thousands for whom mercy is kept are "those who love him, and keep his commandments;"¶—the Israel of God in the higher import of the phrase. The mercy kept for them is the *chesed* styled the *berith olahm chasdai Dahucid*, or Age-covenant mercies of David, rendered by Lowth "an everlasting covenant, the gracious promise made to David," which shall never fail.\*\* These gracious promises, or loving-kindness, or mercy which Jehovah keeps for thousands, are based upon the *chesed* or mercy to Abraham, to which Mary and Zacharias refer in these words. "He hath holpen his servant Israel, in remembrance of his mercy as he spake to our fathers, to Abraham, and to his seed for ever:" "Jehovah hath raised up a horn of salvation for us (Israel) in the House of his servant David; as he spake by the mouth of his holy Prophets, which have been from the beginning of the age: that we

should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant us (Israel) that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."\* (The birth of Jesus was a proof that Jehovah remembered the mercy he had promised to Abraham and David.) Jesus, the born king of the Jews, was the Horn or Power by which the nation is to be saved from all its enemies; he is therefore styled "a horn of salvation for Israel." He has not saved them yet. They are still subject to the Horns of the Gentiles, and have no part in their native land. So long as their condition remains as it is, the mercy promised to Abraham and David continues unfulfilled. The resurrection of Jesus, however, is the earnest that it will be accomplished in the appointed time; and that he will certainly deliver them from the tyrants "who destroy the earth." Hear this, ye infidels, who profess to love the Lord, but believe not what he saith, "Behold, saith he, the days come that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem dwell safely: and this (is his name) which shall be proclaimed to her. The Lord our Righteousness—*zeveh asher yiqurah lahh Yehowah Tzidkainu*. For thus saith Jehovah; David shall never want a man to sit upon the throne of the House of Israel: neither shall the Priests the Levites want a man before me to offer burnt offering, and to kindle meat offerings, and to do sacrifice continually."‡ This "good thing" is the subject-matter of the mercy promised to Abraham and David, which Jehovah, the fulfiller of promises, keepeth for thousands; and which is as certain to be communicated as that he exists, for "he magnifies his word above all his name."§ That good thing in its details is abundantly spoken of by the mouth of all the Prophets through whom Jehovah hath kept alive the remembrance of it from the foundation of Israel's Commonwealth. It is Israel's Hope, and therefore the hope of the true christian; for "salvation is of the Jews."

Behold, then, the promised goodness of God! An Immortal King shall reign and

\* Deut. xxxii. 10. † Rom. xi. 28. ‡ Zech. ii. 8.  
 § Gal. iii. 28. 20. ¶ Eph. ii. 12. 10. ¶ Exod. xx. 6.  
 \*\* Isai. lv. 3.

\* Luke, i. 54. 55. 69-76.

† Jer. xxxiii. 14-18; xxiii. 5, 6. ‡ Ps. cxxxviii. 2.



prosper in the land of Israel, and shall execute judgment and justice there over the Twelve Tribes, and the obedient nations of the world for a thousand years. This is the oath which Jehovah swore to Abraham, saying, "In thee and in thy Seed shall all the nations of the earth be blessed,"—a blessedness, in the establishment of which Israel will have been delivered out of the hand of all their enemies, and thenceforth enjoy the privilege of serving Jehovah without fear, in holiness and righteousness before him all the days of their mortal career. The nation of our adoption will then be the chief of all the nations dwelling safely in its own land. Gentiles by birth, but *Jews by regeneration*, the goodness of God promises us resurrection from among the dead, and exaltation to the highest honors of the State; as it is written, "the saints of the Most High shall possess the Kingdom for ever, even for ever and ever."

Such mercy Jehovah keeps for thousands of Israel and adopted Gentiles who believe the promises he has made to the fathers. But his goodness promises even more than eternal life and honor to the just. It promises them wisdom, and knowledge, and physical strength, the possession of the world and the fulness thereof, glory, equality with the angels, and the high favor of God for ever. He keeps this mercy in store for them that love him, and obey his word. Who that believes these things would hesitate to respond, "Jehovah is good, for his mercy endureth for ever?" Yea, it is even so; for "the mercy of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those who remember his commandments to do them." Mark, dear reader, "to such as keep his covenant and obey him." Dost thou know what it is to keep Jehovah's covenant and obey him? Know then that it is to *believe the gospel of the kingdom, and to be baptized, or united to the name of Jesus, and thenceforth to continue patiently in well-doing*. The covenant is the covenant concerning the kingdom of which the gospel treats—the oath of national blessedness through Abraham and his seed, which Jehovah swore to him when he brought him into the territory of the future kingdom. You must believe this same particular gospel or you cannot "keep the covenant," or have any part in the kingdom it proclaims.

Now, beloved reader, "Despisest thou the riches of this goodness of God?" Read, mark, learn, and inwardly digest the good things of his mercy we have brought up herein, and say if they are not of peerless import. Are not endless life and good days,

boundless riches, honor, and eternal glory in a kingdom of God's establishment upon the earth, more to be desired than all the world can give you now? Can you be of sane mind and despise all these riches of goodness? Can you be rational and self-possessed? But if you despise them not, but "*believe on God*," that is, be fully persuaded that what he has promised he is able to perform, and will do it, will you not likewise be willing to make any sacrifice to obtain them? If you were till a certain time devoted to the world and the enjoyment of the flesh, but came afterwards to believe in these promises with an honest and good heart, or as men say, "sincerely," would not your views of things present and future have undergone a radical change? Would you not cease to set your affections on earthly things; would not your affection rather be transferred to the things contained in that "mercy kept for thousands?" Yea, verily. And would you not have been led to this change of views, affection, and will by the goodness of God exhibited in the testimony of his holy prophets? Even so; and you would then be a practical illustration of the Bible sentiment that "*it is the goodness of God that leadeth to repentance*."

God's goodness leads to repentance. It leads *believers* to place themselves in such a relation to the truth, that "repentance unto life" may be "*granted* unto them."\* The goodness of God is like to choice and goodly wares exhibited in a bazaar for sale. *Their goodness* attracts the attention of passengers, and leads them to desire to possess them. The merchant *grants* their desire on certain conditions. They accept the terms, and *receive* the right of property in them; and he promises to put them in possession of them at an appointed time. The goodness of God which leads to repentance is exhibited in the gospel of the kingdom, and nowhere else; for this gospel is the grand theme of the word of God contained in the scriptures, old and new: and because it is displayed in that royal proclamation, therefore, John the Baptist, Jesus, and the apostles before their Lord's crucifixion, went through the towns and cities, and country parts of Judea, "preaching the gospel of the kingdom of God, saying, Repent; for the Majesty of the heavens is arrived."† The kingdom and arrival of its king were preached to lead those who believed it to repentance. The goodness of God set forth in the doctrine of the kingdom was preached also after the resurrection, to lead men to repentance, that they might be made meet for its

\* Acts xi. 18.

† Matt. iii. 2; iv. 17, 23; Mark i. 14, 15; Luke iv. 18, 43; ix. 2, 6.

inheritance; but the motive thereto, founded on the personal presence of the king, was not repeated. It could not be; for "the Majesty of the heavens" had departed into a far country.\* The apostles no longer said: "Repent; for the kingdom of heaven is at hand;" but, "Repent; because God hath appointed a day in which he will rule the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all in that he hath raised him from the dead"†—in other words, "Repent; because the Majesty of the heavens, who hath departed, will come again to rule the world in righteousness." This is now the glad tidings of the kingdom for repentance unto life.

That "*the gospel*" and "*the goodness of God*" are phrases importing the same things, is clear, from the use of them by Paul. He says: "*the Jews became enemies to the gospel for the sake of the Gentiles.*" It was no good will to the Gentiles on their part, that they refused to believe; but their refusal was the result of hardness of heart: therefore, as a punishment, God blinded and hardened them still more, so that, instead of filling his house or kingdom with believers who were "*Jews by nature*," he determined to make up the complement of the redeemed by believers separated from "*sinners of the Gentiles*," who should become *Jews by adoption*, through faith in his goodness. Judah, though still beloved for Abraham, Isaac, and Jacob's sake, fell from gospel favor through want of faith; while faithful Gentiles were grafted into the stock of Israel's olive, and recognized as Israelites in every respect, save the accident of birth. This was just severity towards Judah; but gracious goodness towards Gentiles.

Thus it is apparent that the principle according to which the position of Judah and the Gentiles relative to Jehovah and his mercy was changed, was that of faith. To continue in the faith of the gospel was to continue in the goodness of God. Judah did not continue in that goodness, because the Jews did not continue to believe it. They were therefore "cut off." The offer was to be made to them no more. Judah should indeed be grafted in again to the national olive: that is, reorganized with the rest of the tribes as a nation and commonwealth, or kingdom, in their own land, under the sovereignty of "Jesus of Nazareth, the king of the Jews;" but those of them contemporary with the national blindness should have no share in "*the joy*" of their king—in those good things offered to individuals in the gospel of the kingdom. This gospel announces

that the God of heaven will set up a kingdom and dominion upon earth, under whose righteous administration Israel and the nations will be blessed with all temporal and spiritual blessings for a thousand years; such as, that there shall be war no more; that oppression and injustice shall cease; that the earth shall give her increase; that the earth shall be filled with the knowledge of the Lord's glory; that the poor shall be comforted and protected; that there shall be but one religion, and so forth—these are gospel blessings for the world, when, by conquest, it is brought into subjection to Israel's king (but the gospel promises the glory, honor, power, majesty, and riches of the kingdom and dominion only to those persons who, before the manifestation of them, while they are yet a matter of faith, and not of sight, believe the promised goodness of it, and continue in it.)

To Gentile people, the apostle saith: "*If ye continue not in the goodness of God, ye also shall be cut off.*" In the same place, he saith: "*Thou, O Gentile, standest by faith.*" That is, so long as the Gentiles continue to believe the gospel of the kingdom, there shall be scope for repentance unto life, that they may inherit the kingdom; but when they become faithless of the gospel, as Judah was before them, the door of mercy shall with like destructive violence be closed against them. "Be not high-minded, but fear," saith Paul: "for if God spared not the natural branches of the olive tree, beware lest he also spare not thee." In the apostle's day, there was a disposition in the Gentile mind to high-mindedness, and to boast against Judah, who had stumbled at the stone of stumbling, and rock of offence. They do not seem to have entertained the idea of the re-engraftment of the broken-off branches, but concluded that God had cast Israel away as a people for whom he had no further use or affection. This was not the general idea; but some seem to have held it, or the apostle would not have contradicted the supposition. "God forbid," says he, "that such a thing should be; he hath not cast away his people, Israel, whom he knew before he received the Gentiles into favor. But, though the apostles so promptly repudiated the notion, he did not succeed in repressing it. That Israel was finally rejected and cast away, took strong hold of the Gentile professors of christianity, who in after times thought they were doing God service in persecuting the Jews. Even at the present day, after a lapse of eighteen centuries, the receiving of Israel into favor again is regarded as fabulous by "christian professors." Being "wise in their own conceits," they boast themselves against the

\* Luke xix. 11, 12.

† Acts xvii. 30, 31.

Jews, and denounce as "carnal Judaizers," those who, with Paul, affirm that "God hath not cast away his people, Israel, whom he foreknew." Hear, O ye smatterers in prophetic lore, what Jehovah saith of Israel: "Thus saith the Lord, who giveth the sun for a light by day; and the ordinances of the moon and of the stars for a light by night; who divideth the sea when the waves thereof roar—the Lord of hosts is his name." "If those ordinances depart from before me," saith the Lord, "then the seed of Israel also shall cease from being a nation before me forever." Mark the "if," which is still further emphasized in the next verse, saying: "If the heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off all the seed of Israel for all that they have done." saith the Lord.\* This is equivalent to saying, Israel shall never cease from being a nation before me, though they have done grievously in my sight; for the hypotheses upon which their casting away is predicated are absolute impossibilities. It is as impossible for their national existence to cease forever, as it is for feeble-minded man to measure heaven, or to search out the centre of the earth.

We have said, that the non-restoration of Israel was not the general idea entertained by Gentile believers in the apostle's day. To say that it was, would be to affirm that they did not generally believe the gospel; for there can be no kingdom without the restoration of the Jews. There are those in our day who deny their restoration. This is proof-positive that they do not understand the gospel, which is the glad tidings of the restoration of the kingdom *again* to Israel, and the blessedness of all nations through their government; for, we repeat it, "*salvation is of the Jews.*"

The spiritual condition of the Gentiles at the present crisis, in all countries of "Christendom," is the exact counterpart of Judah's at the period of the dissolution of their commonwealth. The Jews were without faith, and so are also the Gentiles of to-day. But thou wilt perhaps say, O reader, *how* can that be? Are there not thousands upon thousands of holy men engaged in preaching Christ in every land; and are not they sustained by millions of faithful men, who contribute immense sums for the propagation of the Christian faith? We admit there are multitudes of preachers, and millions of sincere professors of religious faiths they call Christian; but *where are the preachers and believers of the gospel of the kingdom; and rarer still, where are the believers thereof, who obey it?* "Faith," such as it is, abounds,

but "THE faith" is known to very few, and preached by still fewer. The Jews believed the gospel of the kingdom, but they refused to obey it in the name of Jesus, as King of Israel. They stumbled at him. They did not believe in him as Jehovah's Anointed One; and therefore rejected "the mystery of the gospel" in his name. It is so likewise with the Gentiles at this day. They preach a character they call Jesus, whom Paul did not preach. Compare the popular notions of Jesus Christ with the Christ delineated in the old and new scriptures, and you will be astonished, O reader, at the want of congruity between them! The Gentiles stumble at the character called Christ in the Bible, even as the Jews did at Jesus. These repudiated a suffering Messiah; the Gentiles reject a Christ who shall subdue the nations by the sword; replant Israel's olive in its native soil; restore the kingdom and throne of his father, David; sit upon it for a thousand years, and as sole monarch of the world, rule all nations as Jehovah's vicegerent upon the earth—the Bible is at variance with them both, for it not only reveals a Christ who should be made perfect through sufferings, but one that should do all these things besides.

We repeat it with profound conviction, that the gospel is not preached, it is not believed, nor is it obeyed by the religionists of our day. The exceptions to this statement are so very few that they do not affect the generality of its application. If, as in the days of Elijah, there be seven thousand in Christendom who believe the truth and have obeyed it, our statement is not at all invalidated thereby. They who believe in a gospel of kingdoms beyond the skies to be possessed with a Jesus who is to return to earth only to destroy it, believe a gospel that has no place in the Bible. How high minded and wise are professors in this day in their own conceit! They plume themselves in their christianity and spiritual intelligence, saying "they are rich and increased in goods, and have need of nothing; but know not that they are wretched, and miserable, and poor, and blind, and naked." So Egyptian is the darkness which beclouds their minds that they discern not the awful crisis which is advancing upon them with gigantic strides. They are sporting themselves with their own deceiving, while destruction is at the door. Faithless of the gospel, high-minded, and wise in their own conceit! This is itself a great sign of the times. By faith we stand; by unbelief we fall. What then remains? Nothing more, but that the Gentiles be cut off, and the process of their engraftment be terminated. Short will be the work when it is once fairly under weigh.

\* Jer. xxxi. 35-37.

The cutting off accomplished; the gathering in of Israel's tribes will then proceed, and shall not be intermitted until "all Israel shall be saved." Hear, in conclusion, what Jehovah saith by the hand of Moses concerning this time of trouble coming upon the world: "The day of the calamity of Israel's foes is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left. See now that I, even I, am he, and there is no god with me. I kill, and I make whole; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say I live for ever. If I whet my glittering sword, and my hand take hold of judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." When this shall be perfected, then "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and *will be merciful unto his land, and to his people.*"

EDITOR.

#### THE PROPHEIC STYLE.

In the prophetic style the figurative and the real are wonderfully intermixed, to the utter confusion of the rules of the technical rhetorician; inasmuch that, if I err not, Dr. Blair, the father of our Scottish school of taste, (which, however, has less to do with Scotland than with any land, true indigenous Scottish intellect and deep Scottish feeling having ever rejected it as a miserable and unnatural importation from the cold-hearted and infidel school of France,) could find only one complete and faultless metaphor or figure in the Old Testament which is not mixed with the literal: for nothing do they abhor so much as a mixed metaphor. Poor word-slaves! how unsufferable are ye! What puny minds, bound in fetters of feebleness! Ye should imitate God's word, and not ask God's word to imitate you. If ye had the same free and rich spirit; ye would have the same free and rich language. But, with your miserable canons of taste and criticism, ye have now, these fifty years, been starving the free and deep spirit of the Scottish people with correct and elegant compositions, as ye term them, which have in them no nourishment of truth, and are as little entitled to the name of sermons as my child's toy to the name of that real

thing which she fancies it to be. Oh, I abhor and nauseate, as much as any Scottish peasant who wears the blue bonnet, these empty, heartless, *feckless, foisonless* productions of what is called the moderate school of Scotch preaching, at the head of which stands the Rhetorical Professor referred to above. But, to return from a digression which the bitter memory of many blighted parishes of my native land forced me into. I observe again, that it is the use and wont of the prophetic style to intermingle the figurative and the literal: for this reason—that truth is one, and the creation, in all its parts, an expression of that one truth. The similitudes are therefore not accidental resemblances, but real, though diversified expressions of the same truth. The figures of the Scripture, taken from nature, are the Holy Spirit's expressions of what nature was fashioned and is preserved to body forth, concerning the one purpose of God, which is complete in Christ. For those rhetoricians, who neither know nor believe this, it may be very well to insist that the similitude shall be told out, in order that we may see whether it be a true similitude or not; but for those who understand the deeper secrets of nature, who are nature's true poets and bards, and have in them somewhat of the holiness of the prophet, inasmuch as they are conversant with the realities and not the mere shadows of things, it will ever be the privilege and the inclination to fall in, more or less, with the method of the Prophets: which is, to pass out of one region of creation into another—the elemental, the vegetable, the animal, the intellectual, the spiritual—by means of that clue of Divine discernment with which the spiritual man is gifted, of whom it is said, that "he judgeth all things, but he himself is judged by no one."

The instances of this secret and sudden transfiguration from the figurative to the real are numerous in this very prophecy; indeed, just as numerous as the number of figures employed, for there is not one instance to the contrary. In Isaiah, viii. 6-8, there is a notable example of the mixed metaphor, at which our critics might find great amusement; where the Assyrian is at once a river overflowing, and a bird with wings. In chap. x. 16-19, he is a forest, a herd of fat cattle, a fruitful field, with soul and body, whose destruction is like the fainting of a standard-bearer. In chap. xi. 1, Messiah is a branch; in ver. 2 he is a man full of the spirit: and so forth, in almost every instance of a regularly formed figure. But if we refer to mere similitudes, then they are heaped up one upon another from all regions of nature. This is the manner

of the Prophets, and I take it of uninspired men also, according as they are endued with more and more of the spirit of wisdom and understanding. No objection, therefore, is it, to say of the figurative before us that it passeth likewise into the literal; for the wonder would be that it should not. Now, while we maintain the figurative sense, upon the grounds already set out, we see many indications of the figurative also; as, when it is said, ver. 6, "And a little child shall lead them." This must be understood either as conferring a literal and plain sense upon the wolf, the leopard, the kid, the calf, the young lion, and the fating, or the whole must be taken as an allegorical painting, which we have already rejected. There would be no propriety in making a child to lead the great and mighty men of the earth; but there is a great beauty in a child leading these various beasts in one band of union and peace; it shows, not only the departure of their mutual instincts of destructiveness and fear one toward another, but likewise the return of their common subordination to man; and presents with all creation yielding its neck, not to the wise tamer, or the strong subduer, or the crafty catcher of the creatures, but to the face and image of upright man, stamped upon the weakness, the artlessness, the helplessness of a child.—There seems to me, again, another indication of the plain and literal sense in the words of the 7th verse: "And the lion shall eat straw like the ox." This could not, without great refinement indeed, suggest itself to one who had only the figurative sense in his mind. That the lion should not devour the ox, is of easy and natural application from the figure to the thing set forth by it; but that the lion should eat straw like the ox, is a refinement which I think will hardly be found in the Prophets. But, taking it literally, it doth declare the law of their being to be changed, which at present is universally, and in all conditions, to feed on flesh; not only that they will not destroy and devour one another, which is the very instinct of many wild animals, and of some appears to be the chief end of their being; but, if flesh be presented to them, they will not use it for food, but reject as much as they now reject straw. The next verse, "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den," can, I think, admit of interpretation only in the literal sense; for as a figure I cannot tell what it means. It means, one may say, that the simplest of mankind may safely entrust himself with men naturally of the most deep and malignant character. But this, methinks, would have been better expressed by taking two animals; and

it hath already been sufficiently expressed by bringing the wolf and the lamb to dwell together. It may be said, moreover, that the figure of general pacification, being once begun, the rich and exuberant spirit of prophecy carries it onward, and finishes with this beautiful climax. I answer, that I find no such playful use or unnecessary expense of words among the Prophets; whom, the more I study, the more I admire, as gaining their end by the most simple, short and exact methods. But being understood literally as it is written, it brings out a most beautiful and appropriate meaning—that the enmity between the serpent's seed and the woman's seed should then be at an end; that the serpent should no longer, as the deodand for the horrid crime of which he had been the tool, be doomed as the most deadly enemy of his master, man; but, the redemption being completed, between the child of woman and the serpent there should be harmony; his subtlety should not betray the child, his venom should not hurt the child: he should be delivered from the sore badge of his having been a party to the great calamity of the Fall.—*Proph. Exp.*



#### OUR VISIT TO BRITAIN.

In Edinburgh again.—A present to the Editor.—Things as they were in Auld Reekie.—A Biographical Sketch of Pastor Erasmus, whom the gospel embarrasses.—Pictistic sentimentality intensely selfish—Things as they are in Edinburgh in relation to the Kingdom.

On my second visit to Edinburgh, which preceded that of Dundee, a committee previously appointed, engaged the Wesleyan Chapel in Richmond-street as the place of meeting. The interest in the lectures continued, and resulted in raising the subscription to *Elpis Israel* from a dozen copies to a hundred and fifty. An incident illustrative of this will more fully mark it than any thing I can say on the subject. After meeting at South Bridge Hall one afternoon, a gold pencil, and pearl-handled, silver-mounted, gold pen, were presented to me with the following note:

"Beloved brother—Will you please accept of the accompanying pen and pencil from a few of your sisters in Edinburgh, and consider that it is not from a desire to pay you wages for your good services in the cause of Christian enlightenment; but as an expression of our gratitude for the instruction and entertainment we have received from your excellent lectures; and as a token of our respect for your disinterested devotion to such a noble work as the unfolding of divine truth, that we take the liberty of presenting you with these mementos. We shall hope nothing else than that their service may aid you in the duty which you have marked out

for yourself: that we shall continue to peruse occasional essays of your pen in the elucidation of prophecy; and enjoy a pleasure almost as great as we have heretofore received from your living voice in your emphatic and concise discourses.

"Pursue that benevolent enterprize, and know that your labor is not in vain in the Lord. Your path is watched over, and your progress observed with intense interest by your affectionate sisters in Edinburgh.

"Farewell; and may the blessing of the Most High always accompany you."

Edinburgh, Aug. 4, 1849.

The wish expressed in the above has been pretty fully responded to; for the original matter of the first and second volumes of this periodical, elucidating "the word of the kingdom," has been mainly written by the pen so kindly and graciously presented. I only regret to add, that its nib is the worse for wear; and likely soon to fail in its co-operation with the hand that holds it, and the brain that gives it inspiration, in the great and important work of stating, illustrating, proving, and defending the truth. If my friends in the modern Athens do not enjoy the "pleasure" of a continued perusal of my expositions of the prophetic word through this jewel of a pen, it is not because I do not work it diligently to the Lord. What they listened to with so much interest as it was extemporized before them, is now more digestedly exhibited in those monthly pages. Why then does not this periodical circulate more extensively in Edinburgh? Is the interest abated; or is the perfection of knowledge there attained, that nothing can be added to edification, exhortation, or comfort? A few extracts from letters will throw some light upon things as they were and as they are, with the reason of their diversity.

First, then, in regard to the things that were before I left Britain. A highly esteemed friend still of Auld Reekie, writes thus:—"We heard of your presence in Dundee through Dr. Dick, who expressed much regret at not having heard your lectures. We hope you excited as much interest there as elsewhere; and shall be glad to hear through any channel of your "work of faith, and labor of love."

"We remain here in most respects as you left us. The ignorant remain ignorant, the prejudiced remain prejudiced; nay, hug their prejudices more closely as they are assailed by the voice of truth, unwilling to give them up."

"Nothing has surprised me more than the complete ignorance respecting you, your faith, and hope; your doings and sayings, that is manifested by those unfriendly to you. The vaguest reports have been received as

solid and substantial truths; and that without the least attempt at investigation! Your maligners have certainly much to answer for: you have, however, overcome a vast amount of prejudice, and will, finally, triumph over all, I have no doubt. Wishing you continued success, and the satisfaction arising from a good conscience, I remain your brother in the gospel hope."

This was written in August 1849. Not long after the Auchtermuchty Covenanters' meeting in Oak Hall, made overtures to the South Bridgians for a reunion. The Oak Hallists were Campbellites of the strictest sect of the profession, taking their cue from their American chief, and the exponents of his will in Nottingham and Auchtermuchty. The following extract from a letter written in November following will shed some light on the spirit that moved them.

"We are still going on," says the writer, "as we did while you were here. The party that had separated from us have made strenuous efforts for a reunion; meetings were held, and questions (supposed to comprehend all that stood in the way) proposed, &c.: but the price demanded was no less than to surrender our judgments and consciences into their keeping, and neither receive a Christian brother, nor accept the right hand of fellowship from other churches, but with their consent. How men, not Papists, Prelatists, or Presbyterians, by profession, could make such demands, is a thing I cannot account for. Such is your left-hand friend Dowie of Cupar. But light and liberty must spread, though they may not produce godliness. Yours very truly, in hope of Christ's appearing and kingdom."

Had a reunion been formed, it is probable, that proscription would have become the rule in the South Bridge Hall. Campbell, Wallis, and Dron, would have been the Trinity worshipped there; and of course, in such a temple the kingdom's gospel and its friends could find no place. I hear a rumor, however, that a reunion has ensued; but of the truth of it I cannot speak. I hear that it is so, and that things are now "very peaceable in South Bridge." If true, is it that peaceableness that results from purity of faith and hope, and conduct; or is it the peaceableness of compromise ratified over the suppression of those stirring truths, which created so much interest and attention while our living voice was sounding them in their ears? But it may be all rumor. Being in the dark upon the subject, the question must remain unanswered by me. Whatever may obtain there, I trust that the kingdom's gospel is not forgotten, nor the obedience which it requires.

After the publication of *Elpis Israel*, I

made a third visit to Edinburgh, accompanied by my daughter. We were very kindly received and hospitably entertained by Mr. A. M. Bell, of Charlotte Square, Mr. Symonds, and others. This time I addressed the public in the School of Arts Lecture Room, on the things of the kingdom and name of Jesus Christ. Among the audience was a Baptist preacher who had diligently attended all my lectures, and had also read *Elpis Israel*. After he had heard me through, he called to see me at Mr. Bell's. I listened patiently to his story for about two hours. His parents were Episcopalians, and his bias consequently, when young, was in favor of that sect. Some of the church evangelical leaders wanted to make him an out and out parish clergyman; but on conning over the thirty-nine articles he found that he could not conscientiously swear to them. They proposed, then, to train him for a missionary to the heathen, who required no particular oath of qualification to make him orthodox. But a lady acquainted with his case, suggested the expediency of delay; and generously gave him permission to draw upon her to the amount of 500 dollars, to meet his necessities in books, and board for six months. He concluded at length to enter the Church Missionary College. In process of time he fell sick, which the creed he was studying, and could not digest, considerably increased. His conscience was greatly distressed, and could find no relief till he communicated the burden of it to the Principal of the College, who advised him to leave when his health was restored. This he did, and then began to study medicine with a friend. A little bit of romance turned him from physic to school-teaching in France. He remained there some two years, after which he found himself in England, his wife preparing to keep a ladies' boarding school, and himself the pastor of a congregational church. Difficulty or coolness arose between him and his people; so that by the advice of the Rev. Dr. Styles he went to Boulogne to see what opening there might be there for a pastor among the English, intending to return in two weeks at the latest. Instead of the doctor keeping his friend's counsel, he told it to one of his own deacons. This man, who was afflicted with *cacœthes loquendi*, thought if he could get the pastor out he might work himself into the vacant pulpit. He, therefore, told an old gossip, who was a member of the church, that pastor Erasmus had gone to Boulogne, and would never return. Away she went to the pastor's tradespeople to spread the tale. Alarmed for their bills, these "brethren" posted off to Erasmus' wife, told her what they had heard, and pressed an immediate settlement. They

persuaded her to call in an appraiser forthwith, and to divide the spoil with them without delay. Being a woman of no remarkable strength of mind, and knowing nothing of the sinuosities of this naughty world they call "religious," she did the bidding of "the brethren," who would hardly advise her to do the worst, though for their own advantage! The fortnight being ended, and Boulogne offering no inducement to stay, Erasmus returned to England; and on landing, immediately drove off to the home he had left. But, as may be supposed, his amazement was blank and astounding to find the door plate gone, his wife departed, and the house closed against him! Pulpit, wife, and furniture all gone, and he for the time a ruined man. The wife he found at her father's, but all the rest had gone beyond recovery.

The future, whose very light was darkness, was all before him. Congregationalism was his only stock-in-trade, and for that he could find no customer. The home market was overstocked with the wares of more successful competitors. But what Independency would not give down to one of its own children, "the benevolent Mrs. Fry," and another Quaker, a London banker, voluntarily supplied. "If thee will go to Amiens and preach, we will allow thee £70 a-year." This was not to be rejected, so to France Erasmus returned for the third time. How long he remained there I forget; but in process of no very long time he was in London again among the Independents. It was now he ventured to look into the New Testament to see what it said about baptism. "Till now," said he "I always put the question as far from me as possible. I was afraid to read on the subject, apprehensive that I might find myself inconveniently placed. Your remarks I know to be true. The preachers will not investigate, fearing the consequences to which it might lead." He read, examined, rejected infant sprinkling, and was immersed.

He was now a baptist preacher, and soon after his immersion, united to a spouse of that denomination at £60 per year, from which her guardians deducted £10 per annum rent for the parsonage, or manse. This left but a poor pittance for family support. He tried to augment it by laying hold of physic again, which he had long ago thrown to the dogs in a paroxysm of romance. But the dogs began to growl, and show their teeth at him, because he had not been duly attested by the grand council. He found the experiment too hazardous to persist in; and as he could not make both ends meet without a secular vocation, which was denied him, he determined to remove to Edin-

burgh, and try his fortune there. Having arrived in this city he hired a hall for preaching. It was pretty well attended, and yielded enough to pay the rent, and support the family with a little extra effort of their own.

Thus were things with him when he attended my lectures at the School of Arts. "Now," said he, "you are in possession of my story in its general outline, but I have not told you my belief. I believe that immortality is the gift of God to the righteous only; and that "the immortality of the soul" is a mere heathen speculation. I believe that Jesus will return in power and great glory to establish the kingdom and throne of his father David; and sitting upon it in Zion, will rule all nations in righteousness with his saints. I have read Elpis Israel, and believe it sets forth the truth: but here is the extremity to which I am reduced. The support of myself and family depends on my preaching, what is generally approved. Believing what I do, I cannot continue to preach as I have done; and if I preach what I believe, my living is gone! What am I to do?" Preach the gospel of the kingdom, and walk by faith, trusting to God for all the rest. But, as it is the poor to whom it is preached, and who principally embrace it, the living obtained by the gospel from them is neither delicate nor sumptuous; but oftentimes quite scant and self-denying. If the people will not hear you in behalf of the truth, turn to some secular employment and labor in the gospel as you have opportunity. "I cannot," said he, "preach at the Hall any more: but what is to be done doth not evidently appear." Having discussed the question of emigration to America, and presented him with a copy of Elpis Israel, he departed with an expression of good intentions; but whether he carried them out, I have had hitherto no means of arriving at the proof.

The committee which undertook the bringing of the public together to hear me, were two Scotch Baptists, a Morrisonian, and I think, a Campbellite. They were quite zealous until Elpis Israel appeared, when their orthodox feelings experienced great revolution. The Morrisonian, whose zeal was of a business character, remained firm; while the others became positively incensed. This was between the publication of the book and my last visit. A friend writing previous to this says, "I fell in with one of the committee who agreed with the good (?) folks of Derby, that you were the most dangerous man who had visited them. After half an hour's conversation, I left him in a rather more reasonable frame of mind. Some speak against Elpis Israel who are quite ignorant of its contents; others, because you speak against the clergy, &c. There are not many whose

minds are free from priestcraft. I don't know who in Edinburgh: are your friends now. Elpis Israel has repelled some; but has, I hope, attracted others better worth. Mr. Campbell can never succeed in any attempt he may make to neutralize the truths it contains. He might deter, or induce many not to read it; for the very influence of his name has already done so." One of the committee subscribed for four copies. He sold two, made a gift of one, and retained the fourth: but when he came to read it, it took all the music out of him, and set him on fire, so that he endeavored to get them back, that he might commit them all to the flames. Such is pietism—unreasoning, sickly sentimentality, turned to rage, when the peace of its morbid conscientiousness is disturbed.

A correspondent writing from Edinburgh, well expresses himself, in regard to this pietistic mentality which displayed itself in the case to which he alludes. "Our friend at —," says he, "has again started back, horror-struck at even an inquiry into the matters so interesting to us. How can such ever come to a knowledge of the truth? The so-called "evangelical system" is based on the corrupt, innate selfishness of the human heart. It desires safety, comfort, peace, &c.; but what is for God's honor does not enter into the speculations of its adherents. Hence, talking to them of the necessity of obedience to a command, as necessary for them, is "throwing a wet blanket" on the fire of their zeal, and we get half blinded by the smoke for our pains. The truth you have so well and boldly announced, is spreading in this place; but meets, of course, with the most determined opposition in the shape of ridicule, hard names, and other like harmless things."

In another letter from the same city, the writer remarks, "Few men appear able or willing to look steadily at both sides of the truth, which has two aspects—one, which respects God; the other, as respects man. Paul's desire was that God might be glorified; whether by his life or death, mattered not. If he could live and spread the glory of his name, well; if he must die in attestation of his testimony, also well, or better. Where is this absorption of self into the one desire that God might be glorified, to be found? The "evangelical system," so called, is essentially human—the glorification of man being its real object, barely concealed, indeed, under an appearance of love and zeal for the cause of God. In its more open manifestations, we see it evinced in the craving after magnificent churches, rich paintings, grand musical services, robed priests, and all the machinery and tricks of the stage: less manifestly, in the untiring efforts made by



"churches" to extend their peculiar doctrines. It is shown unconsciously by "Sabbath Alliance" men, whether of the society or not; who, while they profess zeal for God's service, simply confess the real secret. "Their feelings" are shocked by Sabbath desecration, and this same *self*, this intense selfishness, is very evident in almost all the memoirs of excellent and pious people, in which we see that their thoughts are eternally set on their own hearts, thoughts, frames, and feelings. If "out of spirits," then it is "God hiding his face." One would imagine that their God played at hide and seek with them! John Bunyan sends one of his heroes (in the body) to heaven and to hell. He finds his mother in heaven, who has no more any interest in the husband and children left on earth. He goes to hell, and converses with wretches burning in fire, ten thousand times fiercer than earthly flames, who are reposing on beds of burning steel, having, also, streams of burning brimstone poured down their throats, which are to continue pouring throughout eternity. He communes with these, and it is transported directly back to his home, where he appears like an angel of light to his wife and children, so great is the joy depicted on his countenance. Poor Bunyan has formed the minds of a vast number of these "evangelical christians." They see only one side of truth; or rather, have capacity to apprehend only one side. They want "peace," as you say of the world; "they want a respite from the stings and remorse of conscience;" therefore they have no respect for any commandment which does not manifestly bear upon their frame of mind here; and are unmindful of those things which have respect to the glory and authority of "the Great King." This human idol meets me at every turn. It has perverted the ordinances, and rendered the table of the Lord contemptible. How can there be love to God unless the effect of faith be, a simple desire that he may be glorified in us?

"I have not," he continues, "heard the particulars of the conclusion in Dundee. The church there had long ago cut us off from its fellowship; and we had ceased to have much consideration for it. I am glad to hear that some life has been infused into them—that all have not fallen asleep. We behold there and at Nottingham, that one-sided system of which I speak. Man is for ever trying to attain sovereignty, independent of the principles of Christ—the woman would rule if she could. May they learn better. The gospel certainly has the promise of this life; but he is a fool that stops there. Let him remember that "which is to come." The words "to come" do not apply to that happy

state in which the angels are around the throne of God. Next week is to come; and cannot be here or there now.

"Do not expect to see the seed you have sown spring up and produce fruit immediately, for it might wither as fast. Slow and sure applies to the growth of truth—to the seeds of real knowledge."

On Sept. 23, 1850, I received a few last words from Edinburgh, which will conclude what I have to present, illustrative of things as they were in that city till I left Britain. The writer says, "I am happy to say we are all well in this quarter. Inquiry is still rife about "the kingdom;" and I perceive no diminution of interest in bible matters amongst those who have formed the society for investigating its contents.

"Mrs. ——'s former "episcopal shepherd" came looking after her a short time ago, and discussing the merits of the party she had joined. Some observations were made on our non-payment of our pastor; and the very clear distinction that existed between the office of a pastor, and that of an evangelist. "He could not see it;" and said that "there was nothing he disliked more than these distinctions; that there was none; and that Paul expressly laid down the rule, that the laborer is worthy of his hire;" and so on. By what fatality is it that they have united the pastoral *duty* with the evangelist's maintenance in their own persons, and yet seem to be ignorant of their double-dealing? The greater part seem to be as much victims of the system as the people over whom they rule! Any church with him is a Christian Church, provided they have a *standing ministry*, that is, a paid clergy; so that our little body is not a Christian Church, though the Papist, &c., are! What strange inflation!

Things as they were give no assurance of the character of things as they will be. "Ye did run well;" says Paul to the Galatians, "who did hinder you that ye should not obey the truth?" They received him as an angel of God, and would have plucked out their eyes to serve him; and afterwards treated him as people bewitched would treat a man who sought to disenchant them of an agreeable delusion. This change in their minds towards him was superinduced by the influence of the zealous advocates of "another gospel," or *faith by which the sinner may be justified*, than that word of faith which he preached. The same cause has operated in Edinburgh. When I arrived in that city it was not perceived what I was driving at. The times were exciting, and my lectures were mainly illustrative of their prophetic character. They attracted thousands, of whom hundreds, by their subscription to

Elpis Israel, afforded me the means, through that work, of re-announcing to this generation Paul's gospel for the obedience of faith. When it was in the hands of the people, and the printer duly paid, I made the gospel of the kingdom a primary subject of my discourses in my third tour. It may be said, that "being crafty I caught them with guile." Be it so. You must angle to catch trout. I was fishing men for the kingdom of God, and baited my hook with its gospel things. Some swallowed the bait, but their struggles not being exhausted, they have not yet come quietly to shore. Hence, one of these who believes, but struggles against obedience to his new faith, writes, "what has tended greatly to deaden the interest felt in the Herald's exposition of the kingdom and age to come in Edinburgh, is, in my opinion, the position you have taken up in respect to the ground of a sinner's justification; the faith by which a sinner may be justified, &c. You will be aware, of course, that secessions have taken place from some of the churches, owing, I believe, to differences on this point; and in some cases, to the unwillingness of the church to hear the expositions of those who had received your views. I hope it may be to their advantage, but I fear not." There is disputation, then, in Edinburgh in regard to what men must believe and do to be saved. This is good. And though the Herald was for some considerable time without a subscriber there, I am happy in knowing that as the controversy goes on, its subscribers are increased.

EDITOR.

#### OBJECTIONS TO THE HERALD'S POSITION.

"Did Philip preach ALL the things of the kingdom? The answer must be, No."—*Edinburgh Correspondent.*

"I have not shunned to declare unto you ALL the counsel of God."—*Paul to the Ephesians.*

DEAR BROTHER THOMAS:—What has tended greatly to deaden the interest felt in the Herald's expositions of the "Kingdom and Age to Come," in Edinburgh, is (in my opinion) the position you have taken up in respect to the ground of a sinner's justification—the faith by which the sinner may be justified, &c. After much examination and mature reflection, I find myself unable to coincide with those views of the matter which you have expressed in the earlier sections of part second of "Elpis Israel." Not being qualified to discuss this matter, I will content myself with noting down such brief reasons as occur to me at the present moment, for not adopting your views.

The Lord Jesus, in his preachings, commonly, if not constantly, proposed himself—the man, the *individual*, as a guide, a protector, a leader, and a *Saviour!* In short,

and irrespective of what he would do in future—as the object of *faith!* "Come unto me all ye who are weary." "Ye will not come unto me." "I will draw all men unto me." "Believe in me." Thus he showed that faith was a *personal* thing. In order to elicit *this* faith, it was necessary for sinners to know *who* Jesus was, and what was his character, his authority and power. Now, this was what the apostles did. "What we have seen, heard and handled, we declare unto you, that ye may have fellowship with us." Philip truly preached the things concerning the "kingdom of God;" but did he preach ALL the things? The answer must be, No! For primitive Christians of some years standing had something more to learn: (so Paul tells the Ephesians, Corinthians, Hebrews, Galatians, &c.) To my apprehension, the things which concern and regulate the conduct of men and women who have been called out of darkness into God's marvellous light—during their probation, &c.—are as much a part of the "things of the kingdom," as those which concern the future destiny of Israel, of Christ or his saints, or of the political and dominant aspect of that kingdom.

My idea of "faith" in Jesus Christ is then, such, that my *faith* cannot be altered in character by any increase in my knowledge of what Jesus will hereafter do. Having chosen him for my "portion forever," my choice remains unaltered, although his riches were proved to be even greater than they are. The knowledge of his future glory on earth certainly gives me additional motives for faithfulness. The language of *faith* is after this manner: "Though the fields shall yield no meat, and the flock be cut off from the fold, yet will I rejoice in God." "Though all men forsake me, though death stare me in the face—yea! though he slay me, yet will I trust in him."

You will be aware, of course, that secessions have taken place from some of the churches, owing, I believe, to differences on this point, and in some cases, to the unwillingness of the church to hear the "expositions" of those who had received your views. I hope it may be to their advantage; but I fear not. All who love the Lord Jesus in sincerity, ought to keep together, and bear with each other's inequalities of intellectual power. Christianity is an affair more of the *heart* than the head. It seeks to engage the *affections*, and so win souls to Christ. "This is the condemnation, that light is come into the world, and men loved *darkness* rather than light, because their deeds were evil." "Ye will not come to me." Paul says: "they who had been aliens to God, hating him, were reconciled by the death of Christ."

God seeks men's affections, men who will "worship him in spirit and in truth." "We love him, because he first loved us." How did God manifest this love?—Was it by his promises? Nay! but by his *deeds*. "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." "He who hath the son, hath this life." Therefore, in what *has been done*, lies apparently the "converting" power, and in what is *to be done*, the sustaining and strengthening power.

Jesus, "the son of man," a wanderer, with not a place to lay his head; and Jesus, the son of man, seated on the throne of his glory, with all nations gathered before him, are *one* and the *same being*; even so, to my apprehension, the "kingdom of God," in its planting, in its forming, in its probation; and the kingdom of God, when it is manifested in its political dominion and glory, are *one* and the *same kingdom*. As the "things" connected with Jesus in *humiliation*, differ from the things concerning him when on the throne of his glory, so do the things concerning the *kingdom*, in its separate aspects, differ. The "stone" laid in Zion, the tried, sure foundation stone, and the same stone, when it has become a great mountain and filled the whole earth, are *one* and the *same "kingdom."* It seems to me only a question of development, like the grain of mustard seed, compared to the future tree. The "stone" is, and has been long in preparation.

Such are the ideas which I have obtained from the scriptures; you will see, therefore, how it is, that I am not a subscriber to the Herald.

You will be aware of the cessation of the "Gospel Banner." It lingered on some months after A. Campbell denounced it. This denunciation was its death-blow. We are now (many of us) without a periodical, as the matter in the "Harbinger" is not to the taste of all. I would like a periodical that would take up a middle position between you and A. C. For both have "excellencies," and, as I conceive, defects also.

I must now conclude, by wishing you health and peace from God our father; and I am, dear brother, in the hope of seeing Jesus as he is, and in being *like him*, yours very faithfully,

Edinburgh, Scotland, March 13, 1852.

#### OUR POSITION, SCRIPTURAL AND TENABLE.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."—*Proverbs.*

THAT men are sinners, by nature and practice, is pretty generally admitted as an

article of faith by all the sects of anti-C<sup>o</sup>ndom. This admission brings the confession that they are therefore all under sentence of death; for "the wages of sin is death." Sin reigning in them they are the slaves of sin, because they obey him. This obedience to sin is in consequence of the strong impulses of the flesh, unsubdued and unrestrained by the truth, understood and assuredly believed. Thus the understanding of sinners is darkened, and blindness pervades their hearts; and the consequence is that they "are alienated from the life of God through the ignorance that is in them." Sinner, then, is a term indicative of one who is a transgressor of the law of God; who refuses to submit to his commands, is ignorant of his truth, alienated from his life, and therefore under condemnation of death.

But one may be an enlightened sinner. Such a person is one who knows what is right, and still the wrong pursues. He acknowledges that thus and so is the truth, which enjoins such and such obedience; but he abstains from becoming the subject of it. He invents a refuge in which to hide himself from the necessity of a literal conformity to the word, vainly flattering his conscience that if he abstain from immorality, profess friendship to God and his people, assent to a theory of truth in sincerity of mind, God will not be over-particular in the literal construction of his word. Such an one forgets, if indeed he ever knew it, that "God has magnified his Word above all his name." He will therefore more readily pardon any offence than a slight upon, or want of conformity to, his word. Men think God is such an one as themselves—that he thinks as little of his word as they do of theirs. But no mistake is more fatal than this; "for without faith it is impossible to please God;" and "without holiness no man shall see the Lord;" and there is no holiness attainable except by faith, and through the faith in the obedience which it requires.

But God and men are at variance on that point. Practically, these creatures of his power think he ought to account them holy upon principles approbated by the thinking of their flesh. Philoprogenitiveness attaches them to their offspring, as it does all other animals to theirs. Hence they will believe in no heavenly state hereafter which makes no provision for them. They think sincerity of mind in the belief of error ought to be accepted as an equivalent for the belief of the truth; judging thus because *their feelings* are so shocked at the idea of the few that will be saved by the obedience of faith. In all generations have God and his creatures been at issue on this point. He says, *believe and do the truth*; they say, sincerely, believe

and do *what you think* is true, and though it may not really be so, you shall be saved. Thus, God predicates salvation, justification, holiness, &c., on "*the obedience of faith*;" while men inculcate *sincerity of opinion* as the panacea of their souls.

This diversity between God and man is the source of that distinction that obtains in the world between true religion and superstition, saint and sinner. A saint is one who believes and does the truth with the docility and readiness of an obedient child. He is therefore styled a saint; that is, a separated or holy person. He is separated from sinners in the obedience of the truth, which unites him to the name of the Holy, through which he is sanctified. The saints are God's representatives in this evil world, who having acknowledged God, or rather, being acknowledged by him, are the pillar and support of his truth in his controversy with sinners. God has given them the Scriptures to wield in combat as the two-edged sword of their present warfare against "reasonings and every high thing that exalts itself against the knowledge of God" therein revealed. The odds is, therefore, *the saints against all the world*, which they overcome by their faith, preparatory to its subjection by the sword of judgment, which they lay hold of as a substitute for the spirit's sword, when the time comes for them to possess the kingdom under the whole heaven for evermore. Into their hands God has committed his word, in the absence of his Son, commanding that they "contend earnestly for the faith once for all delivered to the saints." They are to be lovingly intolerant of all principles nullifying the faith; for this faith is for the justification of sinners, and if they be unfaithful to their trust, how shall men attain to the life of God? If the saints make void the word of God by tradition, what scope is there for the transition of sinners from death to life? Can the blind lead the blind and escape the ditch? When sinners undertake to teach sinners the way of salvation, we are reminded of one with a beam in his eye fumbling over his brother's to remove a mote!

But confessedly ignorant though they be of Moses and the prophets, sinners generally are vastly wise in their own conceit. Though knowing little, or perhaps nothing, of the Scriptures, which can alone make wise unto salvation, they turn with contempt from every thing incongruous to the thinking of sinful flesh. Sophistry is the "logic" of the carnal mind, which is always ready with an apology for coming short of the divine law. It is willing to impose upon itself a burdensome ritual, and the necessity of doing some great thing, to recommend itself to the favor of the Most High—it will even be

immersed and believe the Gospel; but no, it will run the risk of eternal reprobation before it will adopt the divine order exhibited in the wholesome words of the Lord Jesus, *believe the gospel and be baptized*.

Romanism is the mystery of iniquity, the sophistry of sin; and Protestantism in all its forms is that same sophistry attenuated to the rarest subtilities. Though antagonist systems, yet are they essentially one and indivisible in antagonism to the principles of the oracles of God. They are opposed to each other on "the ground of a sinner's justification;" but they agree against God in repudiating "the faith by which the sinner may be justified." When Luther appeared, "the ground of a sinner's justification" was the great question of debate between him and his brother Catholics. These contended for justification by works, such works as papists approve; while he advocated justification by faith without such works. Paul taught justification by faith, so that there seemed to be an agreement between him and Luther. The agreement, however, was only in appearance; for the subject matter of justifying faith was known only to Paul. Luther was as ignorant of it as the papists, and as they who glory in his leadership and name. He was neither a believer in the gospel of the kingdom, nor had he ever been baptized; his idea of justification was therefore restricted to faith in what our sky-kingdom friend at Bethany styles "Sacred History"—the history of "the man, Jesus, the individual, as a guide, a protector, a leader, and a Savior." He took no account of *his message*. Like modern Protestants, he would probably have rejected this, while professing faith in the messenger; not knowing that justification from all past sins is predicated on a love-working faith in both.

Yes, as our correspondent says, "faith is a personal thing;" but he errs in avowing only a part of the truth. Paul shows that it is something more. He says, "it is the substance (or full assurance) of *things hoped for*, the conviction of things not seen;" and when we inquire what the baptized Samaritans believed before their immersion, Luke replies, "the things of the kingdom of God, and of the name of Jesus the Christ." Our correspondent says Philip did not preach all the things of the kingdom. What did he omit? Certainly nothing that made the doctrine of the kingdom good news or gospel. If he left out any thing he certainly did not omit *the kingdom itself*; for the gospel preached in Jesus' name was the kingdom's gospel—omit the kingdom, and the gospel is no more.

When I went to Edinburgh I found the city asleep, dreaming over justification by

faith in sacred history; and with all its wisdom, no further advanced in divine knowledge than when John Knox fulminated his anathemas against papistry from his domicile in the High Street. If there were any believed in the kingdom and throne of David restored, being the kingdom of God promised to Jesus and the saints, of which the gospel treats, I have yet to learn it. There were doubtless some who believed in the restoration of the Jews, the personal return of Jesus, a millennium, &c.; but no one regarded them as essential. They might be believed or not without periling a justification by faith; for it was not perceived, that to deny the restoration of the twelve tribes, or the personal return of Jesus in power and great glory, was to deny the kingdom of God—it was not seen, that no restoration or return, there could be no kingdom.

It therefore startled many minds in their dreams to show that the gospel was concerning this kingdom, and that justification was predicated on believing that gospel in the name of Jesus as its king. Several who heard me had been immersed in ignorance of the nature, place, attributes and circumstances of that kingdom; and therefore had believed something else for gospel than the kingdom's gospel. This proved, and their supposed justification was shown to be null and void; for being destitute of the "full assurance of things hoped for," their immersion was not obedience to the faith which Paul preached. Nevertheless, they seem zealous to establish their own righteousness. They argue that their faith is as good without the kingdom as with it. They "knew what Jesus was, and what was his character, his authority, and power." But the devils believed this, and trembled; they were not therefore justified. Devils believe it now; and, forming themselves into a "*Society for the Propagation of the Faith*," send their missionaries, under the Pope's patronage, to turn idolators to their belief. This "personal faith," held in common with devils, is the hereditary creed of all anti-Christendom; and by all parties deemed faith enough for justification! It is the faith of the immersed and sprinkled, with more or less pious sentimentality mixed up with it, according to the education, training, or phrenological constitution of the pietist.

True, Jesus said, "Come unto me;" "Believe in me;" "This is the work of God, that ye should believe on him whom he hath sent;" and so forth. But this was not spoken to ignorant, misbelieving or unbelieving Gentiles. It was spoken to Israelites, in whose ears Moses and the Prophets were read every Sabbath day, and whose hope was the promise made of God to their fathers,

Abraham, Isaac and Jacob; to which hope their twelve tribes, constantly serving God day and night, hope to attain. This hope was the nation's hope, and had been planted in the national mind ineradicably by the sure word of the Prophets—it was the hope of national felicity and glory under a son of David reigning forever in Zion and Jerusalem. The hope was the kingdom restored again to Israel, and proclaimed by Jesus, the royal prophet to Israel, as approaching, when he preached "the gospel of the kingdom of God." In announcing this, however, he also advanced his own personal claims to the throne of that kingdom as that Son of David who was to reign over the House of Jacob forever. Thousands of Israel who believed the gospel of the kingdom, did not believe that its majesty was nigh, nor that Jesus was the king who was to bear it; therefore, said he, "Ye will not come unto me that ye may have life."

But the Gentiles were in different case. Paul says, that they had "no hope," and were "atheists"—*atheoi, atheoi*—"in the world." They had no interest or desire for God's Israelitish kingdom, and knew nothing about the "glory, honor and immortality" to be obtained in obtaining it. Jesus never preached to them at all; nor did the apostle ever address them as he did the Jews, who had hope towards God. The "work of God" for Gentiles is that they believe the gospel of the kingdom, and on him whom he hath sent, and will send to sit on its throne to reign over all nations "with a rod of iron," in power and great glory. Israelites, uncontaminated by Gentilism, in ancient and modern times, believe in the kingdom, but deny that Jesus is its Lord and Christ; while the most pious of orthodox Gentiles, "evangelicals," as they style themselves, confess with their mouth that Jesus Christ is Son of God, but at the same time hold in pious contempt "the things of the kingdom" we have expressed. And this is not all. They are not only infidels in regard to the kingdom of God, as set forth in the scriptures of his prophets, but they despise, reject and ridicule things concerning his name. Jesus offers *believers in the gospel of the kingdom* "repentance, remission of sins, and eternal life" in his name; and commands them to be baptized into the name of the Holy, that by baptismal union to that name, they may receive those necessary prerequisites to the possession of the kingdom. But do the pious infidels of the Gentiles respect this offer and command? Quite the contrary. They have a righteousness of their own, which they compass sea and land to establish in the earth; and therefore, like the Jews of ancient days, they do not submit

themselves to "the righteousness of God." Their ground of justification is not God's. Their faculties, phrenologically styled "conscientiousness," "veneration," "marvelousness," "hope," and "self-esteem," are "full," perhaps "large," compared with the organs they possess in common with the inferior creatures. A spurious theology, the thinking of the flesh on things not spiritually discerned, is sown in their hearts as tares by the pulpit orators they have heaped up to themselves after their own lusting. Having taken root there, it morbidly excites the faculties we have named, and a sickly sentimentality, they call "piety," is the result. Feeling marvelously sentimental, the affliction pervades their self-esteem, and they assume that they are of those elected from the foundation of the world to eternal happiness in sky kingdomia. Had they been born among pagans they would have ranked as brethren of the "*pious Æneas*;" but being born into a system, which acknowledges that a man styled Jesus Christ appeared in Judea in the days of Augustus and Tiberius; that he was the Son of God, crucified, rose again, and ascended to heaven; and that he was in some sense the Savior of the world—they assent to these things; and this assent, sanctified by their pious feelings, becomes for them a righteousness unto life. Having wrought one another up to this complacency, they have "obtained a hope," and their "conscientiousness" is lulled into the tranquility of fleshly repose. These are the Scribes and Pharisees of modern times, who appear unto men to be righteous. They are like sepulchres of polished alabaster, very fair to look upon; but, O reader, if you esteem their praise, peer not into their hearts with the lamp of truth. Call not their righteousness in question. Speak not to them of obedience. Be silent as death on baptism. Breathe no doubt upon the divinity and immortality of their souls. Let no suggestion escape you that it is possible the meek may inherit the earth, rather than the skies. Hint not the spuriousness of a faith that respects not Moses and the Prophets, and that transmutes the kingdom they predict into a receptacle of ghosts beyond the skies. If you value their traditions,

"Shake with them in dog-days,  
And in December sweat;"

but have no mind of your own to question their conceits; for if you do, the wet blanket of your presumption would so affect their zeal that the smoke of their indignation would well nigh choke you in its cloud.

But, what is the real worth of a pious assent to a few historical facts concerning Jesus, when people substitute their own

foolishness for the one hope of the calling to God's kingdom and glory? Is such a faith justifying? Nay; rather it is reprobate, and hath this seal, "Ye have made it void by your tradition." When Elpis Israel came into the hands of these pietists in Edinburgh, it filled them with rage, like Naaman the Syrian, and stirred within them a fiery zeal. The truth it set forth antagonized their cherished righteousness; and caused one of them, a dealer in musical instruments there, to decree its consignment to the burning flames! What pleasure the conflagration would afford him! How much more musical would have been its author's groans to such a spirit, than the roar of its flame in the funnel of his stove! This fiery zealot was a baptist of some particular order. Now, if it be granted that Elpis Israel interprets the Scripture correctly, of what worth is this man's piety and belief of the facts concerning Jesus? Was he justified by such a faith?—a faith that confesses the person, and commits the truth he preached to the flames! I cannot admit, that the immersion of such a believer, however pious, was obedience to the faith which justifies—the word of faith which Paul preached.

But there were other immersed people in Edinburgh as unacquainted with the Hope of Israel, before I called attention to it, as my fiery friend. They were pious, and their faith simply historical, which the Bethanian philosophy teaches is the best kind of faith! They differed from him, however, in this: that when they heard and read, they examined in a Berean spirit, and acknowledged that the things presented were the truth. But even these were not all agreed. Some admitted that the kingdom we set forth with its attributes, or things thereunto belonging, were the gospel hope—the one hope of the calling; others, that the things were true, but no part of the gospel, which they regarded as the death, burial and resurrection of Jesus for remission of sins to those who believed this. Practically, however, both classes agree in that they both assume that they were justified by faith before or in their immersion, (they are not agreed in the prepositions,) although that faith did not embrace "the *hypostasis* or full assurance of things hoped for." I say they *assume* their justification, inferring, as I do, that being honest men, they would not put off reimmersion, if they did not think they were justified by their lame faith about the time they were immersed. Those who admit that "the things of the *kingdom* of God and of the *name* of Jesus the Christ," are the subject matter of the gospel; and that when they were immersed they knew not the

kingdom, and but little of the name as they ought; and believing that it is a love-working faith in the gospel that justifies the sinner—they are certainly at fault, and very inconsistent, in delaying their union to the name of the Holy Ones by a second immersion. It is the kind of faith a man has that characterizes his immersion. If he have such a faith as Paul defines, then one immersion is enough, and ought never to be repeated on any pretence; but if he have a lame faith, or "a vain faith," rather, an immersion, no matter how oft repeated, is not "the obedience of faith," as preached and ministered by Paul. "According to your faith be it unto you." This is a rule given by Jesus. If therefore our faith be a belief of truth *made void by human tradition*, it is vain, and we get no good thing as the result; if we believe what is not promised, and cannot, will not exist, we shall get nothing, no matter how pious we may feel, or on what good terms we may be with our own selves; but if our faith embrace the unadulterated truth—"the things hoped for and unseen," which God hath promised; justification unto life will then "*be unto*" the immersed who have been subjected to an immersion subsequently to their acquisition of such a faith.

They are, indeed, consistent in rejecting reimmersion who, admitting the truth of "the things," yet say, it is of no consequence whether you believe them or not. They have compressed their faith into a nutshell, although in the scriptures the truth is found pervading the whole Bible. With them this has no significance; for being minute philosophers, their anxiety is to discover how little knowledge is absolutely necessary for getting into heaven with the skin of their teeth! But in this they are not wise. The character of a man's faith is altered by the quantity and quality of his knowledge. If a man be acquainted only with what is past, his knowledge is small in quantity and of the right quality for justification by faith. His faith is of an historical character—mere sacred history—and devoid of doctrine. Such a faith is not justifying. If another be acquainted with the past, understand the mystery or doctrine of its incidents, and be familiar with what God has promised concerning his kingdom and the age to come, the quantity and quality of his knowledge is altered, and the character of his faith is relatively changed. It is justifying. The eyes of his understanding are opened, and like Abraham, he can see afar off. We may choose Christ, but he may not choose us. Our election turns not upon our choice, but upon his. We may choose him upon our own principles, while he rejects us upon his. He chooses us

through a belief of the truth, the unadulterated truth; men choose him by believing what suits them, and rejecting the rest. Such may choose Jesus as their "portion forever," but they will assuredly have no portion in his joy.

It is a mistake to say that "Christianity is an affair *more* of the heart than of the head." Paul was sent to the Gentiles "to open their blind eyes, to turn them from darkness to light, and from the power of Satan to God." This was an affair of the head, without which the heart could not be touched. God has ordered his servants to be *sealed in the forehead*, which is the seat of intellect. They who are not sealed there do not belong to him. A pious heart, without due intelligence, is an unrenewed heart, and always ready to apologize for disobedience and ignorance, which Paul says, "alienates from the life of God." The heart of ignorance, however pious in feeling, is never right with God; because it is not "turned from darkness to light," and consequently not to him in whom is no darkness at all. When the forehead is sealed, the heart responds, and the man's faith works by love to the fulfilling of the truth.

From the foregoing letter of my highly esteemed friend, it appears, that if the Herald is to be popular in Edinburgh, it must assume more compromising ground in regard to a sinner's justification. Suppose it did, would that alter the fact? If the Herald accommodated the truth to the taste of its editor's personal friends, would that convert their belief of sacred history into justifying faith? It might make them more comfortable when they happened to read it; it would disturb their consciences less; but it would not alter the immutable fiat of heaven. No, when the Herald's subscription list is reduced to such a few that its existence can only be perpetuated by heralding forth a system in accordance with "the thinking of the flesh," its editor will lay down his pen, and write no more. Better far break granite on the roadside for a crust of bread, than to garble God's truth to please one's friends, or propitiate the foe. The Herald takes its stand on "the wholesome words of the Lord Jesus;" in their letter, spirit and order, that "*he who believes the gospel and is baptized, shall be saved; and he that BELIEVES NOT shall be condemned.*" Mark xvi. 15, 16. When the Samaritans and others believed that gospel, Luke says, "they believed the things concerning the kingdom of God, and the name of Jesus the Christ." Believing these things, he adds, "they were baptized, both men and women." Hence, the words of Jesus, historically defined by Luke, read thus: "*He that believes the things of the*

kingdom of God and of my name as the Christ, and is baptized, shall be saved; and he that believes them not\*, shall be condemned." This is my position; who is general enough to turn it? The order is, *first*, understand the word of the kingdom and name; *then*, believe it; *next*, obey it in baptism. Who can improve this arrangement? Nay, who has any right to alter it? Or who, but one whose heart is not subdued by the truth, dare dispute against it? People of this class would have it thus: *first*, believe on Jesus; *next*, be immersed; *afterwards*, understand, perhaps, the word of the kingdom. Seek, say they, in effect, righteousness, or remission of sins, *first*; and then the kingdom of God. But Jesus himself reverses this dictum, and exhorts us to "*seek first the kingdom of God*;" because no man can be the subject of "his righteousness," or justification, who has not found the kingdom: the righteousness being for those who believe what he has promised concerning it. This is the Herald's "*defect*," the head and front of its offending. It is too adherent to the letter, and therefore spirit, of the Bible, to suit the vain philosophy of a sceptical and Laodicean generation. But this we consider as an excellency, which will be duly appreciated by all who prefer honesty of purpose and the simplicity of truth, to the double-minded latitudinarianism of the age. We go for our friends; but also for the truth before them all.

EDITOR.

#### ASSOCIATION FOR PROMOTING JEWISH SETTLEMENTS IN PALESTINE.

ADDRESS TO THE PUBLIC, BY JEWS.

No country in the universe can prefer claims to the consideration of mankind equal to those of Palestine. It is a land revered alike by Jew and Gentile; its memory is indissolubly associated with what is to them dearest and most sacred; at its name a holy thrill vibrates through the human heart; its very sound strikes a chord which sympathetically re-echoes through the innermost recesses of the soul.

But while Palestine has such high significance in the eyes of the Christian, with how much greater interest must it be regarded by the Jew? If the force of events have thrown him from that country, towards it he gravitates as to his natural centre. If torn from his native soil and planted elsewhere, towards it he yet inclines as to the sun which gives him radiance and vitality.

Thrice every day he devoutly turns his face to the Holy Land, whilst offering up the most sacred of his prayers; and the service commemorating his deliverance from Egypt he concludes with the fervent wish: "the next celebration at Jerusalem." No wonder, therefore, that numbers of Jews cling with tenacity to a country the memory of which, from the cradle to the grave, is thoroughly interwoven with their holiest feelings and yearnings; that, taking pleasure in her stones, and favoring the dust thereof, they bid defiance to all kinds of misery, hardship, and degradation, and do not consider that price too high for the purchase of the consolation of drawing therein their last breath, if not privileged to inhale in it their first; and of at last yielding themselves up to the beloved ground, if this could not be given to them.

But whilst in his faithful attachment to holy reminiscences,—whilst in his unshakable faith in the promise of God, the Jew heroically resigns his native country with its powerful associations, security, and comforts, and perhaps even affluence, is it just that we, followers of the law,—believers in the prophets, whose light, proceeding from Palestine, illumined our darkness,—is it just that we should look on with indifference at the struggle of the Jews in Palestine, for earning a scanty subsistence; that, at the utmost, we dole them out a miserable pittance, barely enabling them to linger out an existence useless to the rest of the world, and burdensome to themselves? True, there was a time when the intolerant policy of Turkey, joined to unwillingness on the part of the Jewish population to become instrumental in their own support, rendered any other assistance unavailable, save that in the shape of alms. But now that some more enlightened views have removed all legal obstacles to endeavors for self-support on the part of the Jewish population,—nay, when there is reason to hope that the Porte would lend its hearty co-operation to any scheme for that purpose; when that very population earnestly appeals to the world for the means of emancipating itself from the state of degradation entailed by pauperism,—is it just that we should withhold from it a helping hand? Join, therefore, O fellow citizens, join this Association formed for the purpose of lending that helping hand to the Jews in Palestine.

To our brethren in faith we should say: Whatever your views, you cannot but respect the convictions of those who, anxious to fulfil the law of God in all its particulars, feel that this is practicable in the land only to which that law had a primary reference. We should further say: you have no hypo-

\* He believes them not, whose faith at his immersion is defined by the Bethanian philosophy or popular creed.



thetical case before you. you have to deal with a stern reality. There is a Jewish population extant in Palestine, which for generations has been supported by European charity, and which still looks to the West for assistance. This support was moreover at all times considered as a pious and most meritorious work, habitually and cheerfully bestowed, to which they have almost acquired a right by prescription. Can you allow a system to continue, as degrading and pernicious to the recipient, as unworthy of and useless to the donor; when the alternative offers itself of converting pauperism into productiveness, privation into affluence, and misery into enjoyment? Can you allow it to be said, that they who associate themselves with every philanthropic movement, who assist in relieving every species of misery, among whatever nation and in whatever clime, should be deaf to appeals in behalf of those nearest to them,—should be insensible to misery of their own flesh and blood?

To our Christian brethren we should say: Your ancestors in ages of darkness were instruments in the accomplishment of the denunciations of our prophets against us: be you in these enlightened days as zealous to obtain the blessings promised to the benefactors of Israel. Remember, it was said, "I shall bless them that bless thee, and curse them that curse thee." Co-operate with us, assist us, in ameliorating the state of our brethren in the Holy Land.

Palestine might be still, as of old, "a land flowing with milk and honey; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey." Nor is it less capable of producing silk, cotton, indigo, sugar, coffee, and tobacco. In short, all elements for prosperous agricultural settlements are extant. It is not less the cultivators that call for the land, than the land for the cultivators. All that is necessary for the accomplishment of this object, is capital and security to property. The former, Europe and America in the first instance can supply; the latter must be the result, at first, of protection, and ultimately of a judicious internal government.

The cities of Safed and Tiberias, harboring a numerous Jewish population, are situated in a district in every respect adapted to an agricultural settlement, it may be seen on reference to the subjoined sketch. It is therefore proposed:—

First, To solicit from the Porte a grant of a portion of land between these cities, now totally waste and useless, under conditions mutually advantageous to the government and the landholders.

Secondly, To allow the settlement its internal government. This is a condition which it is not expected would meet with any obstacle, since such is the actual policy of the Porte towards its Rajah subjects, whose respective nationalities and internal institutions it acknowledges.

Thirdly, To take such measures in the infancy of the settlement as would secure the lives and properties of the settlers, the necessary scope for development, and eventual self-protection.

These objects the Association will endeavor to accomplish by some such methods as the following:—

Address to the Sultan, for permission that Jews might occupy and cultivate, or otherwise turn to use, certain tracts of land, and for authority to form settlements, with privileges of internal government.

Addresses to the Queen, and Foreign Governments, for favorable interference with the Porte.

Petitions to the Legislature with the same view.

Subscriptions for supplying Jews in Palestine with cattle, sheep, horses, agricultural implements, boats for the navigation of the lake of Tiberias and nets for fishing, seeds, cuttings of useful trees and shrubs, and building materials.

Plans and means for improving the ports on the coast, and the roads in the interior, so as to give commerce and trade opportunities for development and increase.

In order that such an association should proceed with harmony, energy, prosperity, and effect, it would, of course, be most essential that its great objects should be worked out with honorable singleness of aim and effort on the part of all its members.

Friends to this great cause, and to such a mode of proceeding, are requested to send their names and addresses (post paid) to any of the gentlemen whose names are subjoined, or to the office of the *Jewish Chronicle*, 24, Houndsditch; and to proceed to obtain, in the districts in which they respectively reside, lists of patrons and supporters, and to form auxiliary associations in correspondence with the Parent Institution.

Dr. A. Benisch, 10, South-street, Finsbury; W. H. Black, Esq., Rolls House, Chancery-lane; Alfred Hall, Esq., 7, Bruce-terrace, Tottenham; Montague Leveson, Esq., treasurer, 18, Queen-square, Bloomsbury; Rev. John Mills, 12, King-street, Finsbury; Hugh Owen, Esq., Whitehall; Solomon Sequerra, Esq., Hon. Sec., 9, Bury-street, City.—*English Journal*.

### THE KING OF KINGS.

THE following is a leading article, under the above caption, taken from a British weekly journal of a recent date, named *The Leader*. It speaks, no doubt, truthfully in regard to the present condition of Europe, the platform of the dominions symbolized by the Ten-horned and Two-horned Beasts of the Apocalypse. "As to the greatest powers now triumphing," says the writer, "who of us can pronounce the future?" Who of them, indeed! Not one. No mere politician can do more than guess. All he can do is to tell us what has been, and what exists; but as to "what shall be hereafter," he has no data from which to reason out the truth. The problem is too difficult for the thinking of the flesh, unaided by the light of revelation. Hence *The Leader*, who does not seem to suspect that it could find its solution there, gives it up, and in effect confesses, that the wisdom of the world can divine no plausible conjecture of the future of "the powers that be." But let us hear what he has to say:

"If there is any one thing certain in the future of Europe, it is Revolution. As to the greatest powers now triumphing, who of us can pronounce their future? What insurance office would grant a policy on the life of the Emperor of Russia? What stock-broker of average intelligence and prudence, would give an English price for stock depending on the permanency of the House of Haps-burg? Who would even lay a bet on the position, or even the lodging-place of Louis Napoleon next year? None but a person who would go to a betting office. But that there will be some sweeping change; that these things which are maintained with so much effort, and which rest upon the flesh and bones of great peoples, who are incessantly betraying the torture they endure, must be displaced; that the region of despotism, in short, is only the region of a postponed revolution, such is the one thing certain.

"The outbreak in Milan was not a riot: it was only the irrepresible voice of the Revolution which has lived in Italy for so many years, which the Austrians know to exist among them, but whose whole extent they cannot compass. Like a great phantom, at times they see it in parts, but they cannot discover it. The revolution, indeed, is the only established power in Italy; for it is no construction of ours, but a plain historical fact, that in Absolutist Italy, not one of the Governments has been able to re-establish itself since 1848. They are only defending their possessions by an immense military force; in Rome, by the aid of foreign allies, whose troops remain in position. We have the Pope's formal declaration to the

Austrian minister, so long ago as 1849,—and he would not alter a letter now,—that if the foreign troops were to abandon his capital, he would be at the mercy of the fury of his own people. And we have the vain proclamations of Radetzky and his subordinates, heaping threat upon threat, as a means of frightening the revolution that they cannot extirpate. They cannot command the actions of the Italian people: the Secret Government of Italy *can* so far command it, that even after a popular movement has been prepared, it can be kept back, with the one exception of the rash men in Milan.

"There is the same uncertainty in other countries. Neither Turkey nor Russia, nor Austria, can dictate to the little province of Montenegro. Turkey sends an army against it, and dares not let that army conquer. Austria can only forbid Turkey, and dares not seize it herself. Russia offers to take it for Turkey, or for the Montenegrins themselves, but dares not grasp it on her own account. In Hungary, the people are all on the *qu-viz*, looking out for movements in Italy, and eager for the news that Louis Napoleon has ceased to exist. And in Paris, as we learn by our own correspondent, they are already discussing the next revolution, which is said to be close at hand.

"We do not know whether the immense armies of the despots have not somewhat broken from command. They are becoming too big to be fed according to their appetites; wherefore they are growing dissatisfied; for your strong man with a hearty appetite likes to be full, and if he is not full, he is angry. There is many an officer in the armies of Austria and France, who thinks that he has been passed over; and, in retaliation, *he* is inclined to pass over. Independently of the possibility that Hungarians could not be calculated upon to coerce Italy as of old, and *vice versa*, there are ambitions in the heart of those armies, that may turn them against their own Governments. These are things not to be calculated beforehand; but unquestionably the people do not everywhere regard the armies as their inveterate enemies. They remember the Garde Française, who would not fire upon their countrymen. The latest rebellions of France, of Italy, in short, of Europe, have sickened the people with the 'rose water' style of action; and we might hazard a supposition, that in the next popular effort, the aim will be, not so much to fall indiscriminately upon adverse forces—not so much for the populace to waste its own blood upon a Garde Française that may be arrayed against it, but to move against it,—as to call the ringleaders to account. That is the plan which the Absolutists have followed themselves, as well

as the indiscriminate mode of attack; for they use both modes. So eager have they been for ringleaders, that they have picked out the mildest type for the harshest punishments—a Poerio, a Simoncelli, a Blum, or a Tazzoli. But the next time that the people have power in their hands, they will remember the perfurers who forget the clemency that they abjectly receive, such as the Bourbons, the Bonapartes, and the Hapsburghers. It is not for us to presume the actions of the people when next they rise in power; but that they *will* rise once again, and at a year not very far removed, we are certain. Under the protection of immense armies, the Absolutist Kings enjoy the present day; but they are by their own actions doomed, and they will have their hour. Their victims do but await the rising of the power which shall be greater than the oppressors. The only potentate in certain possession of the future is *Revolution*; that is the *King of Kings*."

Thus, the future of Europe is all hypothesis! Yet *The Leader* thinks that revolution is a certainty, if in that future certainty hath any place. The student of the prophets knows that the future of Europe is more certain than its present; for there is much reported concerning this of a doubtful character; but of the invisible future there is certainty, and no mistake. *Revolution* is as certain as that the sun shines on a cloudless day. Nothing can stave it off. "The absolutist kings are by their own actions doomed, and they will have their hour." *The Leader* is quite prophetic. They are doomed, and their "hour" is fast approaching; and *Revolution* is the *King of Kings* by whom they shall be judged.

But revolution made by whom? Who are the great actors in it that shall bring them to account? I answer, *not the people*. The "Sovereign People" is not the King "to execute upon them the judgment written." No effort devised against them by King People can finally prosper. Reaction will repress all their endeavors, and only rivet their chains the faster. Democratic turbulence will only temporarily embarrass the kings; but at the same time force them into a position already marked out for them of God, and necessary to the full manifestation of his purpose. This is the usefulness of popular outbreaks—they are the *excitants of a new course of policy*, which the governments would never have adopted but for the force of circumstances they did not create, and could not control. Thus the present of Europe is all referable to the events of the 24th February, 1848. It attitudinized the powers towards one another, as we now behold them. That crisis was the ring-staple from

which the chain of subsequent manifestations is suspended. *It has brought out the French empire*; another similar outbreak might convert that dominion into a dissolving view; and mould Europe and Turkey into the ferro-aluminous feet of Nebuchadnezzar's image; but the emancipation of the nations from the kings, who, as Satan's cabinet, rule them with an iron rod, it could never effect. The people! Sin incarnate. A revolution made by this is *The Leader's* "king of kings!" The people is sin; and the oppressors are sin. *Sin, armed to the teeth, destroying sinners*, is the present of Europe and Asia. But earth is not to be always cursed by such a present. The invisible future—the "*Hades*" of the word—is pregnant with a revolution to be made by "the man at Jehovah's right hand, whom he hath made strong for himself." He being King of kings immortal, will make a triumphant revolution, in which his companions in arms and glory shall "bind sin's kings with chains, and its nobles with fetters of iron;" "He doth judge and make war in righteousness," and "overcome them" gloriously. 'This is the revolution to which they must succumb; this is the convulsion that will deliver Europe from its corruptors and destroyers, and bless all its nations in Abraham and his seed. O that the time were come!

EDITOR.

#### THE RIVER OF EGYPT.

The promise made to Abraham at Mamre, was in the following terms: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." The question turns on the meaning of the words, "the river of Egypt."

If that river be the same as Sihor, referred to by the prophets Isaiah and Jeremiah, which appears to me almost certain, we are necessarily left to the conclusion that it was a perennial stream passing through a rich agricultural country, and probably navigable.

Isaiah speaks of the "seed of Sihor," and the "harvest of the river," as forming an important part of the revenue of Tyre; and Jeremiah places Sihor, precisely in the same position in reference to Egypt, as the Euphrates in reference to Assyria: treating them both apparently as border streams.

There are three suppositions respecting this river. The first is, that it is the same with the rivulet which runs into the sea near Dair, a few miles to the south of Gaza; the second, that it is the "Torrens Egypti," or torrent of Egypt, which passes about a mile to the north-east of El Arish, and separates the desert from incipient vegetation; the third, that it was the Pelusiatic branch of the

Nile. The language of Isaiah certainly seems too magnificent for so small a stream as that of Gaza, though that stream traverses an agricultural region. It is clearly *inapplicable* to the El Arish torrent; while the descriptions of both the prophets correspond most accurately with the Pelusiac branch of the Nile.

In confirmation of this being the intended boundary of Palestine, there is reason to believe that from the earliest times, down to the subversion of the native Egyptian dynasties, Pelusium was the frontier town of Egypt. A few centuries later, it appears that Ptolemy I., carried the Egyptian frontier across the desert, and built Rhinocolura in the vicinity of El Arish. Very soon, however, we find the frontier again receding to its own locality, with the addition only of the Mons Cassius, a little to the eastward, which was occupied by a garrison of Egyptian Jews. And thus the matter seems to have rested in Roman times.

Again, we find from Josephus, that so far back as the time of Nebuchadnezzar, the frontier of Syria, that is of Palestine, was held to extend across the desert to Pelusium. Though, as Pliny fixes the Arabian or Idumean frontier at Ostracina in his time, it may be presumed that Palestine had then receded to Rhinocolura. Now, whatever title belonged to Palestine in the age of Abraham, was certainly transferred to that Patriarch; and as history leads to the probability that the Pelusiac branch of the Nile was the boundary between Palestine and Egypt in his day, this certainly aids the conclusion in favor of that river.

Again, so far as the promise itself can be gathered from the actual extension of the Hebrew Territory, Solomon's conquest of the territory of the Idumeans and Amalekites, tends further to show that the Nile was the boundary line.

On the other hand, the Gaza stream is so nearly parallel with Beersheba, that, taken in connexion with the common scripture expression, from "Dan to Beersheba," we might almost be tempted, except for the flowing language of Isaiah, to fix the Sihor here; though an important objection would still remain, in the fact that a considerable tract of fertile country lies to the south of that rivulet.

It would appear, however, that in different ages the intervening desert was regarded by both parties as disputed and border ground: each nation claiming or abandoning it in turn. And whether the title of Abraham extended to the Nile, which seems to me most probable, or fell somewhere short of it, Palestine must always have been partially held to begin where the desert ended,

and consequently in the neighborhood of El Arish.

The "Torrens Egypti," we may further conclude, came to be considered the boundary of Palestine in Roman times, when the several provinces of the empire were adjusted, and the district beyond that torrent was definitively assigned to the Idumean or Arabian tribes. — *Beldam's Recollections of Italy and the East*, vol. 1. pp. 342—345.

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#### A GLANCE AT THE PAST.

I find the following in the "*Apostolic Advocate*" for October, 1834: "Mr. Isaac Leeser, reader to the Philadelphia Jewish Synagogue, says in his book, '*The Jews and the Mosaic Law*,' pp. 35-6, 'The sacred light of revelation was first lit up in the wilderness of Arabia, and from thence it has commenced spreading all over the globe. In every country some, at least, of the scattered seed of Abraham are to be found; their beautiful code of laws has been partially adopted in many places, and millions of human beings are drinking the waters of revelation, though they derive it from different and polluted channels. Upon the solid rock of our law have the Notzry (Nazarene) and Mohanmed built their systems, and though in part erroneous, yet do these systems already acknowledge the true God, his revelation, and his supreme rule. May we not hope that the time will assuredly arrive when not alone the Nazarenes and Mohammedans but all the other families of the earth also will hasten to the Banner raised on the mountains, range themselves behind the ranks of the true believers (Israel) and exclaim 'The Eternal is the God!' The Eternal is the God? O happy time! O blessed hour! when our eyes shall behold the Restoration of Zion, the Rebuilding of Jerusalem, and the Temple on Moriah, and the reassembling of the Tribes of Israel!'"

Affixed to this extract I find also the following remarks: "All these items of Jewish hope do ice, the despised Nazarenes of the apostolic order, earnestly and ardently long for. But, O Jews, remember that the Banner will be lifted up, Zion restored, Jerusalem rebuilt, and the Temple reared (see Ezekiel) by the power of Jesus, the Nazarene, our master, whom your fathers crucified, and upon whom you shall hereafter look and mourn."

We penned these remarks about eighteen years ago in that memorable number of the *Advocate* with the publication of which our editorial troubles began. The *Apostolic Advocate*, long since out of print, was the first periodical we ever published in connexion with things ecclesiastical and scriptural,

and this was the sixth number of the first volume. We had then been in some sort connected with Campbellism about two years, during which observation and experience convinced us that it needed regeneration in doctrine, spirit and practice. We commenced this unhopeful work by an article on "Anabaptism," in number six; which calling in question the validity of immersion predicated on ignorance of the ancient gospel, stirred up the atrabillousness of those Campbellites, who had been immersed on what they admitted was not the truth; that is, on the premises of Baptistism. In the next number, we began to advocate the second appearing of Jesus in power and great glory; not, however, upon the unscriptural and untenable principles, which some years after obtained currency under the name of Millerism; but connected with the restoration of the twelve tribes of Israel, and the rebuilding of Jerusalem and the Temple, as above expressed. In about a year after, Dec. 1835, I added to these topics that of immortality, denying the popular dreams, and maintaining that it was the gift of God to those only *who believed and obeyed the gospel*, and not conferred till the resurrection and appearing of Christ to ascend the throne of his father, David. This was seventeen years ago; and though stated so long since, is a position still in advance of any writer upon the subject of whom I have heard as yet. We hear of some advocating the doctrine of "no immortality out of Christ;" but they fall short of a practical application of this great truth, in not being able to lead their readers "*into Christ*," for want of a scriptural understanding of "the word of the kingdom," and the obedience it requires. *There is no immortality for a son of Adam since the day of Pentecost, without obedience to the gospel of the kingdom; and a walk worthy of that kingdom and glory to which the gospel thereof invites them.* This is my position on the immortality question; and one to which I have been happily led by the oppositions and controversies unbattled against me by the advocates of "the immortality of the soul," and the sky-kingdom gospel of the day.

By a review of the past, I perceive I have been steadily advancing towards the ground I now occupy. My writings which remain prove this. Until some seven years ago, I was advocating the gospel of the kingdom, without discovering that the things pleaded for were its constituents. I advocated them as truths, but by no means as truths the belief of which was essential to a justifying faith. I had been immersed upon the Bethanian historical faith, without concerning myself or being directed to the contem-

plation of "the exceeding great and precious promises, given through the knowledge of God, and of Jesus the Lord." When Moses and the prophets with the apostles had opened my blind eyes, I came to discern the barren and unfruitful character of the belief of mere sacred history in relation to justification of life. The past, therefore, I counted as mere dross, and became obedient to the faith, which is "the full assurance of things hoped for, (or promised,) the conviction of things unseen." Thanks be to God for cornering me up to this decision. May *the truth* drive many to the occupation of the same ground. Christ dwells by faith in the hearts of those who are sealed on their foreheads; and becomes to them their life, henceforth briefly hid for a short space in God. Them has the Father sealed, who, like Jesus, are intelligently and faithfully washed bodily in water, and "so put on the holy garment," even "the righteousness of God." They are then, in Christ and *heirs* of immortality, but not before.

Let our respected contemporaries look into this matter, and examine the position above stated. They have been hammering long enough at "no immortality out of Christ." Their readers, doubtless, all admit it. It is time now to show them *how* immortality may be obtained in *him*.

EDITOR.

#### OAK-GROVE SUPERSTITION.

In mythology, the Oak is sacred to Jupiter, or Baal. The Druids worshipped in groves of oak, and ever held them sacred. To them they were holy temples, in which were their altars and sacrifices. "The shadow of the oaks was good—an agreeable retreat from the sun's heat in a weary land. The idolators assembled under them, after the fashion of a camp-meeting, to "get religion," or conscience-salvos, through the priests of Baal, Jupiter, or Jove—various names for the lord of all the gods. Very discreditable practices were indulged in by the devout; too gross, indeed, to be named in print. Besides these orgies, they stormed heaven with vain repetitions and loud cries, which they termed prayers—shouting on the top of their voices for Baal to hear them, as if he were asleep, or were absent from home on a hunting expedition. A scene of the kind alluded to, is well described in the Book of Kings.

The Israelites, contaminated by the abominations of the surrounding nations, introduced this oak-grove superstition among themselves. Having forsaken the Jerusalem-Temple worship of Jehovah for the calves of Bethel, they prepared groves of oaks, pop-

lars, and elms, upon the tops of the hills and mountains, and then offered sacrifice and burned incense to the idol-gods of the nations. Thus, God, by the hand of Hosea, writes an accusation against the ten tribes, saying, "They have gone a whoring from their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms, because the shadow is good. Their daughters and spouses are separated with whores, and they sacrifice with harlots; therefore the people *that doth not understand*, shall fall."

The cruelty, as well as the licentiousness of the Druidical Oak-Grove superstition appears from the inquiry put to Judah through Isaiah:—"Are ye not children of transgression, a seed of falsehood: inflaming yourselves with idols under every green tree, *slaying the children* in the valleys under the clefts of the rocks? Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice." With their hands dyed in the blood of these murders, they passed from the valleys of slaughter to the temple of Jehovah, presuming he would accept an allegiance divided between him and Baal, and all the abominations of his idolatry. "They have committed adultery," saith Jehovah, "and blood is in their hands, and with their idols have they committed adultery; and have also caused their sons, whom they bare unto me, to pass for them through the fire to devour them. They have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it."\* The most celebrated of these valleys of slaughter was the Vale of Hinnom, southeast of Jerusalem, styled *Gehenna* in the New Testament, where it is translated "hell." There, all these abominations were practiced in the worst days of Jerusalem's apostacy, in all their enormity. All classes of the people flocked thither to witness the horrors of the place, as the vile rabble among the Gentiles hasten in crowds to enjoy the spectacle of an execution, and to crack their ribald jests upon the scene—a scene of corporeal death, with benefit of clergy for the immortal soul!

The earliest account of Oak-Grove superstition is that of scripture. There can be no doubt it was the same as that described by Julius Cæsar as obtaining among the aborigines of the British Isles, and termed *Druidical*. It was probably introduced there by the Phenicians, or Philistines, neighbors to Israel in Palestine, and traders in the ships of Tarshish to Britannia for lead, iron, and

tin; an island they are supposed to have named so from *Baratanac*, "the Land of Tin." There is a society in Richmond to which several Israelites belong, styling itself that of "The Ancient Order of Druids." One of the Jews was appointed to invite me to deliver the annual oration. Had I accepted the appointment, I must have shown them the origin of Druidism in Oak-Grove superstition, and its discreditableness to Israelites who professed to be zealous of the law, and the unity of their nation's God. But as becoming a Druid myself would have been necessary to my appearance as an orator before them, my popularity with the society was preserved from that ruin which certainly awaits the reputation of those who convict men of wrong in the establishing of the truth.

But the time is fast approaching when Israelites, instead of enrolling themselves in Druidical societies, will be ashamed of all things connected with the rebellion of their fathers against Jehovah. Druidism will fall into contempt when the Mighty One of Israel shall "redeem Zion with judgment, and her returned captives with righteousness. They shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." Yea, may the time soon arrive when Druidism and all its cognate absurdities and follies, may be abandoned by the Gentiles; and instead thereof, may they rally to Jehovah's ensign, and in the words of his servant Moses, "Rejoice with his people, when he shall be merciful to Israel, and his land.\*

EDITOR.

#### "SOUL IN HELL."

"DAVID being a prophet, in the name of the Messiah, said: 'Thou wilt not leave my soul in hell,' or much rather, 'Thou wilt not leave my body in the grave,' "nor," or much rather, "for thou wilt not suffer *thine Holy One* to see corruption."† An express promise we have to this purpose in the fifty-third of Isaiah, that he should be taken from prison and from judgment, and should prolong his days. By this, Messiah was to receive a public testimony of his filiation, of his commission, of the earnest perfection and acceptance of his work, and the first fruits of the reward of the travail of his soul."—PREY, author of the *Hebrew Grammar and Lexicon*.

\* Ezekiel xxiii. 37.

† Deut. xxxii. 43. † Psalms xvi. 10.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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

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### THE BREAKING OF THE RUSSO-ASSYRIAN CLAY THE REDEMPTION OF ZION AND HER SONS.

New translations of Isaiah, xviii., by Lowth, the Bishop of Rochester, and Boothroyd—Their translations, and that of the Common Version rejected—A new translation by the Editor—Annotations establishing its correctness—Britain addressed, and her Steam Marine alluded to by Isaiah—The Lord Jesus in Zion sends forth a proclamation to the nations during a suspension of judgment, and subsequently to the fall of the Russian Gog—Israel, when their work is done, brought back in Britain's ships, and in all sorts of land conveyances, as a present to the King of the Jews in Zion.

Speaking of the prophecy contained in the eighteenth chapter, Dr. Robert Lowth, Bishop of London, at the close of the eighteenth century, who undertook "to give an exact and faithful representation of the words, and of the sense of the prophet," remarks concerning it, "this is one of the most obscure prophecies in the whole book of Isaiah. The subject of it," he continues, "the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nations to whom the messengers are sent; are all obscure and doubtful." Thus writes the Bishop; and we may add, in vindication of the prophet, "obscure and doubtful," verily to him.

As Mr. Lowth was, perhaps, the most, or one of the most, profound classical scholars of his day, the reader will no doubt be gratified in presenting to him what the doctor considers an exact and faithful representation of the most obscure and doubtful portion of the sure prophetic word. In his work he performs the part of a critical translator, and frequently of an interpreter; by which he reveals how little competent he was, notwithstanding his great attainment in the Hebrew, Greek, and Latin tongues, to give "a close literal version" representative

of the true sense of the prophecy. Yet he was profoundly skilled in "hermeneutics," at least as much so as any "bible unionists" of our time, who are making so broad their phylacteries in new translationism, and the laws of exegesis!<sup>18</sup> We will, then, look at his translation first, and afterwards hear what he has to say of the subject of the chapter.

#### LOWTH'S TRANSLATION.

Ho! to the land of the winged cymbal,  
Which borders on the rivers of Cush;  
Which sendeth ambassadors on the sea,  
And in vessels of papyrus on the face of the waters.  
Go, ye swift messengers,  
To a nation stretched out in length, and smoothed;

\* "It is acknowledged by all Protestants," writes the incarnation of the Bethanian divinity, "that in the bible alone we have the whole revelation of God to man, which his present condition requires, both with respect to the world that now is, and also to that which is to come. Its hermeneutics, or laws of interpretation, are now settled by such tribunals of literature and science as have the sanction of the educated world. No special tribunals are claimed—no new lawgivers are needed, to settle a single canon, or law of translation or interpretation. As other writings of the same age, language, and people, are interpreted, so the sacred writings of the Jewish age, and of the Christian age, are to be interpreted and understood. These are the decisions of all the literary tribunals of the age. We ask no more, and will concede no other canons to any one who seeks to unsettle Christian communities by private opinions or special pleadings for favored hypothesis, or long-cherished idealities." *Mill. Harb. Ser. iv. Vol. iii. No. 1.*—Thus decrees our magniloquent friend in the pride of his intellect and high-mindedness. He is of course well-skilled in all the settled canons of translation and interpretation sanctioned by the Protestant educated world. So were Dr. Lowth, Dr. Boothroyd, the Bishop of Rochester, and their Protestant peers. But what has their skill resulted in? Just in leaving the true sense of the prophets and apostles in as much obscurity as before they began to work upon them with their hermeneutics. What feeblest ray of light has the President of Bethany College, shed upon a single obscurity of Moses and the prophets? Nay, what obscurity has he not deepened by his hermeneutics? Pahaw! What are "canons" worth that reduce the prophetic writings to a level with "an old Jewish almanac?" We pause for a reply.

To a people terrible from the first, and hitherto;  
 A nation meted out by line, and trodden down;  
 Whose land the rivers have nourished.  
 Yea, all ye that inhabit the world, and that dwell on the earth,  
 When the standard is lifted up on the mountains, behold!  
 And when the trumpet is sounded, hear!  
 For thus hath Jehovah said unto me:  
 I will sit still, and regard my fixed habitation;  
 Like the clear heat after rain,  
 Like the dowy cloud in the day of harvest.  
 Surely before the vintage, when the bud is perfect,  
 When the blossom is become a swelling grape;  
 He shall cut off the shoots with pruning-hooks,  
 And the branches he shall take away, he shall cut down.  
 They shall be left together to the rapacious bird of the mountains;  
 And to the wild beasts of the earth:  
 And the rapacious bird shall summer upon it;  
 And every wild beast of the earth shall winter upon it.  
 At that time shall a gift be brought to Jehovah, the God of Hosts,  
 From a people stretched out in length, and smoothed;  
 A nation meted out by line, and trodden down;  
 And from a people terrible from the first, and hitherto;  
 Whose land the rivers have nourished;  
 To the place of the name of Jehovah, God of Hosts, to Mount Zion.

Such is his close adhesion to the letter of the text, which as it stands in his translation is as "obscure and doubtful" as could be wished by any hermeneutist, desirous of showing his skill in resolving doubts by the settled canons of his craft. Dr. Lowth saw that his "close literal version" had not rendered the prophecy so plain as that he who runs may read: he has, therefore, favored us with some notes upon the phrases of his version to help us in their interpretation. We quote the following:

1. THE WINGED CYMBAL—*tziltzal kenah-phahyira*. "I adopt this as the most probable rendering. It is Bochart's. The Egyptian sistrum is expressed by a periphrasis; the Hebrews had no name for it in their language, not having in use the instrument itself. The cymbal they had; an instrument in its use and sound, not much unlike to the sistrum; and to distinguish from it the sistrum, they called it the cymbal with wings.

The cymbal was a round hollow piece of metal, which being struck against another, gave a ringing sound: the sistrum was a round instrument, consisting of a broad rim of metal, through which, from side to side, ran several loose laminæ, or small rods of metal, which being shaken, gave a like sound. These projecting on each side had somewhat the appearance of wings; or might be very properly expressed by the same word which the Hebrews used for wings, or for the extremity, or the part of anything projecting. The sistrum is given in a medal of Adrian as the proper attribute of Egypt."

"If, therefore," continues he, "the words are rightly interpreted *the winged cymbal*, meaning the sistrum, Egypt must be the country to which the prophecy is addressed: and upon this hypothesis the version and explanation must proceed. I further suppose, that the prophecy was delivered before Senacherib's return from his Egyptian expedition, which took up three years; and that it was designed to give to the Jews, and, perhaps, likewise to the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy."

From these "hypotheses" and *supposings*, the reader will see that the prophecy is regarded by Dr. Lowth as long ago accomplished, and that consequently it retains no prophetic interest for us—that being fulfilled, it is just a remarkable memorandum of the past, on the old almanac of the Jewish nation. But to this I demur in toto, having satisfied myself that the key to the passage is not contained in the hypothesis out of which Dr. Lowth has extracted such a tinkling sound. We shall see in the sequel, that it is all in the future, and one of the most interesting and important prophecies in the book of God, Egypt being nowhere existent in the premises. But assuming that it is the country addressed, Dr. Lowth indicates the eastern branches of the Nile, the boundary of Egypt towards Arabia, or the parts of the upper Nile, towards the African Ethiopia, as *the rivers of Cush*. He says, it is not easy to determine which.

2. VESSELS OF PAPYRUS, *viklai-gome*. "This circumstance," says he, "agrees perfectly well with Egypt. It is well known that the Egyptians commonly used on the Nile a light sort of ships, or boats, made of the reed papyrus. "Ex ipso quidem papyro navigia texunt"—Plin. xiii. 11.

"Conseritur bibula Memphis cymba papyro."  
 —Luc. iv. 136.

This is very learned; but though they might construct skills of porous papyrus reeds, it is a very remote inference that the



land of the winged cymbal sent its ambassadors over the sea in such fragile barks, and that Egypt was that land, because the papyrus grew there.

3. *Go, ye swift messengers.*—"To this nation before mentioned, who, by the Nile, and by their numerous canals, have the means of spreading the report, in the most expeditious manner, through the whole country. By the swift messengers are meant the usual conveyers of news whatsoever, travellers, merchants, and the like, the instruments and agents of common fame: these are ordered to publish the declaration made by the prophet throughout Egypt, and to all the world; and to excite their attention to the promised visible interposition of God."

4. *Stretched out in length.*—"The fruitful part of Egypt, exclusive of the deserts on each side, is one long vale, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains, 750 miles in length; in breadth, from one to two or three day's journey; even at the widest part of the Delta, from Pelusium to Alexandria, not above 250 miles broad."

5. *Smoothed.*—"Either relating to the practice of the Egyptian priests, who made their bodies smooth by shaving off their hair; or rather to the country's being made smooth, perfectly plain and level, by the overflowing of the Nile."

6. *Trodden down.*—"Supposed to allude to a peculiar method of tillage in use among the Egyptians."

7. *The rivers have nourished.*—A learned friend suggested to Dr. Lowth, "nourished;" which, as it perfectly well suited his Nile theory, he adopted in preference to "spoiled," remarking that "nothing can be more discordant than the idea of spoiling and plundering; for to the inundation of the Nile Egypt owed everything—the fertility of the soil, and the very soil itself. Besides, the overflowing of the Nile came on by gentle degrees, covering without laying waste the country." What he says in this note he terms "hazarding a conjectural interpretation." Conjectural, indeed, and truly ridiculous. The land of the winged cymbal is to send to another people whose land rivers have affected; but Dr. Lowth's interpretation makes Egypt send swift messengers to itself. O, hermeneutics, is it thus thy canons explain the prophets!

8. *A gift.*—The Egyptians were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews under the invasion of their common enemy, Senacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom, by the destruction of the Assyrian army. Upon which wonderful event, it is

said (2 Chron. xxxii. 23), that "many brought gifts unto Jehovah to Jerusalem, and presents to Hezekiah, king of Judah, so that he was magnified of all nations from thenceforth." It is not to be doubted, that among these the Egyptians distinguished themselves in their acknowledgments on this occasion."

On reading the above, few, I apprehend, will think much of Dr. Lowth as an interpreter of Isaiah. When we consider his pretensions, we are certainly justified in expecting better things. He styled himself (and his pretension to this was admitted by his contemporaries) "an ambassador of Jesus Christ," a "successor of the apostles," and "the right reverend father in God, Robert, Lord Bishop of London," who, if he laid his hands upon the head of a candidate for "Holy Orders," became the medium through which *the Holy Spirit* was transmitted into the aspirant's soul, to qualify him for a priest in the house of God! Now, I say, from such a man we had a right to expect something better than learned nonsense, as the alleged true sense of a prophet. If an apostle were to give us such a specimen of hermeneutics with a grave face, it would be enough to set aside all his claims to infallibility in teaching. No one has any right to claim part in an apostolic successorship, who cannot hermeneuticize better than Dr. Lowth, and those who approve his exegesis. I am certain that Jehovah never would "send" such scholars to interpret his holy prophets. The foolishness of their interpretations is fatal to all their claims.

But here comes before us another of the Episcopal Bench, not so highly salaried, or proximate to the archbishopric of Canterbury as Dr. Lowth, but not behind him in scholarship, and in spiritual assumption in "the church." The bishop of Rochester, who flourished some fifty years ago, did not approve of his learned brother's translation, and therefore favored his contemporaries with one of his own. Thus we have bishop against bishop, professedly working by the hermeneutics settled by the tribunals of literature and science, but bringing out of the original text a different version and interpretation! A talented writer of the period, speaking of the translations, says, "Dr. Lowth has, I think, very much mistaken the general meaning of this prophecy. But it is to the present Bishop of Rochester, that the lovers of biblical studies are indebted for the best translation and interpretation of this interesting chapter which is extant in our language, or perhaps in any other." His translation was published in his *Critical Disquisitions*, addressed to Edward King, Esq., and reproduced from thence in a tract

of the time, from which I now transfer it to these pages.

The bishop sets out with observing, "First, the prophecy indeed predicts some woeful judgment; but the principal matter of the prophecy is not judgment, but mercy; a gracious promise of the final restoration of the Israelites. Secondly, the prophecy has *no respect to Egypt*, or any of the contiguous countries. What has been applied to Egypt, is a description of some people or another, destined to be the principal instruments in the hand of Providence in the great work of the resettlement of the Jews in the Holy Land—a description of that people, by characters by which they will be evidently known when the time arrives. Thirdly, the time for the completion of the prophecy was very remote when it was delivered, and is *yet future*; being indeed the season of the Second Advent of the Lord." All this is undoubtedly true; and being so admitted, reduces Dr. Lowth's interpretation to childishness and folly. The following, then, is the

#### BISHOP OF ROCHESTER'S TRANSLATION.

1. Ho! Land spreading wide the shadow of (thy) wings, which are beyond the rivers of Cush.

2. Accustomed to send messengers by sea, even in bulrush-vessels upon the surface of the waters! Go, swift messengers, unto a nation dragged away and plucked; unto a people wonderful from their beginning hitherto; a nation expecting, expecting, trampled under foot, whose land rivers have spoiled.

3. All the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains, and shall hear the sounding, as it were, of a trumpet.

4. For thus saith Jehovah unto me: I will sit still (but I will keep my eye upon my prepared habitation). As the parching heat just before lightning, as the dewy cloud in the heat of harvest.

5. For after the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning-hooks, and the bill shall take away the luxuriant branches.

6. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter.

7. At that season a present shall be led to Jehovah of hosts, a people dragged away and plucked; even of a people wonderful from the beginning hitherto; a na-

tion, expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of Jehovah of hosts, Mount Zion.

This translation is a decided improvement on Dr. Lowth's. "Land spreading wide the shadow of wings, which are beyond the rivers of Cush," is to be preferred to the rendering, "land of the winged cymbal, which borders on the rivers of Cush." Sending "messengers by sea in bulrush-vessels" is, however, no improvement on sending "ambassadors on the sea in vessels of papyrus." Heaven help the messengers and ambassadors in such frail barks as these! The bishops, I apprehend, would have declined missions from their government, with all their honors and emoluments, if it provided them with no more substantial, safe, and swifter contrivances for transportation over the sea.

But the bishop of Rochester rejects the idea of the vessels being literally formed of bulrushes. "Sending by sea in bulrush-vessels," says he, "is a figurative expression, descriptive of skill in navigation, and of the safety and expedition, with which the inhabitants of the land called to, are supposed to perform distant voyages." By what hermeneutic canon a bulrush-vessel is figurative of skill, safety, and expedition in navigation is not so clear to us as to the bishop. He does not, however, appear very sure about this import of the figure; but he says, "navigable vessels are certainly meant; and if it could be proved, that Egypt is the country spoken to, these vessels of bulrushes might be understood literally of the light skiffs, made of that material, and used by the Egyptians upon the Nile. But if the country spoken to be distant from Egypt, 'vessels of bulrush' is only used as an apt image, on account of their levity, for quick sailing vessels of any material. The country, therefore, to which the prophet calls, is characterized as one which, in the days of the completion of the prophecy, shall be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world, with expedition and security, and in the habit of affording protection to their friends and allies. Where this country is to be found is not otherwise said, than that it will be remote from Judea, and with respect to that country beyond the Cushæan streams."

Dr. Boothroyd's is the latest translation of this remarkable portion of the word I have seen. He renders the first two verses by "Ho! to the land shadowing with wings, which borders on the rivers of Cush which sendeth ambassadors on the sea, and in

floats of papyrus on the face of the waters. Go, O ye swift messengers, to a nation extended and fierce; to a people terrible from the first and hitherto; a nation that useth the line, and treadeth down, whose land the rivers have spoiled." Though this translation is rather better than Lowth's, he throws no light upon the subject of the prophecy. This is less excusable in him than in Lowth and Rochester, because, living in more recent times he has failed to avail himself of notable facts which are shining upon the prophecy, whose shadows only were preceding them in their day. The following remarks will prove to the reader that hermeneutics are as treacherous in Dr. Boothroyd's case as in Dr. Lowth's. "What land is meant," he observes, "and why it is said to be shadowing with wings, has been much disputed. The chief part consider that the prophet intended to represent Egypt. The Jews fled under the wing of this country for protection. The prophet having predicted the destruction of these enemies, sends the news first to Egypt, and then exhorts the swift messengers of Egypt to send it to Nubia."

Here then we have Dr. Lowth, the Bishop of Rochester, Dr. Boothroyd, and the numerous scholars appointed by King James I. to make our authorized version, who have all tried their hands upon this portion of the prophetic word, but have signally failed in presenting the English reader with a translation capable of being understood. Want of classical competency was not the cause of their failure, for of Roman, Greek, and Oriental literature, they had enough, and to spare. They were great hermeneutical philologists, but they were not "wise;" they erred not understanding the scriptures, which can alone make learned and unlearned men, truly wise in "the things of the Spirit of God." Dr. Johnson gives about seventy meanings to our word "make." A scholar may remember them all, and yet not have wisdom to select aright the meaning suitable to the word in a certain place. "To make" is to do, perform, practice, as well as to create. Suppose the sentence is, "God makes evil." A foreigner examines his lexicon under the word "make," and finds the above to be among the meanings, he understands the idiom and peculiarities of the language but imperfectly, so that being uncertain which is the most appropriate, he guesses that "do, perform, or practice will bring out the idea of the sentence, and he renders it, "God does, performs, or practices, evil," which he supposes comprehends *sin*. Such a translation as this would evince want of wisdom in the use of words, which no her-

meneutics or laws of interpretation could supply. Now the learned translators of the Scriptures have been hitherto very much in this fix. They get hold of a Hebrew word having a plurality of senses, several different meanings, and the question arises among them, which is the right one for the place? This can only be determined by a correct understanding of the context. This is a law, or settled canon, of interpretation, which, however, is of no use to the translator who is ignorant of that context. He may know the canon or rule, but can make no use of it because of his doctrinal ignorance. A man may be profoundly skilled in hermeneutics, and yet profoundly incompetent to translate and interpret the Scriptures correctly. He is like one who can name his tools, but knows not how to use them. The learned men above-mentioned, together with our contemporaries, who are swelling so immensely about conferring upon us Anglo-Saxons a correct version of the Bible, are too ignorant of the doctrine of the prophets and apostles to accomplish the work. They are doctrinally incompetent, being without intelligence in "the word of the kingdom." The Bishop of Rochester's exegesis is the best, because he perceived that Christ Jesus is to reappear in Mount Zion in person, and that the twelve tribes of Israel are at that time to be restored in the midst of judgment: but as for sky kingdomers giving us an improvement of King James's version, we should as soon expect one from old Socrates, or His Roman Holiness of the Papal throne.

This eighteenth chapter of Isaiah is part of a prophecy relating to that crisis in Israel's history where "the judgment sits and the books are opened." The beginning of the passage is Isaiah xvii. 12, three verses, which should be included in the eighteenth chapter. It belongs to the time when "the nations are angry, and God's wrath is come," and "the men upon the face of the land shake at his presence,"\*—a time of tumult and uproar among the nations rushing against each other to battle; and "Jerusalem becomes a burdensome stone for all people that burden themselves with it,"—a cup of trembling to all the people round about in the siege against Judah and Jerusalem,†—"a day of grief, and desperate sorrow—terror's evening time—the darkest hour of Jacob's trouble that ere will be again. The rush of the roaring hosts of the nations is to Jerusalem under the King of the North, who at the time is lord of Syria and Damascus, holding all that country against his enemies. This is the last of the horns of the Gentiles that scatters Israel, and lays

\* Dan. vii. 10; Rev. xi. 13; Ezek. xxxviii. 20.  
† Zech. xii. 2, 3.

their country waste. It is the power styled "the Assyrian," who by the voice of Jehovah shall be beaten down, and be no more ere the dawn of the millennial day. The Lord of hosts shall rebuke him, and chase his roaring multitude like mountain chaff before the tempest, and stubble swept before its whirl. This is the portion of Gogue, and the destiny of all his host: and thus perishes "a blossom" while a sour grape is ripening on the vine.

This victory accomplished, a signal, or banner, is exalted on the mountains of Israel, and a trumpet proclamation sounded to the world. The root of Jesse then stands for an ensign to the people on Zion's hill, to whom the outcasts of Israel shall be assembled, and the dispersed of Judah gathered. Of him shall "the Assyrian" and his princes be afraid, in his descent as birds flying to fight for Mount Zion and the hill thereof.\* Having descended and taken possession of his dwelling-place, anciently known as "the city where David dwelt," breathing time is granted to the world while the trumpet proclamation is sounding abroad among them. They hear and tremble. Jehovah-Jesus—he who bears the name of Jehovah—is in his dwelling-place "secure," and waiting the effect of the trumpet. He awaits the time of action "as dry heat impending lightning, as a dewy cloud in the heat of harvest" soon to pass away.

During the stillness of this awful pause, not a gleam of sunshine for a moment penetrates the impending gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls upon the sleeping surface of the waters; the black ponderous cloud, covering the whole sky, seems to hang fixed and motionless as an arch of stone. Nature seems benumbed in all her operations. Such is the condition of the torpid atmosphere before the bursting forth of a raging tempest, employed by the spirit to illustrate the trumpet interval before the terrible and sudden irruption of Jehovah's fury against the nations; which, instead of fearing God and giving glory to him, † assemble themselves together, to give battle against his king. ‡

Christ's proclamation from Zion, though general, is also especially addressed to a government, which Dr. Lowth styles, "the land of the winged-symbal;" but the common version more correctly, "the land shadowing with wings." This is a power of widely extended colonial dominion, remarkable for its steam marine. "Go, swiftly, ye fleet messengers!—Convey them in your steam-

ers, O land!" This makes them "fleet messengers." These messengers are of that "third part" of Judah not cut off by the King of the North when he invades the land of Israel. Concerning these Jehovah says, "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the coasts afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Tarshish, the colonial power, accepts the invitation, and places its steamers at the disposal of Christ's ambassadors; as it is written, "the coasts shall wait upon me, and ships of Tarshish among the first, to bring thy sons, O Zion, from far, their silver and their gold with them, unto the Name of Jehovah thy God, even to the Holy One of Israel."\* In the words of the eighteenth chapter they are "brought as a present to Jehovah of armies, to the dwelling-place of the Name of Jehovah of armies, Mount Zion."

With respect to the papal governments of Europe, the trumpet proclamation is despised by them, and they prepare for war. These are the powers termed by John, "the Beast and the False Prophet, and the kings of the earth with their armies." Jesus styles them in Matt. xxv., "the Goats," and "the Devil and his angels." The lightning of his wrath, shoots forth, and the thunder of his fury roars from Zion against them. The steamers of Tarshish being at the disposal of Israel's king, they cannot invade his kingdoms; so that as Abraham is supposed to say in the parable of the Rich Man and Lazarus, "between Israel and them there is a great gulph fixed; so that they who would pass from Palestine to Papaldom cannot; neither can the goats and the exiled among them from the presence of the Lord, pass to Palestine that would come from thence." No. They are hemmed in within their own borders. There war, and pestilence, and famine, rage in all their horrors. The saints execute upon them the judgment written under the direction of their king, and in the presence of his messengers. Their country becomes "a Lake of Fire burning with brimstone," which results in the destruction of the papal governments and system for ever.

This being the doctrine of the prophets and the apostles, and reflected from the seventeenth and eighteenth of Isaiah, it is clear that sky-kingdom speculators who believe nothing of the kind, must of necessity be confounded when they encounter such passages as that before us. No skill in herme-

\* Isa. xi. 10, 12; xxxi. 4, 5, 8, 9.

† Rev. xiv. 6, 7. ‡ Rev. xix. 10; xvii. 14.

\* Isa. lx. 9.

neutics is of any avail to an immortal-soul sky-kingdom-gospeller; and he that understands "the word of the kingdom" may discern the truth though scholastically ignorant of interpretation-laws, as a man may reason correctly though unacquainted with the logician's rules. The learned foolishness published by proficients in hermeneutics is enough to fill all ingenuous minds with contempt at the tools by which they have elaborated their prosy disquisitions. Read Moses Stuart on Daniel if you desire to behold the light of darkness made as darkness itself! Yet this man was "great," "a father in Israel," a college professor, and a transformer of youths into guides of the blind! When we contemplate the universal failure of such people in their attempt to explain prophecy, we are led to inquire if the prophets were given to take the worldly-wise in their own craftiness, and to knock out their brains? For truly they might as well have none as use them to so little purpose. The generality discourage the study of the prophets as demeriting. It may be to those who are dyed in the wool of orthodoxy; and this may account for such translations as Lowth, Boothroyd, and Stuart's, with many others of minor note.

Hopeless then of light from that quarter, I have essayed to help myself on the principle that God aids them who help themselves. Far inferior to them as a Hebraist, I freely admit; but this shall not discourage me from invading their province, and trying to perfect that wherein they have failed. David slew Goliath with a sling-stone in the name of Israel's God. This was an earnest of victory to Israel's host, which beholding the stripling's easy conquest of the giant, dismissed their faint-heartedness, and contended earnestly against the foe. Encouraged by this example, I take a pebble from the brook, even this "most obscure of prophecies," and by an easy demonstration of its import, level the hermeneutists with the dust. May my readers animated by my almost dangerless passage at arms with the Goliaths, learn to feel valiant for the truth, and to contend earnestly for it with a true heart, and full assurance of faith. Let the weak say, "I am strong; I have no fear of the face of clay."

#### THE EDITOR'S TRANSLATION OF ISAIAH.

FROM CHAPTER XVII. 12, TO XVIII. 7.

Hark! a multitude of many peoples making an uproar as the noise of seas. Hark! a tumult among peoples, roaring as a tumult of mighty waters; they rage against peoples like a roar of many waters: but He shalt rebuke him, and he shall flee afar off;

and He shall chase him as the chaff of the mountains before the wind, and as stubble before the whirlwind. Behold also at evening time sudden destruction; and before dawn he is not. This is the portion of our spoilers, and a lot for them who scatter us.

Ho! land of widely o'ershadowing wings extending from beyond to rivers of Cush; which sendeth by sea whirling things even upon vessels of fleetness on the surface of waters! Go swiftly, ye fleet messengers, to a nation carried away and oppressed; to a people terrible from this and onward; a nation prostrate and trodden down, whose lands rivers have spoiled.

All the inhabitants of the world, and dwellers of the earth, at the lifting up of an ensign on the mountains, shall tremble, and at the sounding of a trumpet, shall hear. For thus said Jehovah to me, "I will be still (yet in my dwelling place I will be without fear) as dry heat impending lightning, as a cloud of dew in the heat of harvest. For before harvest as the perfecting of fruit when sour grapes are ripening, there shall be a blossom: and He will cut (it) off as vine-shoots by pruning-hooks, and luxuriant twigs are lopped away. They shall be left together for the carrion-bird of the mountains, and the wild beast of the land; and the bird of prey shall destroy upon it, and every wild beast of the land shall ravin upon it.

At that time a present shall be diligently brought to Jehovah of armies, a people carried away and oppressed even of a people terrible from this (time) and onward; a nation prostrate and trodden down, whose land rivers have spoiled; to the dwelling-place of THE NAME of Jehovah of armies, Mount Zion.

#### ANNOTATIONS.

*Hark!*—Hui, pronounced Masoretically, *ho*, is the interjection with which Isaiah, xvii. 12 and xviii. 1, begin. It signifies Ho! Hark! Woe! Alas! a word of threatening, of grief, and of exhortation. In the common version it is rendered "woe" in both these texts; but Lowth, Rochester and Boothroyd, adopt "ho" in the same. The prophet's exclamation evidently arises from a different cause in each case. In the first, he is like one who catches the sound of some distant uproar, and that he may discern more perfectly what is to do, exclaims with a listening ear, *Hark! What is that?* Having ascertained the nature of the tumult, he turns to the standers by, and says, "It is the multitude of many peoples making an uproar as the noise of seas." There is great sublimity in this. The prophet in Jerusalem upwards of 2500 years ago, being "in the spirit,"

hears the loud-sounding uproar of nations, rushing from far distant realms to battle in Israel's land, in the eventide of Gentile times. "Hark!" says he, "do you hear that roar of mighty waters?" It is the last conflict of the nations ere the dawn of Israel's glory. I hear them approach the Holy City. Onward, and nearer still they come! The roar is terrible. The flood no barrier heeds: our land is deluged, and the city falls before it. But O, the majesty and power of Israel's King! I see him robed in glory and might, and hurling sudden destruction upon the foe! He pursues the enemy, and overtakes them. They cry, but there's none to save them, even to Jehovah, but he answers them not. How terrible the chase! He beats them small as the dust before the wind, and tramples them in the fury of his power! Thus doth he tread the winepress alone, and bring down the strength of the destroyer to the earth. Compare Ps. xviii. 37—43, with Isai. lxiii. 3—6, and the text before us.

The victory being thus gained by the Name of Jehovah who comes from far (chap. xxx. 27.) he takes up his abode in the City of David on Mount Zion. The din of battle, and the tumult of peoples, is all hushed into the stilness of a sultry atmosphere impending a threatening storm. There is no uproar now to cause the prophet to exclaim "Hark!" The time of proclamation has arrived, especially to a power whose services are in requisition at the crisis. I do not therefore render *hui* in the second place by "hark," but by "Ho!" as calling to the land.—I have repeated "hark" after "seas," as emphatic instead of *waw*, which should otherwise be rendered *and*.

"But He shall rebuke him—*ugar bo*, pronounced *ve-gah-ar bo*. The common version reads, "but God shall rebuke them": Dr. Lowth, "but he shall rebuke them; while Boothroyd agrees with the common version. "God" is not in the Hebrew text. The Holy One of Israel, who bears the name of Jehovah, is doubtless the rebuker, as appears from the Psalm already quoted; and the additional testimony of Micah in chap. iv. 3, and c. v. 2, 5, 6:—"He shall rebuke strong nations afar off." "Out of Bethlehem Ephrathah shall he come forth unto me to be Ruler in Israel. And he shall stand and feed in the strength of Jehovah, in the majesty of the name of the Lord his God: and they (Israel) shall abide: for now shall He be great unto the ends of the earth. And this (Ruler) shall be the peace when the Assyrian shall come into our land." This ruler for Israel is admitted by all professors, except Jews, to be Jesus of Nazareth, who was born at Bethlehem: but while this is conceded, what is here affirmed of him is

rejected. We, however, believe it; and maintain that though Jesus has never encountered the Assyrian in battle, he is yet to do it. Jesu Christ, who is soon to stand in Mount Zion in the majesty of the name of Jehovah, is the rebuker of the uproarious nations, who follow the Assyrian's standard. He is to be the peace when the Assyrian invades the land of Israel. The testimony of Micah shows that it is the Assyrian which is the power to be rebuked in Judea at the second appearing of the Lord Jesus—the Assyrian styled "the King of the north" by Daniel; "Gog" by Ezekiel; and "the Autocrat of all the Russias" by the moderns.

The translators referred to, not understanding the teaching of the prophets concerning the Assyrian of the latter days, could not discern the propriety of *bo* in the text, as no single individual had been mentioned, or alluded to, in the context. Instead, therefore, of rendering the words *gahar bo*, rebuke him, they nullified the prophet's significant allusion to Israel's enemy of the latter days, and converted *bo* into "them." In my rendering, I have restored the idea they suppressed. Jesus, the stone the builders refused, shall rebuke the Russo-Assyrian Head of the Serpent, and he shall flee afar off: Jesus shall chase him as stubble, and destroy him suddenly.

"At evening time \* \* \* and before the dawn." This interval between the evening and dawn is styled in Daniel, "the time of the end." We are now in the evening time of the day of salvation—the "to-day" of the times of the Gentiles. About half an hour of the period remains ere the Assyrian obtains Jerusalem and is suddenly destroyed. The evening time before the dawn is the "time of trouble" foretold by Daniel, when Jehovah shall come with his holy ones. "But," saith Zechariah, "light shall not be, the splendid ones draw themselves in. But it shall be one day, this is known to Jehovah, not day nor night, but it shall be at evening time there shall be light." This is a remarkable passage. *Yiqvahroth yiquiyphahon*, the splendid ones draw themselves in. Though they that be wise are to shine as the sun, as the brightness of the firmament, and as the stars, in the kingdom, we learn from this text in Zechariah, that when they appear with Jesus "before the dawn," before the kingdom is set up, that they restrain their splendor, as it may be supposed Christ did during his forty days sojournings with his disciples after his resurrection and before his ascension. This leads to the conclusion that while Christ and the saints are carrying on the war of Armageddon against "the Beast, the False Prophet, and the kings of the earth and their armies," during the evening

time, they will appear like other men. They will draw themselves in, restraining the manifestation of their brightness until they have fully executed the judgment given them to do.

At evening time brightness shall shine forth. That is, at the close of it. When the light shines, the dawn has passed, and the darkness chased away. The day of glory shines upon the world, and the earth becomes full of the knowledge of it. The interval between the rebuke of the Assyrian by Christ Jesus, and the shining forth of His day, will be, I take it, about forty years. This will be the most extraordinary period of the world's history. The reappearance of Christ, the resurrection of the saints, the dashing in pieces of the goat-governments as a potter's vessel, the restoration of Israel, the manifestation of Paradise in the Holy Land, and the regeneration of the nations, are the events characteristic of the period. Who would not pray, "Thy kingdom come?"

"Before the dawn he is not," *betereu boquer ainennu*. Boothroyd has it, "they are no more;" Dr. Lowth, "he is no more,"<sup>5</sup> but the common version correctly, "he is not." In answer to the question, "Who is not?" we have, "he whom the Ruler of Israel rebukes, and chases like chaff before the wind." The fate of this Assyrian awaits all the powers that oppress Israel.

"Land of widely o'ershadowing wings," *eretz tziltzal kenahphohyim*. These are the words rendered by Dr. Lowth "land of the winged cymbal." He says *tziltzal* is never used to signify *shadow*. This may be granted, without admitting that it has no relation to shadow at all. The Robinson-Gesenius Lexicon translates the phrase "land of the whizzing of wings"; that is, land of the clangor of armies; full of armies (wings) clanging their arms, viz., Ethiopia!" This is unadulterated nonsense. Parkhurst is more rational. He derives it from the root *tzahal*, to be overshadowed. By inserting the letter *tzadé* between the lameds, thus, *tzahl-tz-al*, the verb is intensified, and made to signify "to overshadow exceedingly, or very much." As a noun, *tzltzl* is applied to the locust, from their sometimes flying in such swarms as to obscure the sun, or darken the air. Though Gesenius does not perceive the meaning of *tzltzl* in our text, he rejects Dr. Lowth's "cymbal" for "whizzing or whistling." It is true that cymbals, and whizzing, are found in connection with this family of words, as *mtzltthin*, pronounced *metzailthaim*; and *tzltzlim*, pronounced *tzeltzelim*, because of some resemblance between the sound of *tziltzhal*, when spoken sibilantly and broadly, and the *cling clanging*, or clangor of the cymbal plates when

struck together, and waved with a tremulous motion through the air. But there is nothing in the primitive idea of the root of the word connected with sound. The verb *tzahal* comes from *tzl*, pronounced *tzail*, which signifies shade, shadow; and concretely, these as affording shelter, or protection, by supreme power, the figure being preserved: as *betzail kenahphekah*, "under the shadow of thy wings" hide me; that is, under the protection of Jehovah's power. *Tzail* is intensified by the doubling of its lamed: as *tzll*, as if it were written *tzail*. But to distinguish the latter from the former, the Masorites have pointed it so as to sound *tzahhal*, instead of *tzail*, which could only be distinguished from *tzail* by the eye. The genealogy of our *tziltzal* is obvious. Its grandfather is *tzl*, a shadow; and its father, *tzll*, overshadow; while the grandson is *tzltzl*, to overshadow exceedingly, or very much; that is, *widely o'ershadowing*, as I have rendered it in the text.

*Eretz* and *tziltzal*, are both in regimen, and should therefore be literally rendered, *land of the widely o'ershadowing of wings*. This seems to bring out more forcibly the wings as the overshadowing agents. The proclamation is to a *land of wings*, not folded up as a bird at rest; but spread out, or extended widely, and therefore capable of affording protection to peoples inhabiting countries far distant from the throne of its power. "A land of wings" is a figurative expression, like that of "wings of the God of Israel." Isaiah, predicting the invasion of the Holy Land by the king of Assyria, says, "The stretching out of his wings shall fill the breadth of thy land, O Immanuel!" That is, his dominion shall overshadow it from the Mediterranean to the Euphrates. This is a beautiful allusion to the eagle-winged lions of Nineveh, the capital of the Assyrian power. A winged lion is used in Daniel as the symbol of Assyria under its Ninevite dynasty. When the sovereignty was transferred from Nineveh to Babylon, the prophet represents the wings as being plucked. Nineveh lost its wings, and could, therefore, overshadow no more. It was once a City of Wings, and Assyria a *land of wings*; so that if the prophet had any message to proclaim to it from afar, he might have exclaimed, "Ho, land of the overshadowing of wings!" A city or land of wings, then, is a city or land having dominion; and if the wings are wide-spreading, which is indicated by a widely extended shadow, the dominion is extensive, perhaps very extensive, if an intensive word be used to express the idea of shadowing. But all lands have not wings, because all lands have not dominion. Canada and the West

Indies, Hungary and Lombardy, have no wings. The wings of the mighty overshadow them all. They have no dominion over their own lands, even; hence none dwell under their shadow. Austria, on the other hand, is a land of overshadowing of wings. So are Russia, Turkey, France and Britain. Belgium is a lion without wings. Its dominion is restricted to its home-land—a land which overshadows none but its own people. But we need add no more under this head; for by this time, the reader will certainly perceive what is meant by the figurative expression, "land of widely overshadowing wings."

"Extending from beyond to"—*ashr mair le*, pronounced *asher mai-aiver le*. ASHER is the relative pronoun *who, which, that*, singular and plural, masculine and feminine; and agrees with its antecedent *kenahphayim*, wings. Hence, literally, *wings that from beyond to*, that is "wings extending from beyond to," as I have given it in the text.

*Mair* comes from the root *ahar*; without the points *ovr*, pronounced *over*; from which originates our English word *over*. Hence, as a verb, "over with you," that is, *pass over* or *beyond*, which is the import of the root *ahar*. With the prefix *m*, from, it becomes a preposition, as *m-over*, masoretically *mair-aiver*, and signifies *from over* or *from beyond*; and followed by *le* meaning *to*.

"Extending from beyond to," is a geographical phrase. To understand it aright, we must remember that it was not penned by one in London, Constantinople, or New York; but by the prophet in Jerusalem. "From beyond" is used in Scripture in reference to east and west from Jerusalem; or in reference to the Euphrates alone, if the writer were sojourning on the east of that river. The phrase *aiver hyyardain*, "beyond Jordan," signifies the country east of that river: *be-aiver hygom*, literally, *in beyond the sea*, that is, "in the country beyond the Mediterranean," or west from Judea. In the text before us, it is not "from beyond to the Sihor." If it were, we might look for the wing dominion as extending from, perhaps, the Atlantic coast of Africa to the Nile. "From beyond" leaves the *how far beyond* undefined. It may be one degree beyond the "to," or forty. The *how far beyond* is not important to the understanding of the prophecy.

"Rivers of Cush," *nhri kush*, pronounced *naharai koosh*. Cush is the name of a grandson of Noah in the line of Ham, and the brother of Mitzraim, Phut, and Canaan. These all began their migrations from Ararat. Cush and his brethren journeyed southward, towards the Persian Gulph, Indian Ocean, and countries of the Nile. Japheth's

descendants spread themselves over the north and west; while Shem's branched off towards the east. Cush's brother Mitzraim settled Egypt; and Canaan, another, a cursed race, the land afterwards possessed by the Israelites, descended from Shem. The sons of Cush descended the Tigris and Euphrates, and from thence, spread around the waters of the Persian Gulph, to Muscat, and thence to Aden, the regions of his sons Sheba and Dedan. They diffused themselves along the southeastern coast of the Red Sea; while some of them crossed it, and extended their settlements to the region of the Upper Nile.

"Cush begat Nimrod." Nimrod founded the first kingdom that existed after the flood. It commenced with four cities in the land of Shinar, the principal of which was Babel, afterwards styled Babylon. "Out of that land went forth Asshur, and builded Nineveh" on the Tigris or Hiddekel: "the same," says Moses, "is a great city." The land of Shinar thus became the land of Cush; whose original stock ruled the countries afterwards styled Mesopotamia and Babylonia. Cushan-rishathaim was the Cushite sovereign who first subjected Israel after the death of Joshua. "The tents of Cushan" thus extended from beyond Nineveh to Midian on the Red Sea; but Cush proper, as pertaining to the kingdom of Nimrod, is the country between Persia, Arabia, and the Holy Land.

The rivers of Cush are those enumerated by Moses in Gen. ii. 11—the Pishon winding through the whole land of Havilah, a son of Cush; the Gihon through Cush's land more specially; the Hiddekel or Tigris, which flows before Assyria; and the Euphrates. The Tigris and Euphrates are Cush's rivers, as is clearly seen by his people founding a kingdom on their course, with its capital near the junction of the two.

To return then to the text. The dominion-wings extend from beyond to the Tigris and Euphrates, at the time that the proclamation is made to the land to which the wings belong. As I have said, how far from beyond the Euphrates and Tigris the dominion-wings stretch—whether from the Indus, the Ganges, Irrawaddy, or Canton rivers—is not indicated in this prophesy. If we suppose it begins at Hindostan, east of the rivers of Cush, it will certainly extend "to" the Tigris and Euphrates; for the words are *l-nhri Cush*, *le-naharai coosh*, "to rivers of Cush." Dr. Lowth makes the *land* "border on the rivers of Cush." Rochester renders it, "wings which are beyond the rivers of Cush." Boothroyd copies Lowth; while the king's version is, "land beyond the rivers of Ethiopia." Hence, none of them, it will



be seen, have paid any regard to the prepositions *m*, from, and *l*, to, which are essential to the sense.

"Which sendeth by sea," *hshlch byym*, pronounced *hassholaiach byyom*. The wing of the land, or its dominion, being so wide-spreading from tip to tip, it is obliged to communicate with its possessions under their shadow, "by sea." This character in the text shows that the overshadowing land is a maritime power. It is neither Austria, Russia, nor Turkey; because they do not correspond with their possessions by sea; neither is it France, or the United States; because their wings do not stretch from beyond to the Tigris and Euphrates. It can be no other than the British power, whose wings stretch from Burmah to the land of Sheba, and west of the Indus; and will advance to Cushistan from the Persian Gulph, as soon as it perceives it necessary for the protection and promotion of its commercial interests. The movements of the Russo-Assyrian autocrat in regard to Turkey, will cause Britain to extend the shadow of her wings to the rivers of Cush. These waters are the borders beyond which her wings will spread no further westward. Britain on the Euphrates, and the Assyrian as a cloud to cover Israel's land, will bring face to face, in the heart of Asia, the friend and foe of God's oppressed, dispersed, and captive nation. Policy and interest will identify Britain with the Jews, while many of its people will sympathize with them on religious principles. But the Jews are enemies to Jesus; and the British government, while they profess to venerate him, pay no respect to his teaching or commands. Their pride must therefore be humbled before either of them can be employed as allies in the work of the evening time. Hence, "two-third parts" of Judah in the land are cut off by the Assyrian, leaving the other third for the purposes of the Deliverer: while the powerful fleet of the overshadowing power, co-operating in the war against the Russo-Assyrian, is broken and dispersed. The testimony in support of this is found in the forty-eighth psalm, which contains a prophecy parallel with this of Isaiah. "As we have heard so have we now seen concerning the city of Jehovah of hosts, concerning the city of our Elohim—the Elohim will establish it throughout the age." It refers, then, to the time when Zion exists as "the city of the great King," with the "Elohim manifested in its palaces for protection." But before this manifestation "the kings were assembled (against her); they rushed along together; but when they saw, they were in great consternation; they were confounded; they fled in terror. Trembling seized upon

them there, a pang as of travail." After predicting this headlong flight of the Assyrian's kings, he goes on to say, "by an east wind thou wilt break in pieces the ships of Tarshish"—of that Tarshish which, having partaken of the general dismay, shall be among the first to place its ships at the victor's disposal, to bring Zion's sons from far to their fatherland. Thus will Britain, and the Jews already in Judea, be prepared for co-operation in the work of the evening time.

#### BRITAIN'S STEAM MARINE FORETOLD BY ISAIAH.

"Which sendeth by sea whirling things even upon vessels of fleetness on the surface of waters." *Tzirim uvkli-gma ol-pni-mim*, pronounced *tzirim uvklai gome al-penaimayim*.—This is the original which I have rendered "whirling things even upon vessels of fleetness on the surface of waters." Could any thing be more descriptive of steamers as they appear to a spectator when gliding over the water? He sees a vessel moving with rapidity, and observes something on its sides whirling with remarkable velocity. After beholding such a vessel for the first time in motion from a position exterior to it, its fleetness and whirling things would be the two characteristics by which he would describe it to others. I do not doubt that the prophet understood that in the evening time there would be a great maritime power sending swift vessels by sea to its possessions in India, propelled by whirling things instead of by sails. It is a fact, that such a power exists, and navigates the waters of the Red Sea with fleet vessels without sails; which before his day bore on their surface the sluggish craft of Solomon and his Tyrian ally in their voyages to the Indian Tarshish. This fact is foretold in the prophet's description of the shadowing land. It is remarkable, exceedingly so; and therefore to attract attention more certainly to it, I have placed this annotation under a distinct and conspicuous title. Let it be read in connection with what has gone before, and with what is yet to come.

These whirling things on vessels of fleetness, Dr. Lowth styles "ambassadors on the sea in vessels of papyrus!" The bishop of Rochester calls them, "messengers by sea in bulrush-vessels!" Boothroyd has it, "ambassadors on the sea in floats of papyrus!" And the king's version, "ambassadors by sea in vessels of bulrushes!" Strange they did not suspect the propriety of "ambassadors" as the translation of *tzirim*. Perhaps they did; for instead of saying Go, ye swift ambassadors, they have it, "Go ye swift messengers," They saw that two entirely different

words were used in the Hebrew; but not knowing wherein the difference lay, they selected two distinct orthographies, with but little real difference of signification between them. Ambassadors and messengers are persons sent. The shadowing land's ambassadors are supposed by the learned to be the messengers ordered to go swiftly.

The word *tzirim* is a noun masculine plural from *tzir*, "to go in a circle, to revolve." It has probably some affinity to the obsolete root *tznr*, pronounced *tzahnar*, to whirr, or whizz, especially expressive of the rushing sound of water falling from a wheel in rapid motion. Revolvers, or whirling things, *tzirim*, is the Spirit's word for what we term *paddle-wheels*, which are things going in a circle. *Tzir* is indeed properly rendered ambassador or messenger in Jer. 49, 14, and Obad. 1; but still the radical idea is retained of one going in a circle, or making a circuit of the nations. The *tzirim* of our text, however, cannot be things going in a circle in an ambassadorial circuit; for they are *tzirim-viklai-gome* "on vessels of fleetness," performing their circuits on their sides. The translators referred to, did not perceive the application of *tzirim* to the paddle-wheels of vessels; for, with the exception of Dr. Boothroyd, there were no such things in the range of their observation or knowledge.

"Fleetness," *gome*.—This is rendered by the hermeneutists, "papyrus," "bulrush," and "bulrushes." Moses was exposed on the margin of Sihor in *tavath gome*, an ark, or water-tight basket, of bulrush, or papyrus reed. The word is indeed applied to the bulrush, or papyrus reed; but then it is a question, why it is so applied? If we can ascertain this, we may find that it has a more appropriate signification for Isa. xviii. 2.

The word *gimai* is both a noun and a verb. The Masorites, whose points are convenient, but without authority, distinguish the noun from the verb by their punctuation, which expresses their opinion of what the word ought to be in certain places. They call the verb *gahmah*, and the noun *gome*; but on the Hebrew text they are written both the same. It is the infinitive of Piayl in construction, in the text before us, placed there to give prominence to the idea contained in the finite verb. Its punctuation should therefore be *gimai* and not *gome*. It stands as a verbal substantive in the construct case.

The word signifies "to absorb, to drink up, to swallow." Now, the Egyptian *papyrus nilotica*, and the bulrush, especially the former, are of a very porous nature, absorbing or drinking up moisture copiously. Hence the papyrus is styled bibulous, *bibula papyrus* by Lucan, and *gma* by the Hebrew. The Egyptians made from it garments,

shoes, baskets, vessels of various kinds, skiffs, &c.—articles of the water-drinking reed.

The word in the Piayl conjugation is used poetically of the horse *swallowing*, as it were, the ground, in his eagerness and fleetness; as in Job xxxix. 24, *igm artz*, masoretically, *yegamme-ahretz*, "he swalloweth diligently of the ground," as much as to say, he runs away with it, so great is his fleetness. When a traveller by rail looks at the ground in advance of the train, as it rushes along, he sees the idea represented by the phrase, "swallowing diligently of the ground." By the same metaphor, and with equal propriety, a ship may be said to drink up of the water diligently, as for a horse or train to swallow diligently of the ground. They are both poetical expressions for a fleet horse, a rapid train, and a fast ship. Hence, as the papyrus literally absorbs copiously of moisture, so poetically or figuratively, a fast vessel drinks rapidly of the water, and a fleet horse diligently of the ground; therefore, the papyrus, the ship, and the horse, are all subjects of one common idea, and that is expressed by the word *gma*. The phrase *kli-gma*, pronounced *kelai-gome*, is then literally translatable, vessels of to drink up diligently; but this very literal rendering is itself metaphorical: diligent drinking up is quick, or rapid drinking; ships rapidly drinking up of the surface of waters, are vessels rapidly diminishing distance: they are fleet vessels, or "vessels of fleetness," *kelai-gome*, but of no matter-like affinity to the bulrushes of the Nile.

The Bishop of Rochester had some idea that there was something figurative connected with his "bulrush-vessels," expressive of the fleetness of the shadowing lands' marine; but as he had never seen a steamship, the fleetness of his bulrush-vessels was confined to their fast sailing. "If the country spoken to," says he, "be distant from Egypt, vessels of bulrush are only used as an apt image, on account of their levity, for quick sailing vessels of any material. The country, therefore, to which the prophet calls, is characterized as one which, in the days of the completion of this prophecy, shall be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world, with expedition and security, and in the habit of affording protection to their friends and allies." Thus much the bishop saw even from erroneous premises. He rightly conjectured from the prophet's reference to the sea and surface of waters, that he was addressing a maritime, and not a continental power; and as it is to bring a people to Mount Zion as a present to the Name-

bearer of Jehovah enthroned there, which no maritime power hath ever done yet, he concluded that the call was to a preëminent naval power of the latter days. Providence hath established Britain's strength to this end. She is exalted among the nations for the work of the time of the end. God hath given her power, skill, gold, and a multitude of large and powerful ships, to be used against the Assyrian, and in the service of Israel and their protectors—Jesus and the Saints. What Hiram was to Solomon, Britain will be to Him who is greater than he. The steam-marine of the latter-day Tyrians trading to Tarshish is the navy prepared of Jehovah for his King. The twelve tribes are his land forces; the ships of Tarshish his marine.

"Swiftly." The verb *leku* is used intensively, as, "to go swiftly, to rush;" and comports well with the sort of vessels commonly sent "express" by the overshadowing land.

"Fleet messengers"—*malakim klim*, pronounced *malakim kallim*. The word *malakh* signifies "one sent" from *lahak*, he sent; therefore, a messenger; and in Greek, an angel, a word transferred into English with the loss of the last syllable. The word is in the plural in the text. "Fleet," *kallim*, from *kahial*, to be swift. The rapidity of the vessels is affirmed of the messengers sent by them. They are to go express, or without unnecessary delay, as the crisis demands energy, promptness, and dispatch.

"To a nation carried away and oppressed," *el goi memushshakh umorat*. Boothroyd renders this, "to a nation extended and fierce." Dr. Lowth has it, "to a nation stretched out in length and smoothed." The Bishop of Rochester renders it, "unto a nation dragged away and plucked." James's translators do better than any of these in the sentence, "to a nation scattered and peeled;" but then they were not satisfied with it, but tried to amend it on the margin by "outspread and polished." In Robinson's Gesenius the lexicographer renders *goi nmshk umorat*, "a people drawn out, or extended, i. e., tall of stature and naked!" They all agree that a drawing out is the radical idea of *memushshakh*; but what sort of a drawing out it is, they are not agreed. As we have seen, Dr. Lowth explains it of the stretching out of Egypt along the Nile. He assumed that Egypt was "the land of the winged-cymbal," exhorted to send the messengers; and by making Egypt also the "nation stretched out"—he makes Egypt send the messengers to itself! Lowth, Boothroyd, Rochester, and the King's, drawing out or extension, is horizontal; but Gesenius' is a perpendicular extension, a drawing up instead of a drawing out!

The word is used in several places intensively for *taking away, removing*, by violence, destroying. "Dragged away" is the sense of the word in the text, as given by Rochester. I have rendered it, *carried away*, as more in keeping with the scripture expression relative to the same nation, "carried away captive" into "their enemies' lands."

A smoothed, plucked, or peeled, nation, to say the least of it, is not euphonious. Dr. Lowth styles his stretched-out nation, "smoothed" in the sense of being clean shaven or made smooth by mud-sediment! But whether smoothed by mud or lather he cannot tell! If the nation were alluded to under the figure of a bird, "plucked," would very well express the idea of its being stripped of all its glory and left naked. Without hair, beard, or feathers, the nation would doubtless have become as "polished" as shaving and plucking could make it! The King's translators do not tell us in what other sense it was "polished," but leave us to our own inferences. I do not see in what sense a nation skinned or peeled can be "polished." It would certainly not improve its manners. But we must turn from these awkward words, so expressive of the uncertainty of the hermeneutists, and find one more in harmony with the text.

*Morat* is participle of Pual from *mrt*, pronounced *mahrat*, to polish, to sharpen, and to make smooth. It is used in the sense of making the head smooth, or bald, by tearing out the hair in chastisement; or to cause a peeling of the shoulder by bearing heavy burdens. The oppressing of the shoulder results in the peeling off of the skin. Hence a peeled shoulder, and a smoothed and polished head, becomes an oppressed shoulder, and a plucked head. A nation peeled and smoothed, plucked and polished, or *moratized*, is a torn and oppressed people. The effect of an action is put for the cause of it, so that the figurative sense of *morat* is really the most literal in regard to the text in hand. I have therefore rendered it by "oppressed," which accords exactly with the condition of the nation to which the messengers are sent.

"Terrible from this and onward," *al-om nora mn-hua uhlah*, pronounced *el-am nora min-hu wakhahleah*. "Terrible from their beginning hitherto;" "terrible from the first and hitherto;" "wonderful from their beginning hitherto"—are the renderings of the several translations before us. These versions affirm the terribleness or wonderfulness of the nation during the whole of its existence. This, however, cannot be predicated of Israel. These tribes were indeed terrible and wonderful in their national beginning, but very far from being so from

that epoch "hitherto;" that is, till the express messengers visit them in Britain's steamers. Ten of the tribes have failed to strike terror into their enemies for upwards of twenty-five hundred years; and the other two have been a despised people four hundred and thirty years after their Chaldean overthrow and nearly eighteen hundred years since Rome's eagles devoured their carcase under Titus. Lowth and company's version cannot, therefore, be admitted, seeing it does not state the truth.

Gesenius renders the text, "a people terrible and farther off than he." In this he renders "wahahleah," and farther off, or beyond, as of space; and *min-hu*, by "than he." But in this he entirely mistakes the whole matter. The construction is well-illustrated by the phrase *mhiom hhuah ula*, pronounced, *maihiyom hahu wahahleah*, "from that day forward." The radical idea of *hahleah* is "to a distance, thither-away," and may be applied to either time or space. But from what point of time doth the *to* or *thither*, the onward, commence? The answer is *min-hu*—"min" being the preposition from; and "hu," the demonstrative *this*. "Hu" points out a definite person or thing already mentioned, or well-known from the context. We may then inquire "from this" what? From the evening-tide destruction of Israel's Assyrian spoiler by their King; when under his banner "Judah fights at Jerusalem," and "their governors become like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about on the right hand and on the left."\* From this onward, shall Israel be a terror to all their foes; and a protection to all who come under the shadow of His wings, who gives them exaltation over all the nations of the world.

"A nation prostrate and trodden down," *goi kav-kahv umvusahh*. The renderings of these words are also various. "A nation meted out and trodden down;" "a nation that meteth out and treadeth down;" "a nation of line, line, and treading under foot;" "a nation meted out by line, and trodden down;" "a nation expecting, expecting, trampled under feet;" "a nation that useth the line, and treadeth down;" and "a nation most mighty." Surely here are diversities enough to make darkness visible! What a nation this is made to be! Dr. Robinson of New York, the editor of Gesenius, and Professor of Biblical Literature, endorses the idea of its superlative mightiness, while others of equal authority pronounce it to be the weakest of all nations, as meted out and trampled under foot! Who can but laugh, and hold such hermeneutics in derision?

\* Zech. xii. 6, 6; xiv. 14.

*Kav* is a noun, and signifies a measuring line. The repetition of the word thus, *kav kahv*, is intensive, and imports a continued stretching of the measuring line over any thing. "Jehovah hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying." Thus, to stretch out a line upon a wall indicates its overthrow, that the measuring line may be extended over the levelled site. If the line be employed with reference to a nation, it imports the levelling of that nation, that it may be trampled under foot. A nation intensely lined is one long prostrate, the idea of prostration being necessary to a being trodden under foot. Jerusalem, said the King of Israel, shall be trodden under foot of the nations until their times be fulfilled. She was first levelled; she was then *kav-kahved*, or lined intensely; and so long as that line is stretched out, she remains prostrate and trodden down. The fortunes of Israel and their city are the same. Facts in relation to both establish the translation I have given.

"Whose land rivers have spoiled." Rivers overflowing their banks represent invading armies. Speaking of the ten tribes in hostility against Jerusalem and the house of David, Isaiah saith, "Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Retzin and Remaliah's son; now therefore, behold, Jehovah bringeth up upon them the waters of the river (Euphrates) strong and many, even the King of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck," Jerusalem alone of all the land being the head out of the water. Israel's land has been laid waste by such rivers as these. Daniel predicted a similar inundation which was to overflow the land subsequently to the destruction of the city and temple of Jerusalem that was to happen after the cutting off of the Messiah the prince, and at the Roman invasion: "the end thereof shall be with a flood," which he explains of the inundation of war; for he says, "and until the end of the war desolations are decreed." He also styles the future invasion of the Holy Land by the Russo-Assyrian king of the north an overflowing. There is nothing nourishing in the overflowing of such rivers; but Dr. Lowth's "learned friend" suggested "nourish" as the meaning of *bahzeu*, which, as it suited his theory of the land being Egypt or Ethiopia which are fertilized by the Nile, he readily adopted, rendering the sentence "whose land the rivers have nourished." Gesenius translates the words *asher bahzeu nehahrim arezu*, by

"whose land rivers rend, i. e., break up into parts, or divide up. The allusion is to Ethiopia." This is an error; there is no such allusion in the case. 'The land is Israel's, not Ethiopia; rent, spoiled, or laid waste by the horns of the Gentiles, whose armies have swept over it like floods of mighty streams.

"I will be still (yet in my dwelling-place I will be without fear)." In the common version it reads "I will take my rest, and I will consider in my dwelling-place," or marginally, "regard my set dwelling." The text places the considering person in the dwelling, and at rest there; the margin, makes him exterior to it, and looking at it. A very important difference this, when we come to understand the locality of the dwelling-place. "I will sit still and regard my own abode; *I will be to it as the clear heat after rain.*" This is Dr. Boothroyd's rendering of the words, *ashkuth uabith bmkuni kkhm tzk oliaur*, pronounced *eshkathah veavbitah vimkoni kekhom tzach alai-or*. "I will be to it" are his own words to make what he supposes is the sense. All the translations I have seen make the considerant sitting, not in, but off at a distance, from the dwelling-place; consequently, "the dry heat impending lightning" is made a state of things preceding Jehovah's entrance into his dwelling-place, instead of, as it really is, a state of the political atmosphere immediately following his entrance, and, for a short time, continuous with his residence there. The atmospheric condition portends a storm about to burst upon "the blossom" and "vine of the earth," not upon the Lord's dwelling-place, as Dr. Boothroyd represents.

"I will be still as dry heat impending lightning, as a cloud of dew in the heat of harvest." This is the quiescence of Jehovah's Name-bearer, after beating down the Assyrian at eventide, by which he obtains forcible possession of Jerusalem. It is absolute quietude, or cessation from all hostilities, an armistice, as it were, obtaining from the descent to the Mount of Olives, and the commencement of the war between the King of Israel and the papal powers of the Roman West. The words "yet in my dwelling place I will be without fear," are parenthetic and descriptive of the great King's perfect security and fearlessness, in the midst of fierce and warlike nations, among whom he has introduced himself "as a thief," with the intention of spoiling their governments of all their glory, honor, dominion, and wealth. As if he had said, "Though I forbear immediately to follow up the victory I have gained in delivering Jerusalem from the Russo-Assyrian Gog, the enemy will be too confounded to rally his forces and lay siege

to the city, for its recovery out of my hand. I shall be in it, and hold it without any ground of fear from a threatened renewal of the siege."

The "dwelling-place" of the fourth verse, is declared in the seventh verse to be "MOUNT ZION, the dwelling-place of the Name of Jehovah of armies." 'This mount on which "the city where David dwelt" formerly stood, was selected by Jehovah himself, as the place of residence for his Name in all the Age to Come, termed "for ever." The few testimonies following will prove this. "The city of David, which is Zion." Zion, then is not in Sky-Kingdomia, but in Palestine. "Jehovah loveth the gates of Zion more than all the dwellings of Jacob." "When the Lord shall build up Zion, he shall appear in his glory." All people pretending to sanity admit that the Lord has not yet appeared in his glory since this prophecy was written. It is manifest, therefore, that Zion is in an unbuild condition, that is, in ruins: and seeing that there are no ruins in Sky-Kingdomia, it follows again that the Zion in which the Lord delights, is not there. "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; *HERE will I dwell*; for I have desired it. *There will I make the horn (power) of David to bud.*" "Zion shall be redeemed (from the power of the enemy) with judgment:" "and the redeemed shall come to Zion"—come, not go, to Zion. "Our heart is faint, and our eyes dim, because of the mountain of Zion which is desolate." "The Lord shall yet comfort Zion." "I set my King on Zion my holy hill," "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." "Then the moon shall be confounded and the sun ashamed, when Jehovah of armies shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." In view of these testimonies, how forcible and appropriate the exhortation to Israel, "O house of Jacob, come ye, and let us walk in the light of the Lord!"

Jesus of Nazareth, King of the Jews, at Zion, "still as dry heat impending lightning, as a cloud of dew in the heat of harvest," is represented in the Apocalypse as "one like the Son of Man sitting upon a white cloud, having on his head a golden crown, and in his hand a sharp sickle"\* or pruning-hook. In this cloud-scene he has but one crown. It pertains therefore to a time anterior to that in which, in chapter nineteen, he is seen "with many crowns upon his head." The one crown is David's, which he wears by inheritance; the "many," are those

he wins from the Beast and kings of the earth whom he overcomes in battle, when he "gathers the clusters of the vine of the earth," and casts its grapes, fully ripe, "into the great wine-press of the wrath of God." Jesus, the Redeemer, comes to Zion; at that crisis, "reaps the earth," in the overthrow of Gog: then, as a dew-cloud, he rests in Zion, awaiting the full ripening of the vine clusters in the Roman West. This "perfecting of the fruit" is accomplished when the acceptance, or rejection, of the trumpet-proclamation to the land of overshadowing of wings, and to other lands, has divided them into adverse and friendly nations. As hostile, they are "the Goats;" as friendly, they are "the Sheep" of the Imperial Fold. This division effected, and the Royal Reaper, no longer still as dry heat and a cloud of dew, thrusts in his pruning-hook again, and having reaped the grape-clusters, treads them in the wine-press without the city, that is, beyond the limits of the land.

"Before harvest there shall be a blossom," *liphnai kahtzir yihyeh nitzzah*. This blossom is Gog, who aims at establishing a permanent dominion over the east and west. He obtains preadventual possession of Jerusalem, but is unable to retain it in subjection. His ambition blossoms forth with great promise, but he proves eventually unable to bring his schemes of conquest and dominion to perfection. Though laden with thick clay, his blossom will not become even a sour grape; for scarcely doth he appear as a flower in Jehovah's vineyard, but he is cut off, and blown away like chaff before the wind. The ten-horn or toe-kingsdoms are not so. They continue to flourish on the earth's vine, first as blossoms, then as sour grapes, and lastly, as grapes fully ripe, and fit for the wine-press without the city. They are trodden at vintage-time; but the preëminent blossom is cut off "before harvest" "as vine-shoots by pruning-hooks, and luxuriant twigs are lopped away."

"At that time."—At evening time, and subsequently to the King of Israel's victory over Gog, and over "the Beast, False Prophet, and Kings of the earth, and their armies." The nations in arms being subdued under Israel,\* their hosts will no longer need to be detained in foreign parts. The time will have therefore come to give them rest from war; and to transport their victorious armies into their native land, that they may be disbanded there, and "settled after their old estates."† The steamships of the land of overshadowing of wings will be in great request for this service, which will be willingly and joyfully rendered. Hence, Is-

rael's eventide return to their fatherland, by this agency, is termed the diligent conveyance of "a present to Jehovah of armies." Those of the scattered nation that are inaccessible to ships, will be brought home by the usual means of transportation by land. This present brought by sea and land to Mount Zion is termed by the prophet "an offering unto Jehovah out of all nations." His words are, "They shall bring all your brethren, an offering unto Jehovah out of all nations upon horses, and chariots, and litter vehicles, and upon mules, and dromedaries, to my holy mountain Jerusalem, as the children of Israel bring the offering in a clean vessel to the house of Jehovah."\*

This "present" is not brought before the return of Jesus, the bearer of Jehovah's name, from the right hand of power. It cannot be brought until he becomes "Jehovah of armies," and is enthroned in Zion; for it is brought by strong nations as an offering to him dwelling in Zion. Were all Israel now sent back to Palestine by existing powers, their restoration would be no offering present to the Jehovah-name, because Zion is not yet the actual abode of Jehovah-Jesus. The "present" will be freely offered, because the offerers will have come to the recognition of the true nature of things. Jesus, whose prophetic name is "JEHOVAH our righteousness,"† will have convinced them of his power, and right to the world's allegiance, by his skill and prowess in arms. The south will no longer keep back, nor the north refuse to give up; for the Dragon, and the Beast, the False Prophet, and the Kings, with all the armies that now give effect to their wickedness, will have been destroyed; and all obstacles to the full return of Israel from the four winds of heaven, completely removed. "They shall bring my sons from far, saith God, and my daughters from the ends of the earth; every one that is called by my name: for I have created Israel for my glory."‡

But before the free-will offering of this present of Israel to their King by the nations no longer hostile, and before Zion is delivered of the man-child, Palestine will be occupied by a Jewish population, respectable for numbers, industry, and wealth. This is evident from the following testimony: "In the latter years, O Gog, thou shalt come into the land brought back from the sword and gathered out of many people, against the mountains of Israel, which were (*asher-hahyu*) for desolation continually: but is brought forth out of the nations, and they dwell safely all of them." "Thou shalt come up against my people of Israel as a cloud to cover the land;

\* Pa. xivii. 3.

† Ezek. xxxvi. 11.

\* Isai. lxxvi. 20. † Jer. xxiii. 6. Isai. xliii. 1, 6, 7.

it shall be in the latter days, and I will bring thee against my land, that the nations may know me, when I shall be glorified in thee, O Gog, before their eyes." This proves a partial return before Gog's invasion. The following text shows their prosperity in their land before he disturbs their peace. Jehovah addressing himself to Gog says, "Thou shalt think an evil thought; and shall say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn thine hand upon the desolate places now inhabited, and upon the people gathered out of the nations, who have gotten cattle and goods, that dwell in the midst of the land." He accordingly invades Palestine with a mighty army; and that this invasion precedes the appearing of Jesus in Zion is clear from the consideration, that the invasion of God's unoffending people is made the occasion of that appearing: as it is written, "And it shall be at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face \* \* \* and there shall be a great shaking in the land of Israel \* \* \* and all the men that are upon the face of the land, shall shake at my presence, and the mountains shall be hurled over, and the towers shall fall \* \* \* and I will call for a sword against him throughout all my mountains; 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 peoples that are with him, an overflowing rain, and great hailstones, fire, and brimstone. 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 Jehovah am Jesus bearing the name. "And I will turn thee back, and leave but the sixth part of thee. Thou shalt fall on the mountains of Israel, and upon the open field: and I will give thee to the ravenous birds of every sort, and to the beasts of the field to be devoured"—"a great sacrifice upon the mountains of Israel, that they may eat flesh and drink blood." Thus falls the blossom from the vine. Sudden destruction at evening-tide descends in storm and tempest, and sweeps him as mountain-chaff or stubble before the blast. Thus Zion is redeemed with judgment. Prostrate under the heel of the Autocrat; and none of all her children to draw a sword for her deliverance; her voice is stifled by the throat-grip of the destroyer. She hath no strength to give birth to a deliverer; and nought

seems to impend but the final extinction of all her hopes! But what doth the prophet hear at this crisis of her fate? "A voice of noise from the city, a voice from the temple, a voice of Jehovah that rendereth recompense to his enemies!" "Jehovah roaring out of Zion, and uttering his voice from Jerusalem. And the heavens and the earth shall shake; but he will be the hope of his people, and the strength of the children of Israel. So shall ye know that I Jehovah your God am dwelling in Zion, my holy mountain: then shall Jerusalem be holy; and there shall no strangers pass through her any more."\* Thus, "before Zion travailed she brought forth; before her pain came, she produced a male," even a man of renown.

Much more might be added upon the things brought out in this article, but we must forbear for the present. If the reader will make himself acquainted with what has been exhibited, it will help him considerably to the understanding of a class of prophecies pertaining to the epoch of the Kingdom's establishment whose import does not appear as yet to those even who are supposed to be considerably advanced in prophetic lore. New-translationists and hermeneutists will of course be grateful to us for the labor we have bestowed upon their particular branches; so that we may reasonably expect that when they favor the public with their forthcoming "improved version" our translation of this remarkable and interesting prophecy will figure upon the pages of their edition! Be this as it may, I have the satisfaction of knowing that I have given an intelligible and scriptural exposition of a prophecy which has confessedly completely foiled the wisest, best, and learnedest of their scribes. This may be considered "ostentatiousness" by those who have too little assurance of faith to speak with certainty upon anything. Never mind. Paul gloried in his weakness; and so do we. If one so weak as our stupid self can make "the most difficult passage of Isaiah" so intelligible and plain, how blind must they be, who with all their classical, theological, hermeneutic, erudition, and "logic," can give no better sense to this portion of the word than the translators so often named in this! So true is it, that "God hath chosen the foolish things of the world to confound the wise." This is his wisdom; and "wisdom is justified of all her children," when the wisdom of the world's wise ones, shall be shown to all nations to have been nothing more than "vanity and vexation of spirit." EDITOR.

\* Ezek. xxxviii.

\* Joel iii. 16.

## THE MOSLEM EMPIRE.

THE Euphrates is the name of the river indicated as the eastern boundary of the land promised to Abraham and *his seed*, i. e., to the Christ and all, individually and nationally, constitutionally "one in him." It is termed by eminence "*The River*," being the most conspicuous, politically, of all the Bible rivers, not excepting the Jordan. It was the eastern boundary of the Roman Empire, and for a considerable period before the fate of its Greek Dynasty, the dividing line between it and the Turks. During this time the Catholics, subject to Constantinople and Rome, were in an excessively corrupt state, "worshipping demons, and idols of gold and silver, and brass, and stone, and of wood: which can neither see, nor hear, nor walk." This is the language of Scripture as descriptive of the Catholic adoration of saints and images west of the Euphrates. The Turks despised it, and rightly designated the Greeks and Italians as "idolators." The Turks were ferocious, but more rational in their creed, adopting the one article of the unity of God, and the divine mission of Mahomet. There can be no doubt that both they and their predecessors, the Saracens, were the sword of God upon the idolators of the eastern Roman empire. The Saracens "*tormented*" its citizens; while the Turks extinguished their independence and abolished their sovereignty, or, in Scripture style, "*slew the third part of men.*" Beyond the limits of this third part they were never able permanently to establish their dominion. They made inroads upon their Popish neighbors, even to the gates of Vienna, and inflicted upon them terrible vengeance; but, saith the Scripture, "They repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." The Papists still continued to murder the saints, slaying, with indiscriminate massacre, men and women, and their unoffending offspring. The incantations, adultery, and thievery of the priests were unmitigated. The judgment of God made no salutary impression upon them, so that what they were at the fall of Constantinople they continue at this day. "They repented not of their works."

The Turks were a much more honest, dignified, and spiritual people than the Catholics, Greek or Latin; for it is more, far more, spiritual to believe in only one God, than to adore thousands of dead men and women, and to receive with implicit faith the absurd fables of the Romish priesthood. The Turks were ignorant and barbarous; but the Catholics were ignorant and excessively vicious: hence God appointed the barbarous to chastise the criminal. The Turks

were, therefore, his messengers, or "*angels*"—*αγγελοι*—apocalyptically; whom he sent against the Greco-Roman empire to extinguish it in a third of its extent. There were "*four*" sultanies of them, whose people for an appointed time were limited to the east bank of the Euphrates. This is expressed by the words, "the four angels confined by the great river Euphrates." \* It was the western confine of the Moslem empire, whose capital was at Bagdad, where Togrul Beg was inaugurated its secular chief Dzoulcad 10th, A. H., 448, corresponding to Jan. 18, 1057. The forces of the empire, which were chiefly cavalry, continued within their bounds till April 29, 1063, when Alp Arslan, "the Valiant Lion," with a great army crossed the Euphrates, and invaded the Roman empire. This was the commencement of the sounding of the sixth trumpet, or that of the Second Woe; and is signalized in the prophecy by the command, "*Loose the Four Angels which are confined by the great river Euphrates.*"

Prophetic arithmetic is corrected by time and its peculiar events. The loosing of the Turks against the object of their vengeance, has generally been fixed at the taking of Constantinople, May 29, 1453: and their *preparation* consequently as expiring with the recovery of that city out of their hands, "an hour, a day, a month, and a year" afterwards. Upon this hypothesis, Constantinople ought to have fallen on June 29, 1844. But it did not: therefore the preparation cannot have referred to the interval between May 29, 1453 and June 29, 1844; consequently the *loosing* must have belonged to a former epoch. It is remarkable, however, that Moslem religious despotism was enthroned in Constantinople May 29, 1453, and in 391 years and 30 days after, or June 29, 1844, religious liberty was restored there, at the instance of England, France, and Russia. This was a shadow of coming events; but not the loosing of the text.

On reference to the original, I perceive that the loosing, and not the preparation, was for 391 years and 30 days. The words are *ελευθησαν οι τεσσαρες αγγελοι οι ητοιμασμενοι εις την ωραν*, &c.—*clutheesan hoi tessares angeloi hoi etoimasmenei eis teen hooran*, &c.—that is, "the four prepared angels were loosed for an hour," &c. The preparation of the "angels" preceded their loosing; and consisted in the organization of the Moslem empire under Togrul Beg. Six years afterwards the loosing was decreed by a successor, Alp Arslan, the re-

\* Revelation, ix., 14.



nowned. The binding of the Turks or Moslems being the restriction of their empire to the Euphrates; the loosing of them for a period consisted in their advancing their dominion westward until the time indicated should expire, when they would be confined, bound, or restricted, to a new western frontier. They may, therefore, be said to be bound at this time by the Danube and the Save, beyond which their dominion does not extend; but not by the Euphrates, because it stretches beyond.

The period of their advance into the Roman empire was "for an hour, a day, a month, and a time." At the end of this the extinction of the third part of that dominion would be effected. This implied the capture of Constantinople, because until that was accomplished the third part was not slain; for that city is the throne of the third part. I see no reason to question the accuracy of the conclusion arrived at respecting the above symbol being equal to 391 years and 30 days. An *εναυρος* is that which returns upon itself; *ετος* is a year. I have rendered the former *εναυρος*, by "a time," or revolution. A month of this revolution of time would be a *twelfth part*; a day, a *three hundred and sixtieth part*; and an hour, the *twelfth part* of this. Now, the career of the Moslems shows that the revolution, or "time," could not have been less than 360 years, because their empire continued to advance. This being the greatest whole number, the month, day, and hour, are fractions of it; so that the statement will stand thus:

A Time,	360 years.
A Month, or twelfth of a Time,	30 "
A Day, or a three hundred and sixtieth of a Time,	1 "
An Hour, or a twelfth of a day	0 " 30 days.
391 years 30 days.	

History confirms the accuracy of this computation. Alp Arslan, as I have said, invaded the Catholic empire A.D. 1063. He and his successors continued their encroachments during 391 years and 30 days, which bring us to the complete overthrow of the third part dominion, in 1453-4, which includes the capture of Constantinople, by Mahmoud II. With the fall of the Greek empire the progress of the Moslems was stayed, and their loosing accomplished. They were a river overflowing its banks, and sweeping everything before it, until it attained its highest level. What name, then, could more fitly designate this Moslem inundation than "Euphrates," the former boundary of their empire, and arising in the territory they now possess? None. Their power and dominion are therefore styled "*the great river Euphrates*," whose subsidence within its

banks is the result of the outpouring of the sixth vial.

The second woe-trumpet period ended with the ascription of "glory to the God of heaven," by the French nation, which abolished the Catholic superstition, Nov. 10, 1793; proclaimed justice and integrity the order of the day, March 22, 1794; acknowledged the existence of the Supreme Being, May 7; and celebrated a festival to his honor and glory, June 8th, of the same year: so that the conquest of the Eastern empire by the monotheist Moslems, and their wars upon "*the Holy Roman Empire*" of the West, together with the terrible, but righteous, severity of the Robespierrians upon the king, nobles, and priests of France, the murderers of God's saints by thousands, were judgments upon the paganized Catholics, of the Beast and Dragon territories, that extorted glory to the God of heaven in the very temples of the guardian demons themselves. The churches, dedicated to dead men's ghosts, were converted into Mosques, and a rational recognition of the one God; for the Moslems and Republicans of France were, in fact, brethren in respect of the unity of God, and a hatred of the Catholic idolatry of Rome.

The Holy Roman or Papal Empire was then between two destroyers, or swords of God; the Moslems on the southeast, and the French Republicans on the north and west. Belgium, Catholic Germany, Italy, and the Spanish peninsula, "repented not of their deeds." Vengeance, therefore, having been duly executed on the incorrigible in France, the lower orders, or mob, in fact, being raised to power, became the messengers or apocalyptic "angels" of the first, third, fourth, and fifth vials, to slay multitudes of the blasphemous of the Beast's kingdom. Napoleon, a man of the people, a mere upstart, or *parvenu*, without any sovereign or aristocratic alliances, became the military chief of the republicans—a tyrant, indeed, but necessarily so, considering the work of death it was his mission to execute. He gave the slayers of God's saints and prophets "blood to drink;" he scorched them with fire; and filled their kingdom with darkness. Still "they blasphemed the name of God which had power over the plagues; and repented not to give him glory." This was the moral condition in which the cessation of war left the Beast territory in 1815. France had returned to its old idolatry, whose catholicism seemed to be more firmly established than ever, the sword of Russia being thrown into the scale on the side of *the devils and the idols*.\*

\* Revelation, ix. 20.

But "judgment" is to be "given to the Saints;" who shall not only "punish the goats," but make all nations repent of their deeds, and give glory to the God of heaven. To bring about this crisis, which involves the annihilation of Greek and Italian Catholic idolatry, it is necessary to "dry up the water of the great river Euphrates"—that is, to abolish the Moslem empire. So long as this continues to occupy the throne and territory of the Dragon, the Gentiles cannot assemble themselves, and come up to the Valley of Jehoshaphat, to encounter Jehovah's Mighty Ones, that these may plead with them there for His people; and his heritage Israel, whom they have scattered among the nations, and parted His land.\* So long as the Moslem rules in Constantinople, and his rights of conquest over Palestine are respected by powers stronger than he, "the hour of judgment" cannot be struck. It is the end, therefore, of the sixth vial, to open the way for the nations of the sea and land Beast dominions, to go up to Jerusalem, to encounter—they know not what—a terrible overthrow by the King of Israel entering upon the possession of his Holy City.

But there must be something in connection with that city to allure them on against her. This something is at this very time in its formative state. The absurd superstition of the Greeks and Latins in respect to the Holy Places at Jerusalem, is the embryo being developed by France and Russia into the giant Nebuchadnezzar saw in his dream. France championizes the Latin idolatry of the West; and Russia, the Greek idolatry of the East. In this question, France appears to supplant Austria, the confidential and intimate ally of Rome. But Austria is too near a neighbor, and too dependent upon Russia, to antagonize Russia on "the Eastern question." Providence has, therefore, raised up a horn in Paris, whose policy shall accomplish that which the neutralizing influence of Russia prevents Austria from undertaking in favor of its own idolatry. Austria can leave the championship of Papal interests in Jerusalem to Napoleon III. without jealousy, being promised important acquisitions of Moslem territory, and being pretty sure that when the time comes, the combined forces of Russia, Austria, and the kingdoms of the West, will be able and willing to destroy the French empire, and to reduce France again to the state of a Bourbon monarchy.

The policy of France—the *Frog-Power*—has created the embarrassment about the Holy Places in Jerusalem. It has obtained a

decree for the Latin idolatry, which gives great offence to Nicholas of Russia, the head of the Greek superstition; and has caused him to send a very threatening and imposing embassy to Constantinople, in behalf of the interests of his Church. The poor Sultan is thus placed in the utmost perplexity. If he yield to the imperiousness of Russia, he will offend France; and if he remain firm to the Latin interests, he will offend Russia, and Austria, its ally, between whom all rivalry is abandoned. But as these two powers are known to covet possession of Turkey itself, this may determine the Sultan to throw himself upon the protection of France and England, and so bring on war, unless it can be staved off for the present by these powers abandoning Turkey to its fate, and agreeing with Russia and Austria to divide the spoil; England taking Egypt, Syria and Palestine; France, Morocco; Russia, Moldavia, Wallachia, Bulgaria, Thrace, Constantinople, and Asia Minor; and Austria, Bosnia, Servia, Albania, and Macedonia. This arrangement would open the way for a more active settlement of Palestine by Jews under British protection, with some provisional arrangement respecting the Holy Places; for whatever is done can only be provisional. The Eastern Question cannot be settled by the powers of the world. None can solve it but "the Man at Jehovah's right hand, whom he hath made strong for himself." It will, therefore, always be a cause of embarrassment, and, at length, of ruin, to the powers that burden themselves with it. But, it is hardly probable that this provisional arrangement can be effected without war. The Moslem will scarcely surrender his throne and territory without a struggle; and in that event, France and England will certainly not be inactive spectators of the drying up of the dominion of the Ottoman over the territories I have named.

The mission of the sixth angel to the accomplishment of these events is thus expressed: "And he poured out his vial upon the great river Euphrates; and the water thereof was dried up, to the end that the way of the kings of the risings of the sun might be prepared." The agency in the preparation of this way, now manifestly at work, is then described in the next verse in the following words: "And I saw three unclean spirits, resembling frogs, issuing from the mouth of the Dragon, and from the mouth of the Beast, and from the mouth of the False Prophet: for they are the spirits of demons, manifesting signs, which go forth to the kings of the earth, and of the whole habitable to assemble them to the war of that great day of God the almighty." It is easily discerned by those who observe

\* Joel, iii. 11, 12, 2.

the course of events, that the present situation of affairs is referable to French policy at Constantinople. It has involved the Moslem government in a dilemma from which it does not know how to deliver itself. The Moslem policy is therefore the creation of the French power, and hence resembling, or bearing the impression of, the frog-spirit. As I have often said before, the mission of the Frog-power is to create an *imbroglio*, which shall necessitate the unsheathing of the sword by way of preparation for the end. That end is declared in the reason assigned for the drying up of the Euphratean dominion—that the way of the kings of the risings of the sun may be prepared; that is, that the crisis may be formed in which Christ and his saints shall appear as unexpectedly as a thief in the night: for in the next verse he says, “Behold I come as a thief;” that is, to take part with my associate kings in the war of that great day of God the almighty. The signs being manifested by the Frog-generated policy of Austria, Turkey, and the Pope, in its bearing upon Russia, England, Prussia, &c., are the signs of the times manifesting for the benefit of those who understand and believe the word of the kingdom. “The wise shall understand, but none of the wicked shall.” Let the faithful then “watch;” for when the war against the Moslem breaks forth to the complete evaporation of his dominion, it comes as a storm from the north, sounding in the expectant’s ear, “Behold, I come as a thief! Blessed is he that watches, and keeps his garments.” Russia’s mission is to subvert the Ottoman dominion; and to lead the Catholic idolators of the East and West, who repent not of their deeds, against Jerusalem; that they may there receive an overthrow from “the kings of the east,” which shall inaugurate that judgment which shall sit when the books shall be opened, and the time comes for the saints to possess themselves of the kingdom under the whole heaven. For “the king of the north shall come against him (the Moslem) like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow, and pass over. He shall enter also into the glorious land (Palestine), and many countries shall be overthrown; and the land of Egypt shall not escape.”\* Such is the crisis the Frogs are creating for the world; and such is the beginning of the solution of the vexed question of the East.

This, then, being our views of things, we are not surprised at the announcement contained in an article which has recently ap-

peared in an English weekly journal. We have been long anxiously desiring the partition of Turkey, as a sure indication of the appearance of the Lord in Zion soon. It is evidently approaching, as the following leading article from the aforesaid paper goes to show.

#### PROPOSED PARTITION OF TURKEY.

“It is now admitted as a settled fact, that Turkey is to fall, sooner or later; and the question, how will the territory be disposed of, becomes a subject of anxiety for the statesmen of most countries. Our own statesmen do not appear at all provided for the contingency, though it is not unforeseen. Lord John Russell speaks of the event as calculated to occasion ‘a war in Europe,’ through the pretensions which a certain potentate will put forth, and which would be incompatible with the interests of the other states, or with ‘the balance of power’ in Europe. It is understood that this apprehension points at Russia. *The Journal des Débats* speaks of the same event as certain, and draws attention to a very curious memoir recently published in the *Augsburg Gazette*, although written so long ago as February, 1850, three years back. Whatever may be the authorship of the paper, it evidently speaks Austrian sentiments, and, as our French contemporary remarks, it casts no untimely light on the recent movements of Francis Joseph in Turkey.

“The memoir represents that the circumstances have changed with Turkey since 1815, and even since 1840-1, when it was the joint resolution of Europe that Turkey should be maintained. The victory of Austrian and Russian arms in Hungary has altered the relations of races, and has established the predominancy of the Slaves. The revolutionists in 1848 contemplated a federation, under German and Magyar influences, which should open the path of commerce to the Black Sea; but the same end can now be better attained by a readjustment which shall elevate the Slaves of Turkey to their true position. The population of Turkey comprises 11,500,000 Christians (with a very slight admixture of Jews), and 2,900,000 Mussulmans. The *status quo* is no longer maintainable. Of the Christian territory Austria and Russia are the ‘heirs;’ and while Servia and Macedonia may go to Austria, with Salonica, the rest may fall to Russia, with Constantinople and the Dardanelles. Such are the views put forth in the Austrian Memoir; and a magnificent scheme of railways and colonization is sketched out, which shall render this region a mine of wealth for Austria

and Russia, and for commerce in general. The coincidence of this Memoir with the actual proceedings of Turkey, its publication in the *Augsburg Gazette*, and the suggestion that Austria and Russia, ceasing their rivalry, should divide that which each can prevent the other from taking to itself entirely, impart to this Note a special interest at the present day.

"The *Journal des Débats* remarks the air of 'discouragement' which characterized Lord John Russell's speech last week in reply to Lord Dudley Stuart's question. In 1840 England took arms to reduce Mohammed Ali, in order to sustain the Porte, and was all fire to defend 'the integrity of the Ottoman Empire;' even in 1850, when the Sultan was menaced by Austria and Russia, an English fleet advanced into the Dardanelles to defend him, violating a treaty for the purpose; but now, says our Parisian contemporary, that article of faith has become no more than a question of time, and Lord John Russell guarantees the duration of peace only for a little while.

"Thus in Vienna, in Paris, and in London, the extinction of the Ottoman Empire is set down as an event to be anticipated at no distant date; but as the Parisian writer says, the 'annexation' of Constantinople is an European question, and all precedents since 1815—Greece, Belgium, the Danish succession, &c.—dictate the rule, that such new dispositions must be effected by the joint consent of all Europe.

"In form this last averment is correct; in spirit and true force it presents but half the truth. It is true, as the Note represents, that 20,000 men stationed at the Bosphorus could better sustain the power of Russia in Southern Europe than 100,000 on the mouth of the Danube; it is not less true that the same effective guard could close the Dardanelles against European trade, cut off England and her 3,000,000*l.* of commerce from Trebisond, and destroy the commerce that a million of pushing Greeks are carrying on as our middlemen—taking our goods and supplying us with grain. Austria, who must play second to Russia, may find it compatible with her judgment to give the South-eastern gate of Europe to Russia, who already possesses the North-eastern; but how would Western Europe consent? Already Russia is intriguing to 'annex' Sweden and Norway, and to reduce Denmark to the position of a vassal, thus gaining the North-western gate; her next step would be to aim at the Pillars of Hercules, and to strive for possession of the fourth gate. But even short of that, she would, not long hence, have it in her power to give or to withhold from Western Europe, the trade of the Baltic and

of the Euxine, making the ports of Northern Germany await her pleasure, and holding the keys of the great granaries of Europe, from Dantzic to Odessa.

"All these ulterior consequences are involved, and not remotely, in the proposal of the Memoir to recognise Austria and Russia as the 'heirs' of Turkey; and it is for Englishmen to say whether they will passively witness a progressive assault, not only upon the liberties, but upon the commerce of the West. We do not perceive in Lord John Russell's language that air of 'discouragement' which the French writer imagines—rather the reverse. We suppose that the leader of the House of Commons spoke under a perhaps overweening sense of the unpopularity which has clung amid our trading classes to the bare idea of 'a war in Europe;' but even the utterance of the words is an advance in the direction of boldness; and now that trade itself is manifestly at stake, the timidity of the trading spirit may be overcome; for the timidest of creatures will be bold in defence of that which it loves.

"The one doubtful point to us in Lord John Russell's suggestive fragment of an explanation, is the apparent reliance on 'France,' meaning Napoleon the Third. Most assuredly, in the event of an European war, that personage would take the side that appeared most likely to win; and as England is so hesitating in the approach to war, at the commencement he might be most attracted by boastful offers of alliance from Austria and Russia.

"If England possess a man equal to her fame and to the juncture, she will find a bold position the easiest and the safest. There are other parties to be consulted besides the two great Emperors, who profess to be the 'heirs' of the monarch they are going to destroy. If England perseveres as she has done, in sticking to red tape and treaties, while negotiating with powers that uphold red tape and treaties for their own ends, and use arms and force to break these treaties when they please, she will merely give up Turkey to the 'heirs' who seek to consummate their inheritance *à la* Macbeth. But if she desires to keep open the South-eastern gate of Europe, there is still a way, though there is no time to be lost. Russia and Austria have been busy in cajoling the Servians and Montenegrins, the Bosniacs and Wallacs; and England seems to have retreated from communication with those peoples; while France is attitudinizing at Constantinople, or turning her attention, for her own ends, towards the southern shores of the Euxine. But the Slaves of Turkey still have a will of their own; and if a pow-

erful voice asked them, 'Will you be free and independent?' we believe that they would rise up, in valley and mountain, and would be a federal nation, as bold to assert their independence as the Circassians. The Federation of the Danube has all but existed: if it did, the question of the Dardanelles would be solved, and the path of English commerce would be free to Northern Asia and to India."—*The Leader*.

#### FOUNDATION OF THE WORLD'S RELIGION.

THE editor of the *Richmond Times* discourses to his readers, concerning a certain English historian in the following terms:—

"It is generally believed that the celebrated David Hume, not only disbelieved the truth of Christian Revelation, but likewise the existence of the soul after death, or of any living and intelligent principle independent of the body. There are many portions of his writings which justify this opinion; but yet the following beautiful extract from the conclusion of one of his Essays, would lead us to believe that, however blind he might have been to the divine claims of the bible, he was not without the elevating belief in the *immortality of the soul, without which all religion would disappear from the earth* :

"Art copies only the outside of nature, despairing to reach that grandeur and magnificence which are so astonishing in the masterly works of her original. Can we then be so blind as not to discover an intelligence and a design in the exquisite and most stupendous contrivance of the universe? Can we then be so stupid as not to feel the warmest raptures of worship and adoration upon the contemplation of that intelligent Being, so infinitely good and wise? The most perfect happiness surely must arise from the contemplation of the most perfect object. But what more perfect than beauty and virtue? And where is beauty to be found equal to that of the universe, or virtue which can be compared to the veneration and justice of the Deity? If aught can diminish the pleasures of this contemplation, it must be either the narrowness of our faculties, which conceals from us the greatest part of those beauties and perfections, or the shortness of our lives, which allows not time sufficient to instruct us in them. But it is our comfort that if we employ worthily the faculties here assigned us, they will be enlarged in another state of existence, so as to render us more suitable worshippers of our Maker; and that the task, which can never be finished in time, will be the business of an eternity."

As far as we are concerned it is a matter of no importance whether David Hume believed the Immortality of the Soul, or not: he did not believe the gospel, and therefore cannot be saved. We notice the above only because of the editor's observation that "He was not without the elevating belief in the immortality of the soul, without which *all religion* would disappear from the earth." If he had said *all superstition* instead of "all religion" we could have heartily assented to the proposition; for the "religion" of the world begins and ends in that absurd and ridiculous dogma of pagan philosophy. As to its being an elevating belief we by no means discern the proof of it in the conduct and conversation of those who profess it. Pagans, Mahomedans, Papists and Protestants all believe it; but it fails to elevate them above "the wisdom from beneath—which is earthly, sensual, and devilish," as the apostle saith.

EDITOR.

#### WHY ISRAELITES WERE FORBIDDEN TO SHAVE.

"From the singular account Herodotus gives of the worship and costume of the Arabians of Jemsus, it seems they must have been an isolated remnant of the *Emim*.\* They worshipped Dionysus (Osiris) under the name of Orotal, and Urania (Astarte under the name of Alilat; and "cut away their hair all round, shaving it off the temples;" assigning as a reason for this practice, that their god was so shaved.

Now it is a peculiarity of national costume, which I have found without an exception, characteristic of all those monumental people whom I have been able to trace to the Rephaim by means of their cities and names—that they all shave some part of the head, or beard, or both; and though each tribe does this after a fashion of its own, yet, in one particular, they all agree; *they all shave the temples and side of the beard*. Their Aramean and Horite-Edomite dependants, and their Amorite neighbors, on the contrary, always appear with their beard entire, and their hair long and carefully trimmed.

We further learn from the Egyptian sculptures, that the particular practice of "cutting away the hair all round, and shav-

\* "The *Emim*—"the terrible people!" Such is the name by which the descendants of Lot designated the powerful, hospitable, and brave, but *Eicar*, omnipotent nation, in whose land their father had taken up his abode. But they called themselves "the children of Sheth," or, according to the Hebrew form that designates their land, *Shitim*; and from the perfect correspondence of this form with the *Shetta* of Egyptian monuments proved to be identical with the tribe of Rephaim, known in Scripture as the Bible."

ing it off the temples," was characteristic of the SHET-TA. Among the chiefs represented as hastening in magnificently accoutred war-chariots, to aid the city ATESH against Rameses II., some are conspicuous by a coiffure corresponding with remarkable exactitude to the above description. None of their hair is left but a round patch on the top of the skull; and that is tied up into a tuft, like the scalp-lock of an American Indian, or twisted into a long plaited braid, like a Chinese pigtail. If this be the way the god Orotal used to shave for a pattern, we cannot commend his taste; but the pious reverence of the Amalekites for the divine origin of this hideous fashion probably led them to think it very becoming.

The head attire of the SHET-TA of ATESH in the battle-scene of Seti-Meneptah, at Harnak, and that of the captive chief in the symbolical group of that king devoting his enemies to destruction, presents a striking contrast to the one described above; and there, the intention of imitating the coiffure of their god is manifest, by comparing it with the effigies of Astarte on some of their sacred utensils. They wore a long thick braid of hair, on each side of the face, behind the ear; and the back hair is long, hanging down like that of a woman; it may perhaps be, to follow up this strange religious manifestation, that they shaved their beards, or clipped it exceedingly short. While other branches of the Rapha nation proclaimed their allegiance to the tutelary god of their land, by the crest of their helmets, the SHET-TA carried out the same idea by their mode of tonsure, as they wore no helmets.

If we now bear in mind that it was in the land of this people that the children of Israel spent thirty-eight years of probation, in the great and terrible wilderness of Paran and Seir, in constant communication with the Edomite and Midianite tribes domesticated among them, we shall then apprehend the full significance of the prohibition given in Lev. xix. 27, in terms precisely equivalent to those by which Herodotus describes the practice of their descendants, the Jenysite Arabians. "Ye shall not round off the corners of your heads, neither shall ye destroy the corners of your beards." Since this practice, as explained by Herodotus, and confirmed by the religious badges and emblems depicted on the Egyptian sculptures, was a distinctive outward token of this idolatrous people's worship and nationality, its adoption, by an Israelite, would of course be regarded as equivalent to an open declaration of religious and national apostasy."—*Journal of Sacred Literature*, pp. 65, 66.

#### PAMPHLETS RECEIVED.

POPERY AS IT WAS IN THE MIDDLE AGES; AND AS IT IS IN THE NINETEENTH CENTURY. BY JOHN THOMAS, SENR., *Dubuque, Iowa*.—This is a pamphlet of 44 pages, published by my father as his protest against the "Mystery of Iniquity" in the Valley of the Mississippi. Popery assumes an impudent bearing in Dubuque, where the craven-hearted Protestants are perfectly crest-fallen in its accursed presence. Nearly, if not quite all, of their "helps" are Papists; so that the evil eyes of the priests, through them, spy out all their domestic affairs, and familiarize their children with the idolatry of the Queen of Heaven. It is to be hoped that this pamphlet will arouse some of them from their slumbers, and cause them to free themselves from the espionage of the confessional which is evil, and tends only to evil, and that continually. The author, who has passed his three-score years and ten, has written well, and produced a pamphlet that will doubtless add much to the information of those among whom the viper is warming into life.

THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH: or the Political Events of the next fifteen years described in accordance with prophecies in Ezekiel, Daniel, and the Apocalypse: showing, also, the important position Britain will occupy during and at the end of the awful conflict. ANONYMOUS. 32 pages.—This is published in London. Fifty-five thousand have been sold. On the fifth page the author says, "Dr. Thomas, of America, was the first to find the key, and they who have read his book, (Elpis Israel,) will at once be able to understand the following description of the period given. For the sake, however, of those who have not seen Dr. Thomas's work—and we believe this applies to the majority of general readers—it will be necessary to give a rapid and connected sketch of the prophecy on which the whole hangs, and point out the errors into which former interpreters have fallen." The substance of the pamphlet may be found spread out on the pages of the third part of *Elpis Israel*.

THE REFLECTOR OF DIVINE TRUTH.—A Monthly Periodical, 12mo., pp. 14. Numbers 1, 2, 3 have been received from Edinburgh, where it is issued by the friends of the Kingdom and its Gospel. Success to it, and to all efforts diffusive of the knowledge of the truth.

THE SOUL: or the Hebrew word NEPHESH, and the Greek word PSYCHE. By William Glen Moncrieff. Edinburgh: 12mo. 22 pp. 1852.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.]

NEW YORK, JUNE, 1853.

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### THE NEW JERUSALEM EXPLAINED.

"I will write upon him that overcomes the name of New Jerusalem, the city of my God."—JESAI.

Referring to Rev. xxii. 2, 15, a correspondent inquires, "Now, provided the Sin-power be destroyed, and we have all the blessings described in the fourth verse of the chapter before, why do we need the Tree of Life; and why are dogs, sorcerers, &c., said to be without?"

The direct answer to this is, that we have no need; and that dogs, and sorcerers, do not then exist without. This answer, however, is on the hypothesis that "the Sin-power is destroyed," and that "the blessings" indicated in Rev. xxi. 4, are possessed by all the dwellers upon earth, when "the throne of God and of the Lamb" exists in the Age to Come.

But, this hypothesis cannot be sustained. The Sin-power is not destroyed until a thousand years after the appearing of the Son of Man in power. It is bruised and chained at his appearing, but not destroyed; as is evident from the prediction that, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, the Gog and the Magog, to gather them together for war; the number being as the sand of the sea."

"The blessings" referred to are postmillennial. It is true, however, that the saints who possess the kingdom will enjoy those blessings during the thousand years. But then Rev. xxi. 4, is not the passage that predicts their consolation. The prophecy relating to them reads thus—"I beheld," says John, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice saying, 'The salvation (be ascribed) to him who sits

upon the throne of our God, even to the Lamb!' These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."\* This multitude, whose representative number is 144,000, and their representative measure 12,000 furlongs square about, 12,000 furlongs high, and walled in by an altitude of 144 cubits, are the gold, and silver, and precious stones, tried in the fire, of whom Paul speaks in part in 1 Cor. iii. 12, as "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner"†—"a living stone, chosen of God, and precious" to them that believe.‡ These are the Lord's in that day when he makes up his jewels§—the sapphires, agates, carbuncles, and pleasant stones—the children of Jerusalem in her exaltation,|| who is the mother of them all.¶

These sons and daughters of faith and tribulation are those, who, in the days of their probation, love Jerusalem, and believe the "glorious things God has spoken" concerning her. Believing these promises, they become "the children of the promise who are counted for the seed," who are to inherit the Gentiles. They therefore stand related to the metropolis, or mother city of their kingdom, as mother and offspring—all of whose children shall be taught of God, and great shall be their peace.

\* Rev. vii. 9-17.

† Eph. ii. 20.

‡ 1 Pet. ii. 4, 7.

§ Mal. iii. 17.

¶ Isai. liv. 11-13.

¶ Gal. iv. 26.

This great multitude has a twofold existence—first, as flesh and blood suffering tribulation; and secondly, as palm trees flourishing in possession of the kingdom of God. In the former state their fortunes, or rather misfortunes, are concurrent with those of Jerusalem as “a woman forsaken and grieved in spirit.” Hence they are described in the Book of Symbols as “the Holy City trodden under foot of the Gentiles forty-two months.”\* But, when Jerusalem becomes “free,” and she who now “drinks the dregs of the cup of trembling, and wrings them out,” shall awake and put on her strength, and be endued with her beautiful garments, and the uncircumcised and the unclean come into her no more†—then will the great multitude John beheld awake also, and put on their strength, and beauty, and rejoice in the prosperity of the Holy City, for her glory will be also theirs. Jerusalem is then exalted, and become “the joy of the whole earth.” Well may the poet say on view of this, “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.”‡

“Jerusalem a rejoicing and her people a joy,” compared with anything pertaining to her on former days, is a new Jerusalem—*ἡ ἄνω Ἱερουσαλὴμ*, *he ano Hierousalem*, “the higher, or more exalted, Jerusalem;” and by virtue of her being the theatre of divine manifestations, and “the throne of the Lord,” she is styled, “the city of the living God, the heavenly Jerusalem,” to which even now all believers come by faith, and rejoice in hope of her glory, of which they are joint-heirs with her “Great King.” This being their relation to her, every one that inherits the glorious things spoken of her, is inscribed with her name; as saith the Lord Jesus in these words, “Upon him that overcomes I will write the name of the city of my God, the New Jerusalem, which descends out of the heaven from my God.” Each of this great multitude, then, is named after the Free Woman subsequently to his resurrection; for it is not till then that their acceptance as those who have by their faith overcome the world’s enticements, is declared. Now Paul teaches that this multitude of resurrected and glorified saints will be caught up to meet the Lord in the air § John saw them there in vision, and represents them as those who had gained a victory, standing on a sea of crystal, mingled with fire, and rejoicing.¶ But these citizens of the New Jerusalem do not always remain “in the air;” for in another

vision John saw them as “the holy city, new Jerusalem, coming down from God out of the heaven, prepared as a bride adorned for her husband.” But before he saw this, an angel said to him, “Come hither, I will show thee *the Bride, the Lamb’s wife*.” So “he showed me,” says John, “that great city, the holy Jerusalem, descending out of the heaven from God.” It is clear from this, that the New Jerusalem John saw was not a city of architecture, but a *polity made up of glorified saints*. The phrase “the Bride, the Lamb’s wife,” applied to the descending city, proves this. In the nineteenth chapter and eighth verse, she is represented as being “arrayed in fine linen, clean and white; which white raiment is said to be representative of “the righteousness of the saints;” which is equivalent to saying that *the Bride is the aggregate of the saints*. They are collectively the Lamb’s wife, according to the teaching of Paul, who says that they are “members of his body, of his flesh, and of his bones;” which was Eve’s relation to the first man.

This city, or body corporate, of Jehovah’s glorified sons and daughters, is representatively exhibited and described in Rev. xxi. 11, to xxii. 5. It is set forth as a city having a great and high wall of Jasper, in which are twelve gates as many pearls, with wall-foundations of choice stones, each one of the twelve being decorated with all manner of precious stones. These rare and brilliant insets, which highly adorn the State, are worked into pure crystal-like gold, by which the city-multitude of its street, or roadway—*ἡ πλατεια της πολεις*, *hee plateia tees poleos*, is represented. In the midst of this polity is the throne of God and of the Lamb, from which issues a life-inspiring stream that flows along the plateia, refreshing and invigorating all the members of the State. There also stands “the Tree of Life in the midst of the Paradise of God,” nourished by the river which streams amid its roots; “bearing twelve fruits, through one month yielding its separate fruit, and its leaves for the healing of the nations.”

#### THE NEW JERUSALEM WALL.

Such is the municipality of the Kingdom represented by most expressive symbols, which I shall now briefly explain. First, then, of the “*great and high wall of Jasper*.” The wall is representative of a *federal person*; and the material, of that person’s *preciousness*. That “wall” is used of person in Scripture is evident from these texts—“What shall we do for our sister in the day when she shall be spoken for? *If she be a wall*, we will build upon her a palace of sil-

\* Rev. xi. 2. † Isai. li. 17-23; liii. i. ‡ 1s. cxxxvii. 5. § 1 Thess. iv. 17; 2 Epist. i. 8. ¶ Rev. xv. 2.



ver. *I am a wall*, and my breasts like towers: then was I in his eyes as one that found favor." This is a Bride that has found favor; and she is styled a *wall*. The Lord said to Jeremiah, "I will make thee unto this people a *fenced brazen wall*, and they shall fight against thee, but they shall not prevail." Speaking of Jerusalem delivered from her desolators, Jehovah says, "I will be unto her a *wall of fire* round about, and will be the *glory* in the midst of her." "Sing and rejoice, O daughter of Zion; for lo, I come, and *I will dwell in the midst of thee*, saith the Lord." The Bride, then, is a wall, and the Lord is a wall to her likewise; for being a wall of fire to the city standing on Mount Zion, he is also a wall to that glorious city's corporation. The Lord as the wall of the Kingdom's municipality encloses all its members, who, having been "baptized into the name of the Father, Son, and Holy Spirit," are "*in God the Father and in the Lord Jesus*"—walled or enclosed in him, which is the idea represented by the symbol.

The enclosure of the New Jerusalem community—the wall; and their "light"—the glory of God—are both represented by transparent jasper stone. "I will be the *glory* in the midst of her, saith the Lord;" that is, "I will be a stone most precious, even like a jasper stone, clear as crystal unto her." And this interpretation of the jasper-light of the commonwealth, is sustained by the words of the angel, who says, "And the city had no need of the sun, neither of the moon, to shine in it; for the *glory* of God lightens it, and the *Lamb is the light* thereof." This is taught without symbol in the prophets. "The man whose name is the Branch," says Zechariah, "shall bear the *glory*, and sit and rule upon his throne."—"Then," says Isaiah, "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously." These "ancients" are "the City or State, that hath foundations, whose builder and maker is God," and whose Prince is Christ the Lord, its everlasting light and glory.

The relationship of the Lamb and the Bride in regard to the City Wall, will exemplify the idea of "no temple being there." The wall of a house or temple is the building itself; for no wall, no building. Believers in Christ in the present evil world are styled in scripture, "the house of God," and "the temple of God." "Know ye not," says Paul to the Corinthians in Christ, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Ye are God's building;" but without the Lamb, that is, not being *built into him*, they were neither house, temple, nor builded wall. Individually, they were

separate and distinct elements, like unconnected stones accumulated for building purposes. While thus, they were neither wall nor temple. But when cut and polished, and built in by the Spirit, through Paul as "a wise masterbuilder;" that is, "constituted the righteousness of God in Christ Jesus," who became to them "wisdom, and righteousness, and sanctification, and redemption," they became "One Body," having him for their head; and therefore, one wall, one temple, and one building with, and inseparable from, him. This being so, such a society needs no temple, being its own temple. This is not to say, that there is no temple in Jerusalem at the time. John's instructor is not speaking of things unsymbolical pertaining to men in mortal flesh; but to Saints immortalized. Ezekiel treats of the unfigurative, which become symbols in the construction of the Apocalypse. The temple he treats of is the house of prayer for Israel and the nations; but the temple constituted of the Lamb and his Bride both *in God*, is for them who are "pillars in it, and shall no more go out."

#### THE PEARL-GATES.

The Twelve Gates of pearls in the wall represent the relationship subsisting between the New Jerusalem Municipality and the Twelve Tribes of Israel. The names inscribed on the gates show that they are representatives of the tribes; and that, consequently, the members of the New Jerusalem community became such by adoption into the Commonwealth of Israel, on an angel-principle, and so "entered in through the gates into the city." The twelve angels stationed at the gates represent twelve messengers, by whose message, believed and obeyed, the gold and precious stones of the polity came to "enter in through the gates." The names of these angels or messengers are inscribed upon the twelve foundations of the wall, being "the names of the twelve apostles of the Lamb." These are the angels of the pearly gates of this glorious city, sent by the jasper-light of it to turn men from darkness to light, and to invite them to God's kingdom of glory. This they did by preaching the gospel of the kingdom for "the obedience of faith;" by which obedience a people were separated from "all nations, and kindreds, and people, and tongues;" and adopted as citizens of the Commonwealth of Israel, in the hope of that remarkable and favored nation. They thus became a part of Israel, and therefore styled by Paul "the Israel of God;" which, in its glorified state, with Israel's God and King in the midst of them, was displayed in vision descending

from the air to Mount Zion, before the mind of the apostle John.

The organization of the Israel of God has relation, therefore, to the foundation of the Hebrew Commonwealth in the twelve sons of Israel, and their own engraftment into Israel's Olive, through the ministration of the twelve apostles, who issued from the tribes. Hence, in other parts of the apocalypse, they are represented by *twenty-four elders wearing crowns of gold*, who, with the *four living creatures full of eyes*, explain their own representation in the songs ascribed to them. When exhibited as a city, the twenty-four are divided into twelves, whose names are inscribed on the gates and foundations of the wall; and the eyes of the living creatures become the *garnishing precious stones* of each apostle-foundation. They are "the servants of God sealed in their foreheads"—the "144,000 of all the tribes of the children of Israel," become "Israelites indeed" by that which is sealed upon them: for in relation to the glorified inheritors of Israel's kingdom, "the flesh profiteth nothing."

#### THE FOUNDATION-STONES.

Each foundation-stone of the city wall is a great precious stone, "a living stone"—and represents an apostle. Each polished gem would be beautiful alone; but how much more beautiful when decorated by all manner of precious stones beside! The meaning of this symbol is expressed in Paul's words to those whom he had "sealed on their foreheads," and brought into fellow-citizenship with the Saints of Israel. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? Ye are our 'glory and joy.'" They were not "wood, hay, and stubble," but gold, and silver, and precious stones. There is no use for destructible materials, such as wood, hay, and stubble, in God's municipality; it is only those who stand the fire can be admitted there. Such were many of the apostles converts to the faith. They will rejoice together in the presence of the Lord; and those who have been brought to the obedience of the faith by an apostle, will be to him the garnishment of precious stones in the holy city.

The elements of the wall and the precious stones, are built upon the foundation stones. The idea incorporated into this symbol is found in the words—"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner; in whom all the building fitly framed together groweth into a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit;"

which in the New Jerusalem association, issues from his throne, and flows through every member of it, as "a pure river of water of life, clear as crystal."

#### THE MAGNITUDE OF THE CITY.

The idea of "a great multitude which no man can number" constituting the New Jerusalem society, is represented by the symbolical magnitude of the city. Twelve is the radical number, and multiplies by twelve. Twelve thousand were representatively sealed, and identified as a tribe of the Israel of God. Twelve times twelve thousand give the 144,000 on Mount Zion with the Lamb. Each 12,000 occupies a definite space, which is 4000 furlongs square; and for all the thousands representatively stated as 12,000 furlongs square for the whole city, or 48,000 furlongs the four square; giving 144,000 furlongs for its sectional contents. The symbolical height of the city is equal to its length and breadth. The height of the wall is twelve times twelve cubits; sufficiently high to indicate the impossibility of "any thing entering into it to defile it," or that is "not written in the Lamb's book of life." Here is multitude innumerable symbolically represented, by 1500 miles length and breadth, and altitude besides; showing, doubtless, that this glorious polity is the medium of connection between the nations of the earth and heaven.

#### NEW JERUSALEM THE MILLENNIAL GOVERNMENT OF THE WORLD.

Such a community as this can need no lamp, or sunlight, to enlighten it; for "there shall be no night there." Every individual of it will "shine as the brightness of the firmament; and those of it who have turned many to righteousness as the stars for ever and ever." Being righteous, they shine as the sun; for "the Lord God giveth them light; and they shall reign for ever and ever."

This saying proves that the New Jerusalem is a community of kings—"they shall reign for ever and ever"—*εις τους αιωνας των αιωνων*, eis tous aionas ton aionon, *to the ages of the ages*. Over whom shall they reign, and where? "He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron:"—"He shall sit with me on my throne, even as I overcome and sit with my Father in his throne." In view of these promises the heirs of the kingdom sing in their new song, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto

our God kings and priests; and *we shall reign on the earth.*" And when the time comes for this to be fulfilled, John sees "thrones," and he says, "They sat upon them, and judgment was given unto them—and they lived and reigned with Christ a thousand years." "And the nations of them that are saved (survive the judgment of the saints) shall walk in the light of it (the New Jerusalem government), and the kings of the earth (the victorious saints) bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and the honor of the nations into it."

"And judgment was given unto them;" that is, says Daniel, "to the saints." This is their honor. "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."\* But the sword only prepares the way for the world's regeneration. It hews down embattled hindrances to the improvement of mankind; but it adds nothing to the spirituality and intelligence of them that escape. The mission of Christ and his brethren, the saints, is to regenerate the world, as well as to "break in pieces the oppressor"—to heal the nations of all their maladies of soul, spirit, and estate.

The agency by which this great work is to be accomplished is the Spirit of God operating through Christ, the Apostles, and the rest of the Saints—the New Jerusalem association of God's kings and priests. This idea is represented by the pure river of living water, the Tree of Life, the twelve fruits, through one month yielding its separate fruit; and the Leaves of the Tree for the healing of the nations. That "a pure river of water of life, clear as crystal, issuing from the throne of God and the Lamb," is the symbol of the Holy Spirit, may be perceived from these words:—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses." "If thou knewest the gift of God, thou wouldest have asked of him, and he would have given thee living water." "He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water. This spake he of the Spirit, which they that believed on him should receive."

## THE TREE OF THE KINGDOM.

What the Tree of Life represents may be learned from the following texts. "Wisdom is a tree of life to them that lay hold upon her." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, which spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." "What is the vine tree more than any tree?" This text from Ezekiel shows that in the scripture style, the vine is regarded as a tree. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. I am the Vine," continued Jesus to his apostles, "ye are the Branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for severed from me ye can do nothing."

"In the Word was life; and the life was the light of men." That Word was made flesh, and named Jesus, who proclaimed himself the resurrection and the life. Hence, as the true vine, he is the Tree of Life, watered by the Spirit, which he received without measure. He is "a tree of life to them who lay hold upon him;" for he is "the power and wisdom of God unto them which are called." In the book of symbols, Christ on the throne of his kingdom, and encompassed by the 144,000, is represented as "the Tree of Life in the midst of the Paradise of God." "I am," said Jesus, "the bread of life which cometh down from heaven, and giveth life unto the world. If any man eat of this bread he shall live—εις τον αιωνα εις τον αιωνα, in the age." Hence, one of the inducements set before the faithful to overcome, is, in the words of Jesus, "I will give him to eat of the Tree of Life, which is in the midst of the Paradise of God;" and "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."

To eat of this tree is to become one of the leaves of it; and to partake, consequently, of that nourishment which rises from the root through the stem and branches thereof. This life-sustaining and invigorating principle, is that "pure water of life" which issues forth from the throne, and maintains the tree in everlasting freshness and beauty. It is the Tree of the Kingdom to which Jesus referred when he said, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed

\* Ps. clix.

in his field; which indeed is the least of all seeds: but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The birds of the air are the chiefs of the nations, which saved-nations seek its fruit from one new moon to another ministered to them by its healing leaves.

#### THE HEALING-LEAVES.

*The Leaves of the Tree for the healing of the nations.* That is, the water of life is health-imparting to the saved-nations through the Leaves of the Tree of Life. The apostles being the *branches* of the true vine-tree, those who are ingrafted into that vine by the obedience of faith through their testimony, are the *leaves*, or breathing organs, of the tree. The Spirit that issues from the throne of God and the Lamb will breathe upon the conquered nations through the Saints, who then "possess the kingdom, and dominion, and the greatness of the kingdom under the whole heaven." He breathed upon the 3000 Pentecostians through the Apostles; and the result was, their acceptance of Jesus as King of the Jews, raised up from the dead to sit on David's throne; and obedience to the kingdom's gospel in his name. "He breathes where he pleases." He breathed in Jerusalem of old; he will breathe thence anew; not upon a few thousand Jews only, and through twelve men of Israel; but through "a great multitude which no man can number," upon all the millennial nations of the earth; so that as a consequence, "the knowledge of the glory of Jehovah shall fill the earth, as the waters cover the sea." Then "shall the Gentiles come unto Him from the ends of the earth, and shall say, 'Surely our fathers have inherited lies, vanity, and things wherein there is no profit.'"

That "a leaf," or leaves, when used metaphorically in Scripture signifies a person, will appear from the following texts. Job, in his reasoning with God concerning his hapless condition, says, "Wherefore holdest thou me for thine enemy? Wilt thou break a leaf driven to and fro?" That is, "I am a leaf, as it were, driven to and fro, wilt thou break me?" as it were, that is, metaphorically. Isaiah addressing the transgressors in Israel, who practiced idolatrous rites in gardens and under oak trees there, says to them *collectively*, "Ye shall be ashamed of the oaks ye have desired, and ye shall be confounded for the gardens ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." In this, apostate Israel in church and state is likened to a withered oak, and a parched-up garden, the very opposite similitude to that in the

apocalypse, where the government of their nation is likened to a tree of life; that is, to one whose leaf shall not fade; and to a well-watered garden, "the Paradise of God." The dried leaves of Israel's withered oak have done nothing for the nations, which are unhealed to this day; and will so remain for ever, unless their olive tree do "blossom and bud, and fill the face of the world with fruit." But, let the reader mark the figure, how that trees are used in Scripture sometimes as representative of *polities*, good or bad according to the nature and condition of the trees.

There is a notable instance of this in Daniel. Nebuchadnezzar in a dream that he had, describes a tree he saw, saying, "I saw, and behold, a tree in the midst of the earth, and the altitude thereof was great. The tree grew, and was strong, and the height thereof reached unto the heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and on it meat for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it." This tree was representative of "the kingdom of men," on whose Chaldean throne Nebuchadnezzar reigned as king. Hence, Daniel said, in showing the significancy of the tree, "It is thou (or thy kingdom), O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth." The stump of the tree when felled, banded with brass and iron, was the kingdom of Babylon during the seven years of its king's dethronement, made sure to him on the recovery of his reason. The fair leaves of this tree which were shaken off, were the nobles and dignitaries of the kingdom detached from all connexion with Nebuchadnezzar during the days of his calamity.

The passage already quoted from Jeremiah shows that a person is likened to a tree as well as a kingdom; and that his excellency is manifested in the condition of its leaf, and fruit-bearing quality. When a tree represents a body corporate, its foliage is generally expressed by the plural "leaves," but when only one person is meant, the singular is used, as "leaf." Thus, it is written in David, speaking of the man who is blessed, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not fade: and whatsoever he doeth shall prosper." This is predicable of the blessed man when he is a leaf among the leaves of the tree of life—whatsoever he doeth then shall prosper. By synecdoche, a leaf for a tree represents a man; as an eye in the apocalyptic living

creatures symbolizes an individual; the rule being, *a part for the whole for the decorum of the symbol*. A multitude of eyes, and a multitude of leaves, are a multitude of people, constituting a community, incorporated into a divine polity in that represented by the tree-stock, and the cherubic creatures—fire, light, and spirit, the symbols of the God-head in manifestation through body, styled “God manifest in the flesh.”

I trust that the reader will now be able to answer the question scripturally and rationally, “What is represented by the apocalyptic city of gold and precious stones? And what by the throne, the river, and the tree of life?” They are all things representative of Christ and his breastplate-Saints\* in their governmental relations to the millennial nations. There is one point, however, I have only hinted at in my exposition, which I will briefly notice here. The common version reads, “the tree of life which bare twelve manner of fruits, and yielded her fruit every month.” The words italicized were inserted by the translators to make out what they conceived to be the sense. Their rendering, however, is not satisfactory. The words are *ξύλον ζωής, ποίουν καρπους δωδεκα, καὶ μῆνα ἓνα, ἕκαστον ἀποδίδου τον καρπον αὐτοῦ, a tree of life, producing twelve fruits, through one month yielding its separate fruit*. In this rendering no supplemental words are introduced. But what is the meaning of it? I believe that it is symbolical of something already declared by the prophets; for the whole book of the apocalypse is a symbolical representation of “the mystery of God as he hath declared to his servants the prophets.” In these writings he has promised blessedness and saving health to all nations; and we read of them saying in their convalescence, “Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways.” Who will teach them? He who is the tree of life in the Paradise, or Garden of God. He will then produce, or reveal knowledge, pertaining to “his ways,” which knowledge is contained in “the Law” and in “the Word,” which are to go forth from Zion and Jerusalem. The law and the word of God will issue from his throne through his king, *through stated times, or “from one new*

\* Aaron under his foursquare breastplate of judgment, the Urim and Thummim, the ephod, gold, blue, purple, scarlet, and fine twined linen in the most holy place, was a type of the New Jerusalem; that is, of Christ and his Saints in glory. Compare Aaron's four-square with the four-square of the Apocalypse, Exod. xxviii. Concerning Christ as the precious seven-eyed stone “like a jasper and sardius to look upon,” Jehovah says, “I will engrave the graving thereof,” which graving is represented in the workmanship and names engraved on the gates and foundations of the city.

moon to another.” The “twelve fruits of the tree of life,” are the knowledge of good tending to life, being made known in all the year. *Fruit* is anything produced. It is not produced to all the world at once; that is, in a single month: but at every new moon of the year's twelve shall strangers present themselves in Jerusalem for instruction, “and from one sabbath to another.” The tree produces the knowledge, the leaves yield it to the nations, according to the administrative institutions of the new constitution and order of things; which I understand to be represented in the text before us.

It will hardly be necessary, I think, after this exposition, to say much about the “dogs and sorcerers without”—the Gentiles and teachers which they have heaped up to themselves after their own lusts. It must be obvious to every one that there can be none such within: but that the words are strictly true in the very nature of things, that “there can in no wise enter into it anything that defileth; but only those written in the book of the Lamb's life.” The Lamb's life-community is the world's unchangeable government for a thousand years. Flesh and blood cannot be a constituent of that government. It is “without,” and until that government is triumphantly established, it is in open rebellion, cursing, and wailing, and gnashing its teeth. But of this hereafter at a more convenient opportunity.

EDITOR.

#### LETTER TO ALESSANDRO GAVAZZI.

Modern Protestantism an interest, not a principle—Adverse Political advocates it, and flatter its enemies, for the sake of their votes—Lying the order of the day—The oldest Church of Christ in Rome, Jewish and not Italian—“Catholic” a name of faction—No “Catholics” in Peter's day—The Church of Christ in Rome not the “Church of Rome”—The Catholic faction Paparized into the Catholic Church of Rome under Constantine—This Emperor Pagan, Pontiff, and Catholic Hierophant—Christianity debased—got intended for a political constitution—The Nations and their Governments the enemies of God—Popery cannot be annihilated till Christ comes—Signor Gavazzi and the mark of the Beast—The good news of the Gospel indicated—The Israelitish kingdom and empire of the future—Christ and his brethren to subdue the nations and enlighten the world.

DEAR SIR:—Though neither papist, protestant, nor “Roman Catholic of Peter's time,” I have not been altogether an unconcerned observer of your endeavors in this great Babel of the West. I sympathise with the efforts of all, of whatever race or nation, who seek to emancipate the human mind from the bondage and tyranny of sin, superstition, and unbelief. For this reason I sympathise with you, and wish you God speed, and great success.

In reading a brief report of your speeches, I perceived that some things had fallen from your lips which evinced that you were considerably in advance of the current protestantism of this cloudy and dark day. This discovery afforded me real gratification. The protestantism of this country is but a fashion-

able Demas, competing with popery for the votes of the Democracy, which at heart they both cordially despise. Soul-saving is the pretext; the loaves and fishes of the state, daily sumptuousness, and power, the real end of the enlargement of their phylacteries before the people. The protestantism of Luther, Calvin and Wesley, has doctrinally accomplished all it is capable of against Romanism in its papal manifestation. "The Reformers" all erred in supposing that popery could be reformed; and in admitting that the Roman Catholic church was ever a true church. You admit this in part. In so far then we are agreed. No independent mind enlightened by Moses and the prophets, Christ and the apostles, thinks of paying any regard to an Episcopalian, Presbyterian, or Methodist protest against popery; for if the papal church be the "Mother of harlots" as they say, they are unquestionably "the daughters"—the "women" of Rev. xiv. 4. As you truly remark, therefore, "to protest against popery is very little:" hence the position you have assumed is great and impregnable, to protest against all sects, and to "preach christianity as it was in the early church." This is what few can do. I have heard of no man in this city competent to the task. There are many pretenders; but "a workman that needeth not to be ashamed, rightly dividing the word of truth," is yet a desideratum for this corrupt, blind, and demoralized community. The gospel preached by the apostles is unknown, and supplanted by "philosophy and vain deceit" for the entertainment of the "itching ears" which have heaped up to themselves pulpit orators after their own lusts. Antique spiritual bazaars, luxuriously embellished, whose pews are auctioned off to the highest bidder, are the places of resort they call "churches"—places of spiritual merchandise, where papist and protestant priests make long prayers, and wrest the scriptures to please the taste of the sinners who hire them to cure their souls. This is the "religion" of the world here—a religion of fashion, lust, and intense selfishness, which leaves the people to "perish for lack of knowledge." It circulates the Bible indeed; but at the same time pronounces Moses and the prophets unintelligible, and represses with bitterness all truth not represented in their miserable sectarian creeds, and confessions of faith. From such a system, gospel-liberty and enlightenment are not to be expected. Fostered by such protestantism as this, popery is a deadly viper warming into virulence destructive of every good. Italy and Hungary have nothing to hope for from its sympathies, unless indeed, gold and diamonds may be extracted from their soil in more than Californian or

Australian superfluity. In that event, protestantism would evince all due alacrity in filibustering against Austria for the annexation of those countries to the land of liberty and the model Republic of the world.

Your case, Signor Caro, would have been a dead failure, if in the opening of your brief you had proclaimed yourself the champion of protestantism. If you had assumed this position you would have been vulnerable at all sides, and could only have defended yourself, as protestants do, by proving that of two blacks popery is the blacker most intensely. So long as you advocate that christianity found in the Bible without regard to popery and protestantism, Archbishop Hughes, the representative of the Beast's Image in this city, will take special care how he troubles himself with so inconvenient an antagonist. If I mistake not the man, he has assailed protestantism in newspaper controversy with a Presbyterian champion named Breckenridge, whom he gained a decided advantage over on the question of baby-rhantism, or sprinkling. This you know, Signor, is not taught in the Bible, but is a dogma of the Apostacy established by papal authority. Hughes maintained this, and urged truly that the protestant "baptism" was a popish institution; and that if popery were proved to be a lie, baby-sprinkling was a part of that lie; and as protestant creeds made it essential to salvation, as proved by John iii. 5, no protestant could enter the kingdom of God; in which conclusion more truth than fiction is contained. Hughes has the soul of a Jesuit, and consequently all the serpent-cunning of that creature, but with none of the harmlessness of the dove, where he can bite without being bitten. He fears you doubtless as you now stand. Beware, however, of the protestant Jesuitism of the political press. If dagger "† John" of New York, Cardinal expectant, make any move against you, it will probably be by setting his underlings to work upon the fears of the editors, who, instead of being the enlightened leaders of the people in the way of truth and righteousness, are the mere breath of political factions, whose "principles" are summarily expressed in the proverb "to the victor belong the spoils." The popish vote in this city is very great, and can be controlled here as in other parts of papaldom, by a corrupt and vicious priesthood. In view of this influence the party editors are cap in hand to the priests especially, whose motto is that also of the clergy of all sects, "disturb not that which is quiet." Hence they are very sensitive on the subject of religious controversy. They readily endorse that maxim of a rotten cause so ardently cherished by all who live by it, that "con-

trovery is dangerous to religion." The political editors know how repugnant it is to the priests or clergy of the Old Mother and her Daughters to have their creeds and confessions unceremoniously scrutinized and tested by scripture; they therefore repress all such investigation with the understanding that they will direct their pious influence in the true channel of political orthodoxy. Do you think that a Whig editor's sympathy for human liberty and detestation of Austrian and papal cruelty is so hearty and disinterested that he would do and say in New York what he would in London? By no means. He might be very eloquent upon the platform at Exeter Hall in behalf of liberty and the Bible; and even threaten the tyrant with America's frowns and indignant sympathy with the oppressed; but come you, il Signor Gavazzi, to this Babel of the West, and deliver the same sentiments, and speak for God as well as for man, and denounce that Roman Mountebank, the ninth of his official name—expose the demoniac hypocrisy and impiety of him, his system and his priests—show up the imposture naked before the public, and demonstrate "the mystery of iniquity" they incarnate—and that same hypocritical politician will denounce you for a sower of discord among brethren: for if he were to stand by his transatlantic eloquence, he would offend the priests, and they might alienate the votes of papists from Whiggery to its rivals. I speak this not alone of Whig editors, but of Democratic and other faction writers, also—*ex uno disce omnes*.

This is the philosophy of that denunciation you recently experienced from these same editorial partisans for stripping off the veil from the hideous idol to which they burn incense for the votes of its besotted worshippers, but whose idolatry they neither love nor venerate. You say truly that "popery is essentially against all freedom, and therefore against all republics." I endeavored to convince the citizens of Louisville, Ky., of this truth while incognito editor of a daily paper in that city in 1843, at the time of the popish excitement in Philadelphia. The paper was denounced by Whigs and Democrats, and the Jesuits at Bardstown. The Whigs proscribed it for a Democratic paper, and the Democrats for a Whig; and the Jesuits for a piratical craft. The Whig Presidential electioneering procession halted opposite the office, and yelled forth groans and hisses against the Louisville Tribune, a paper advocating the election of their candidate, Henry Clay; and some proposed the demolishing of the press and types, because this same paper, in showing the essential and historical hostility of popery to liberty, and the well-being of society, it was apprehended

would alienate some Romish votes from their political idol. About the same time the elections for the State Legislature were coming on. The Louisville Tribune created quite a panic in this direction also. One of the candidates visited the office under great excitement, demanding what they were all doing there, and exclaiming that he had lost two hundred votes by the articles on popery in the Tribune. He was given to understand that they were "publishing the truth as nearly as could be ascertained." "Yes," said he, "but the truth must not be told." He was, however, informed, that so long as the Tribune was published there, there was no help for it; it must and would be told. He asked permission to publish a card. It was granted. It was a laudation of the Romish priesthood, telling what fine fellows they were, and how intimate he had been with several of them for years, &c.; but apprehending he might be taken for a papist, and so lose more protestant votes than he would gain, recover, or retain by flattering the priests, he abruptly concluded his "card" by saying, "I am a protestant." This anecdote, now first reduced to writing, may illustrate to you the relations of politics in this country to its multifarious and multitudinous sectarianism. Mormonism, a mushroom imposture of the baldest character, is flattered and fawned upon by editors who despise it, for the sake of its votes. This was notorious in the election of Governor Ford, of Illinois, under whose administration they were afterwards expelled from Nauvoo by force of arms. God's unadulterated truth, then, need expect no quarters from protestant political editors and partisans; therefore, Signor, give none. Tell the truth as fully, and as fast as you learn it, and put them all to shame. Annihilate popery if you can. There is no harm in trying; though you are certain not to succeed: for in the providence of God both popery and protestantism have a mission to perform. Their natural antagonism in the old world is bringing on a crisis which will be the ruin of them both. But their destruction is neither in your power nor mine, nor in that of all the disaffected throughout antichrist's dominion. If you have the ear of the Italians, show them what the truth is as preached by the Apostles, and leave the death and damnation of the apostacy unto God.

You are reported to have said, that you are "not a protestant in any sectarian sense, and wish to be called rather by the name of *Roman Catholic*." But why by this? "Because," say you, "the Roman Catholic church is the most ancient church in Europe, and you wish to be considered a Roman Catholic of Peter's time, before the

church had become vitiated and corrupt." But, Signor Gavazzi, why not be satisfied with a scripture designation? Where in all the Bible you advocate, do you find any mention of Roman Catholics, or a Roman Catholic Church? We find there a letter from Paul to all that be in Rome, beloved of God, called saints, "whose faith was celebrated among the faithful throughout the whole empire of that city." Now for several years after the ascension of Jesus, even until Peter visited the house of Cornelius in Cæsarea, the only Christians in Rome were converted Israelites, and not Italians. The gospel of the kingdom was introduced to Rome by neither Peter nor Paul, but by "Roman strangers, being Jews and proselytes"—*οἱ ἐπισημονες Ῥωμαῖοι Ἰουδαῖοι τε καὶ προσήλυτοι*, Acts 2, 10—who heard the Apostles and obeyed the things they taught on Pentecost. When these, on their return from the celebration of Pentecost, carried the doctrine of Christ to Rome, that city was Pagan, and so continued, in fact and name, until Constantine revolutionized it. The Christian Jews in Rome were collectively the church of Christ in Rome; but so far from their being "Catholic"—*κατὰ ἰκοί*—universal, or general, they were a small minority, compared with the population of unbelieving Jews and pagan citizens of Rome. The saints never were catholic, and for years were not even Roman, or Italian, but Jews. These Christian Jews were the "One Body" in Rome, not of Rome, nor the Roman Body; but the one Body of the "One Lord," having the "One Faith," and washed with the "One Baptism," and animated by the "One Spirit," and called with the "One Hope," by the commandment of the "One God and Father." I repeat it—this was not the Roman Catholic Church. This church does not appear in history until many years after, and was an apostacy—*ἀποστασία*—"a falling away" from the One Body of the Lord.

When the mystery of the Fellow-heirship of the Gentiles with Christ was revealed, they were admitted to the fellow-heirship of believing Jews in Rome and elsewhere; and became partakers of God's promise in Christ by the gospel believed and obeyed. See Eph. iii. 6, and Rom. xvi. 25, 26; Acts x. The church in Rome, then, assumed a mixed character. It was composed of Jews and Gentiles, who thus became brethren and "one in Christ Jesus." In process of time, "blindness in part happened to Israel," and the church ceased to be recruited from among the Jews. The church in Rome, then, came to consist only of believing Gentiles who had been immersed into Christ, and so united to his

name, and therefore called Christian. The blindness of Israel was infectious. It extended itself to the Gentiles, who were becoming "wise in their own conceit;" and however sound in doctrinal theory, they did not continue in "the love of the truth that they might be saved: and for this cause God sent upon them a strong delusion, that they should believe a lie: that all might be condemned who believed not the truth, but had pleasure in unrighteousness." The Gentile professors went on from bad to worse, until their bloody quarrels excited the reprobation of the idolaters.

In 251, a schism occurred in the church at Rome by means of Novatian, one of its elders. Many drew off with him, and formed a community entirely distinct from that which fellowshiped the bishop. Their adversaries confess they were sound in the faith, though excessively rigid and severe. The seceders (and you call yourself a "Seceder," Signor) were called "Cathari," or pure, because they contended for virtue, innocency, and purity in the lives of all who belonged to the christian church; the contrary of which obtained in the generality to a lamentable degree. It was now that the distinction arose which has continued to this day. The majority who courted popular applause, and sided with the chief bishop, or elder of the church, were called *Catholic*, and those who seceded, no matter on what account, were styled *Heretic*.

In consequence of this division, instead of there being a church of Rome, there were two rival churches in Rome. This was in A. D. 251, nearly two hundred and twenty years after the introduction of the gospel to that city by the Jews, who had heard Peter on Pentecost. There was no Catholic Church heard of until this date. The chief overseer, who afterwards grew into a full-blown Pope by favor of Justinian, Phocas, and Charlemagne, was the Head of the Catholic Party. Now you reject that head, how then can you claim to be a Catholic? If you contend for fellowship with the most ancient church in Europe, you must renounce the Roman Catholic, and identify yourself with the older body existing there before any Gentiles or Italians were admitted to its fellowship. This was the church in Rome in Peter's time; a church that knew nothing of Popes, Cardinals, Archbishops, Monks, Friars, Nuns, or priests' harlots, or any other hypocrisy and abominations. The Saints in Rome were all God's clergy or lot; his sons and daughters, without distinction of clergy and laity, "kings and priests" elected for the kingdom soon to be established on the ruins of the kingdoms, empires, and republics of the world.



It is unnecessary for me to trace minutely the history of the Novatian Church and the Catholic Church in Rome. In their beginning they were neither of them "the Church of Rome," because the Italians of that city were catholically, or generally, pagans, the christians in deed and in name being only the exception to the rule. If you were settled in New York as pastor of a congregation of two or three hundred Italians, would you be justified in calling your little flock "the church of New York," by which it would be understood that all its citizens belonged to your church, or that you claimed jurisdiction over them as the pastor or "Archbishop," or Pope of New York? Would not all your contemporaries here hold your pretensions in perfect and well-merited contempt? It would have been so with the Novatian and Catholic Churches in Rome had they either of them in their beginning assumed the title of the Church of Rome. There was no Church of Rome claiming ecclesiastical jurisdiction over its citizens in A. D. 251. If the title "Church of Rome" be admissible at all, it is only in a pagan, and not in a catholic or papal sense of the term. The Emperor being *ex officio* "supreme pontiff," was the head of that church which, at that time, was the true church in the estimation of all Italians, save the comparatively few, identified with the proscribed faith.

But the Church of Rome did not always continue strictly pagan. Its constitution was modified by the revolution which changed the form of the Roman Government in A. D. 312. Till this date all its pontiffs, from Julius Cæsar to Maxentius, were priests of Jupiter and his companion gods, to whom they sacrificed hogs, fit emblems of the worshippers. The God of Israel, and his King, the crucified Nazarene, found no favor in their eyes; but were the objects of persecution and hatred in the persons of the saints. But in the beginning of the fourth century an Emperor appeared, whose admiration for Apollo and Christ, the Gods and the Martyrs, was pretty nearly balanced, but leaning rather more towards Christ and the Martyrs than towards the others. This man, styled Constantine the Great, was reputed a christian by the Catholic party for fourteen years, although he was not immersed until three days before his death. As a proof of his double-mindedness, I would remind you that he enjoined the solemn observance of the Lord's Day, which he called the day of the Sun, *Die Solis*, after his favorite god; and in the same year, A. D. 321, directed the regular consultation of Aurspices; and during all this time he was permitted to enjoy most of the privileges of the Catholic

Church, praying with the members, preaching on theology, celebrating with "sacred rites" the vigil of Easter, and publicly announcing himself not only a partaker, but, in some measure, a priest and hierophant of the "christian mysteries."

Thus, the Roman World now saw for the first time a "Pontifex Maximus" who officiated for Israel's God, and the sun, &c. ! Subsequently to his imperfect proselytism to Catholicity, he caused his son Crispus, of whom he was jealous, to be put to death. Here, then, we have a semi-pagan and a murderer placed by a successful revolution at the head of the pagan church of Rome. He was the type of his body the church, as Christ is of his. The revolutionized church of Rome was a den of thieves and murderers, robbers, and slayers of heretics, as before the revolution it was of all who professed christianity of any kind.

Now, Signor Gavazzi, which of the two schisms in Rome expanded into the church of Rome, the Novatian or the Catholic? You will, doubtless, answer—the Catholic. You are right. The Novatians separated from the Catholics before they assumed that name, because of their having abandoned "the love of the truth," and the practice of it. So that catholic is but another term for apostacy. It has always been associated with sin in all its manifestations of superstition, bigotry, hypocrisy, cruelty and crime. The best men having seceded from the church in Rome, the vicious majority that remained had free scope for the next sixty years to mature their ambitious projects; which was, by the strengthening of the catholic influence, through the proselyting of multitudes, and the favor of infidel politicians, with whom paganism and catholicity, as popery and protestantism are now, were but tools that knaves do work with, to make such a revolution as would give the Catholic Clergy the loves and fishes of the State, then monopolized by their rivals and persecutors, the priests of Jupiter and his court. From A. D. 270, to the end of the century, "ecclesiastical discipline," says the historian, "which had been too strict, was now relaxed exceedingly: bishops and people were in a state of malice; endless quarrels were fomented among contending parties; and ambition and covetousness, had, in general, gained the ascendancy in the Christian Church. Notwithstanding this decline both of zeal and principle; notwithstanding this scarcity of evangelical graces and fruits, still Christian worship was constantly attended, and the number of nominal converts was increasing; but the faith of Christ itself appeared now an ordinary business." Eusebius the historian, himself a catholic

of that period, says, "We heaped sin upon sin, judging, like careless Epicureans, that God cared not for our sins, nor would ever visit us on account of them. And our pretended shepherds, laying aside the rule of godliness, practised among themselves contention and division." A perfect type of things existing now.

Such was the Catholic church in Rome, and indeed the Catholic faction or schism throughout Italy and Gaul, when the ambitious Constantine conceived the project of becoming sole emperor of the Roman world. Himself a fugitive in Britain from imperial designs upon his life, he naturally entertained a fellow feeling for others similarly circumstanced. He became therefore a banner for the disaffected unfurled for a revolution the most remarkable in the history of the empire. His armies were crowded with Catholics, whose champion he had become, and it soon became manifest, that the real struggle was between that corrupt party and the partisans of the pagan church for ascendancy in the State. The catholic woman and her man-child triumphed; and being therefore enthroned, they seized upon the temples of the gods, and ejected their priests. They superseded the gods by the ghosts of the martyrs, to which they dedicated the temples, and appointed the catholic clergy to officiate at their altars in the character of priests. Thus, instead of Christianizing paganism, Catholicism was paganized, and expanded into the church of Rome; which in the fulness of its development, and loaded with the fruit peculiar to it, stands before the nations as "the Mother of Harlots, and of all the abominations of the earth."

From what has been said, then, it has been made to appear clearly, that you are mistaken in the supposition, that the Roman Catholic church is the most ancient church in Europe; and that there were any Roman Catholics in Peter's time. Such a church, and such Catholics, were altogether unheard of and unknown. Their church is a schism, and themselves Schismatics. I trust, therefore, you will renounce "Roman Catholic" as a name, as well as papist. Bible names for Bible things; no human nomenclature can better designate the things of the Spirit than the Spirit's own words and phrases.

New Testament Christianity was not promulgated as a civil and ecclesiastical constitution for peoples and nations. It appears to me, from the reports of your speeches, that you think it was. Hence, you talk about "Italians being Roman Catholics because they are Italians," by which you intimate that they are Christians of the early church, because they are Italians. But, as I have shown, Christianity is not a speciality

of Italians, though Roman Catholicism is. This is the mother schism, and peculiar to Rome. Lutheranism is German popery Lutherized; Presbyterianism, Scotch popery Calvinized; Episcopalianism, English popery Calvinized, and so forth. These modifications of Romanism are all political systems, and constitutionally suited to English, German, and Scotch peoples, as civil and ecclesiastical constitutions. But it is not so with Christianity, which is utterly at variance with them all in doctrine, aim, and practice. CHRISTIANITY is "the Gospel of the kingdom" for the obedience of faith, with the "all things" enjoined upon the baptized by the apostles. This is the best definition I can give in Bible terms to a word which does not occur in the Scriptures. The Gospel of the kingdom is an invitation to Jews and Gentiles to become heirs of God's kingdom and glory, on condition of believing "the things of the kingdom of God and the name of Jesus Christ," and being immersed into the name of the Father, Son, and Holy Spirit, Acts viii. 12. They are invited to separate themselves from the institutions of the nations, which are of no spiritual account in the affair of salvation. In believing and obeying the truth, this separation is effected; and though the believers live under the schismatic constitutions of the Gentiles, as Jewish Christians in Palestine lived under the Mosaic constitution, they have no use for them as spiritual institutions. You may see from Acts xv. 7 to 19, that God sent the Gospel invitation to the Gentiles "to take out of them a PEOPLE for his name." If there be a hundred bushels of grain, and I "take out of them" ten quarts, that is surely very different to taking the whole bulk. God sent the Gospel to Rome, not to take all Italians for his people; but to take out from among them some who by obedience should become his people. The Italians are constitutionally the Pope's people, as the Turks are Mohammed's, and the Greeks are the Russian Autocrat's. If Italians would become people of God, they must separate themselves from every form of Roman Catholicism by believing the gospel of the kingdom and obeying it. Let me press this point upon you, Signor. "If judgment begin at the house of God," says Peter, "what shall the end be of them who obey not the gospel?" Hear what Paul says in answer to this question. "The Lord Jesus shall be revealed from heaven with the angels of his power in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." A man may protest against popery, or he may annihilate it; he may by his eloquence create a sympathy for the down-trodden of all nations, and kill

his ten thousands of the Philistines in battling for liberty and the rights of man—but what of all that? Is he therefore justified from all his past sins, and has he thereby acquired a right to the kingdom and eternal life? By no means. These are only to be obtained by believing the gospel and obeying it, and thenceforth living a sober, righteous, and godly life in this present evil world.

I would inquire, how can one of Peter's church, or rather Christ's in Peter's time, scripturally become the advocate either of peoples or of their oppressors? The peoples of the world are sinners by nature and practice, living in their sins, and therefore enemies of God. These sinful peoples constitute the world; and the Scripture saith, "the friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." Again, "If any man love the world, the love of the Father is not in him." "Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." And again, "If I yet pleased men (the world), I should not be the servant of Christ." This separation from sinners is a great principle of christianity, and quite incompatible with the christian's advocacy of the people's cause against their oppressors. A christian can only lawfully plead the cause of God and the Gospel, against which both oppressors and the oppressed are united in the strictest fellowship and alliance. They may hate one another cordially, but they do not therefore love God the more; for, saith he, "if ye love me, do what I command you;" for "love is the fulfilling of the law."

I am glad to see, Signor Gavazzi, that though mistaken on some important points, you are in advance of protestants generally upon others. You believe in the personal appearing of Jesus Christ to establish in Palestine a kingdom of universal dominion and justice; also in the restoration of the scattered tribe of Israel to their fatherland; and that the time is fast coming when all denominations will disappear. These points believed, and added to your desire to "preach christianity as it was in the early church," "to preach the religion of Christ among the American people," with your recent quotation of the condition of salvation, that "he who believes the gospel and is baptized shall be saved"—give me great hopes of you, that you are capable of receiving the way of the Lord more perfectly; and may be turned from the bootless effort of annihilating popery, and pleading the hopeless cause of sinners with sinners against their oppressors, to the more exalted mission of beseeching your hearers to be reconciled to God upon the stipulations presented in the Gospel of the kingdom.

But to qualify one's self for this mission, we must understand and obey the truth ourselves. Pardon me when I say that I am apprehensive that you are deficient in this particular. If by a "Roman Catholic," I am to understand one, who has no other "baptism" than what babies in Italy receive at the hands of Italian priests, I am certain that you have not obeyed the truth. Christians of Peter's time were justified by their own faith; not by the credulity of ignorant godfathers and godmothers. Hear what Paul says, "Ye are all the children of God by faith which is in Christ Jesus." Suppose we ask Paul, "What evidence is there that we are his children by faith?" Now, just attend to what he says in the next verse in answer to the question.—"Because," says he, "as many of you (believers) as have been baptized (immersed) into Christ have put on Christ." Thus, you perceive, that being *intelligently* immersed into Christ is the evidence of our being God's children by faith, and if his children, then heirs of the promises made to Abraham and his seed.

On the supposition that you are a Roman Catholic, and therefore a schismatic from the church in Peter's time, allow me to say, that your Italian "baptism" and "ordination," are nothing more than "the Beast's mark" and license to sell in what you truly call "the pope's shop." For as the scripture foretold, that pontifical power "causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or on their foreheads; and that no man might buy and sell save he that had the mark, or the name of the beast, or the number of his name." Now, Signor, you were once a popish priest, and sold spiritual merchandise in the bazaars of guardian saints to them who were privileged to buy. Confession, baby-baptism, burials, marriages, masses, and so forth, were some of those wares you exchanged with purchasers for gold, and silver, and tithes, and divers other contributions. Could you have sold those things to the Italians, if you had not been signed with the mark, character, or sign of the cross on your forehead, and not been cruciated with the same mark in your right hand at your ordination as a seller of wares in the Pope's shop? And could an Italian have purchased of you a burial in "holy ground," if the deceased had not been signed with the sign of the cross in baby-baptism? The affirmative to these questions being granted, I would just refer you to the sentence pronounced upon all such as do not take proper steps for the obliteration of so ignominious a mark as that of the "accursed tree." Here it is. "If any man worship the beast and his image, and receive a mark

in his forehead, or in his hand, the same shall drink of the wine of God's wrath, which is poured out without mixture into the cup of his indignation; and he shall be tormented in fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. \* \* \* And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Here is the secret of Italy's woes made patent to every reader. The Italians have sold themselves in past ages to imperial popery, and they are now reaping the bitter fruits. But the cup of suffering is not full yet. the mark of the Beast is upon them all, and what the malignity of Austria, Naples, and the pope has left unfinished, the just vengeance of the Lamb upon them for the murder of his saints and their hatred of the Bible, will be fully accomplished. But after judgment, then comes the blessing of Abraham upon all nations.

Will you, Signor, continue to wear the livery of the beast's image, and his mark, and to labor to excite sympathy for them whom God hath doomed? America can do nothing for Italy. The only hope for Italians is to leave Italy to France, Austria, and the Pope; and in believing the gospel and obeying it, to wash out the beast's mark in the blood of the Lamb. Being desirous to assist them in this work, I have addressed myself to you, in hope of putting you right, that being rectified yourself, you may be able to promote the good work in relation to them in England and the United States. To make this more practicable, I have sent you herewith a copy of *Elpis Israel*, published by me in London and New York; with the first and second volumes of the *Herald of the Kingdom and Age to Come*, a periodical I issue every month in this city. What you will find in *Elpis Israel*, and the *Herald*, will, I doubt not, give you a view of what the Bible teaches in relation to salvation by the gospel of the kingdom, and to the future of Italy, Hungary, Turkey, France, Austria, Russia, Britain and the Jews, that will not be thrown away upon a man of your independence of thought, word and deed. You will find also some copies of a letter addressed to Louis Kossuth when in this city, and which has been republished in some of the English papers, and is about being issued in Edinburgh in pamphlet form.

In view of all that has been said, it is certainly an important question, "What is the gospel?" It is the good news that God purposes to send Jesus Christ to Palestine to re-establish the kingdom and throne of David there, and in accomplishing this to restore the twelve tribes of Israel; break in pieces the Gentile governments; cut up and dis-

perse all their armies; annex the dominion of the whole world to the kingdom of Israel; enlighten the nations, and establish the authority of God on the final ruin of Greek and Latin popery, Mohammedanism, paganism, and protestantism of every name and denomination. So that then shall come to pass the prophecy of Jeremiah saying, "In the day of affliction the Gentiles shall come unto thee, O Lord, from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanities, and things wherein there is no profit." And "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord unto Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." When these promises become accomplished facts, an ISRAELITISH KINGDOM AND EMPIRE will exist upon the earth, transcending in the greatness of its power, the extent of its dominion, the splendor of its majesty, and the justice and beneficence of its rule, any sovereignty existent since nations occupied the earth. This is that dominion of which the gospel of the kingdom treats.

But, it might be asked, What good news is that to us who may die before it is established? It is good news in this respect—that Christ and the Apostles say to us, that if we will believe the things testified in Moses and the prophets concerning it; recognize the claims of Jesus to the throne of the kingdom as son of David and of God, admit the doctrine of his death and resurrection as a propitiation for the sins of believers, and be immersed into the name of the Father, Son, and Holy Spirit—if we will believe and do these things, and lead a holy and righteous life in hope of the kingdom and its eternal attributes, although we may die before the kingdom and dominion are established, Christ will raise us from the dead, associate us with himself in the work before him, and give us a share in all he shall possess. Hence an Apostle says, "God hath chosen the poor in this world, rich in faith, to be the heirs of that kingdom which he has promised to them that love him;" and when the kingdom is ready, Jesus will say to his saints, "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world."

In conclusion, Signor, I would suggest that you are too belligerent for a christian of Peter's time. You glory in having borne arms against the Austrian, and are here preaching a crusade against him, and ex-

cratation against French interference. Christ says, "love your enemies," though I admit not his; "bless and curse not." A spirit of cursing and hatred is not a right spirit. In the absence of Jesus, we are to do good to those who spitefully use us; and are forbidden to avenge ourselves. "Vengeance is mine; I will repay, saith the Lord." The time is not come till he returns, for the saints to draw the sword. Till then, the weapons of their warfare are not bayonets and artillery; but reason and testimony. These are mighty through God to the pulling down of strongholds. "Though we walk in the flesh," says Paul, "we do not war after the flesh; casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." When he comes the saints will have fighting to their hearts' content; as it is written, "the little Horn (imperial popery) made war upon the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Referring to this time, David says, "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 hands, to execute vengeance upon the nations, 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." Thus, you will perceive, that the honor of liberating mankind from the tyrants that now heel them in the dust, is reserved of God to a superior order of beings to those who are now the champions of liberty and the rights of men—it is an honor reserved for those who have acquired the mastery over themselves in "bringing every thought into captivity to the obedience of Christ." That you and I may share in this honor, is the earnest desire of, dear Sir,

Yours faithfully,—JOHN THOMAS.

Mott Haven, Westchester, N. Y.

April 9, 1853.

#### OUR VISIT TO BRITAIN.

Baby-sprinkling in Aberdeen at two and sixpence a head—The gospel of the kingdom gets a footing among the Campbellites—Visit to PLYMOUTH—The pamphlet exposing the folly of the clergy excites the pious horror of one fleeing for a call—Apostasy for a mess of pottage—Eliza Farnell gambled for, and condemned to be burnt—His author a serpent of the latter days—Liverpool visited.

As already stated, I journeyed to Dundee from Aberdeen. The "gospel of the kingdom," preached in this city of the north, was not without effect. The audiences were large, but not to be named after those of Glasgow. The attention of the people was

strict, and, I suppose, the impression somewhat more than superficial. I come to this conclusion from the following words in a letter from that city—"Friend H— had two Sundays hard labor after you left to undo what you had done in his tabernacle. He was making a sore handling of matters, as I am informed. Poor gentleman, he could scarcely crow in his own Zion, though there were none to oppose him."

The gentleman referred to in this extract was formerly in the British army; but at the termination of the contest with Napoleon, was discharged with many others on its reduction to a peace establishment. In consequence of this, he changed the weapons of his warfare, and unfurled his flag in Aberdeen. Finding an unoccupied conventicle, he rented it on his own responsibility for "public worship." It is styled, I think, "the Christian Chapel," and is capable of holding several hundred people. The odor of sanctity in Aberdeen is not supposed to be intensified by any fragrance exhaling from his institution. The clergy there do readily detect most unsavory perfumes when their orthodox occasionally snuffs the wind of his divinity. At least so it is said. Having ordained himself to the totality of the chapel offices, he can have no part with them in their apostolic successorship. The holiest hands laid upon his head were his own, so that whatever spirit was imparted to him by that formality emanated from himself; and being equally pious as they, or their ordainers, is as much the spirit of God as any that they can boast of. It is thought, however, that the alienation between him and the clergy is more to be attributed to his underselling them in the soul-market, than to his lack of due presbyterial ordination. They will not sprinkle babies for regeneration unless the parents are what they call "believers;" but this, I am told, is no obstacle in the way of Mr. H—. He grants the babe a dispensation for rhanthism without faith, and performs the ceremony for unbelievers' babes at two shillings and sixpence sterling a head. Now there are many infidel husbands and wives in Aberdeen, who still have a superstitious reverence for this "church ordinance." They want their children to appear like other children, who are considered more respectable than those who have not been sprinkled with the church water at the hands of "the minister." Now, Mr. H—, it is presumable, having as little respect for baby-sprinkling as an apostle, who says in regard to God's creatures, that "without faith it is impossible to please him," considered it a public grievance, that babies should suffer in their respectabilities for the short-comings of their parents, which they could in no wise

prevent. He saw clearly, that believers' babies had no more faith than infidels' babies. To his mind there was no room for question or dispute upon this point. He very acutely perceived, therefore, that all babies were babies, and had an instinctive desire for no other milk than their mother's. For "the unadulterated milk of the word," he was intuitively and logically sure they had no more longing than for the Pope's tiara, of which they had never heard. Hence, he perceived that the clerical requisition for parental faith did not evade the apostolically stated impossibility; for, however pleased with the parents, it is obvious God could not be with the babies, who were perfectly indifferent to the milk of his word. He placed all babies, therefore, in the same category; and practically rejected the clerical sprinkling, as having no superior efficacy to his own. If the parents' faith in the Assembly's Catechism was a good substitute for the babies' ignorance thereof, his faith was as good a proxy for the parents' lack who became his customers. Mr. H— was, therefore, the catechism become flesh. He believed it with faith enough for all infidel Aberdonians; and could consequently sponsorize all the babes in Aberdeen, in the event of all church-goers honestly avowing their babylike indifference to "the milk of the word." Was it not a public benefaction, the preservation of the respectability of multitudes of the rising generation at the low price of half a crown a head? It is said to have been so considered by many. The clergy thundered, but Mr. H— pocketed the lightning. His speculation succeeded. His bazaar was well frequented, and riches increased. Compared with his competitors in trade, his wares are as genuine, and his drafts upon heaven's bank as likely to be honored, as the Archbishop of Canterbury's, or the General Assembly of the Church of Scotland's. As may be supposed, he is liberal withal. He will not close the doors of "the Christian Chapel," against heterodoxy, if a penny can be safely turned by the opening of them. This is not the case everywhere. Orthodoxy loves money, and is very prudent—wise as the serpent in all its doings. It will not let you into its houses for money, lest the heresy taught should alienate its customers, and so diminish its power and receipts. But Mr. H—, having been a soldier, was brave, and had no such fear. Pay him for present accommodation, and he would run the risk. On this principle my friends obtained the use of his chapel. It was convenient, "the minister" polite and friendly, and the risk not overhazardous, considering the faithlessness of the times, and the constitution of the audiences addressed.

The reverend gentleman having succeed-

ed, I suppose, in undoing the little mischief I had done among his flock, all things relapsed into their former sheolite condition. This was not the case, however, with "the Campbellite church," as it is called there. A correspondent, writing from Aberdeen, says, "the dust has been raised among us since you left. The teaching of 'the things of the kingdom of God' gave offence to some of the friends, and to one of our elders who is Campbellized, and spiritualized with a double distillation. He could stand it no longer, and therefore gave in his resignation. He could sustain his theory by neither scripture nor reason. He went privately to all the members he thought favorable to his notions, and got about half the congregation to side with him. We told them they could please themselves. If they thought fit they could go; but for ourselves, we were resolved to teach what we believed to be the truth, and were willing that they should exercise the same right: but we would not be restricted by the elder in question. By advice of some of his party he gave in; but he next made a proposition that no brother should speak longer than a quarter of an hour at a time. This, however, did not take. He lost his proposition, and in the meantime we are settled down; and I have hope that the most of his friends will in the course of time come to see the truth. He did them great evil, I fear; nevertheless, I think there are some of them beginning to see things in their true light. But, let the result be what it may, we are determined to be faithful. They are the intelligent and talented of the congregation that contend for "the gospel of the kingdom." Of this there can be no doubt; for it is only such that have the sagacity to discriminate between things human and divine.

On the night before I bid adieu to Aberdeen, I met about a hundred persons, I think, at a *soirée*, to which I was invited. This was a farewell tea-drinking, at which "all and singular" were at liberty to ask any questions concerning the things I had introduced to their notice, and the contents of the Bible generally. The time was occupied in this way till past eleven. The minister of the chapel we had occupied was among the guests. He would have asked some questions, but it was then too late, and he had not wished to prevent others from questioning by occupying the time. He thought they were all under great obligation to me for subjecting myself to a public cross-questioning upon so many topics, and for so long a time. He confessed that he should not like to go through the same ordeal. After a few more remarks in this strain, he concluded, and the *soirée* was closed.

Through friends in Nottingham, I became acquainted with a preacher residing in Plymouth, whom I will name Wood. He was formerly a zealous Millerite, or Anti-Jewish Restorationist. This crotchet, I think, he never got rid of; at least, so long as I knew him. In other respects, he receded from the Millerism of which Mr. Himes of Boston, is the incarnation, and became what I am unable to define. He was the pastor of a church in Plymouth, consisting of about seventy members, from whom he drew his support, which was restricted and precarious. They generally believed in the speedy personal appearance of Christ Jesus, which was the one idea defining their belief; but as to any other particular articles of faith distinguishing them from other professors, I am not aware that they possessed them.

By this Mr. Wood I was induced to visit Plymouth. What his motive was for urging me to it, I know not. I supposed it to be referable to a desire for the diffusion of as much knowledge as possible of the scripture testimony concerning the times, and the crisis connected with the personal advent of Jesus. He was friendly, promoted the sale of *Elpis Israel*, and quite zealous in getting the people to hear me. The Mechanics' Institutes at Plymouth and Devonport were hired for lectures, which I delivered at intervals during the eighteen days of my sojourn. At the latter place, the audiences were quite large—several hundreds; but at Plymouth not so many. The hearers seemed deeply interested; but, save the sale of forty-six copies of *Elpis Israel* and a very animated *soirée* before I left the town, I have no means of knowing what faith the gospel of the kingdom commands in the hearts of those that heard it.

On my way to London it was that the conversation occurred, which set me to writing the pamphlet afterwards published as "The Wisdom of the Clergy proved to be Folly." About twenty-five of them were sold in Plymouth by Mr. Wood, whose mind had undergone a remarkable change, apparently, at least, since the *soirée*, at which Mr. W. made a speech which left the impression upon my mind that he was not far from the kingdom of God. But by a letter I received from him, expressing his opinion of the pamphlet, I clearly perceived that his mind had been alienated to something else. A thousand copies of that *brochure* have been sold, with the exception of a few copies in Britain, and more are demanded, but cannot be supplied there without a reprint. Speaking of it, Mr. Wood says, "For myself, while I know assuredly to my great grief, that many things therein stated are but too true, I am constrained, with painful reluctance, to differ

from you upon various matters;—with reluctance, because I would that we all had the truth and the mind of God, and could see alike,—with pain, because I cannot but feel really horrified at some of your conclusions."

Mr. Wood's pious horror originated from my strict construction of "the wholesome words of the Lord Jesus," who before his crucifixion, said, "This gospel of the kingdom must be preached to all nations;" and added, after his resurrection, "He that believes and is baptized shall be saved, and he that believes not shall be condemned." Like the serpent in the garden, he would have it that this was not true without exception. He maintained that multitudes "who believe not" shall not surely be excluded from eternal life, or "be condemned,"—they "shall not surely die." The idea that they should, was too repugnant to his fleshly feelings, or something else, to be entertained for a moment. He wanted a doctrine more in harmony with "the thinking of the flesh," forgetting that God's system of truth is an embodiment of principles the very reverse of what the natural feelings of sinful flesh respond to. "My thoughts," saith he, "are not as your thoughts, nor your ways as my ways."

The other point of horriification related to "the ministerial ordinances of the Lord's house." The pamphlet "irreverently" demonstrates "with ungodly levelling," as he thinks, that the existing orders of priests, clergy, and ministers, popish, national, and dissenting, as distinguished from "the laity," are the servants of anti-christ, and not of God. That their united establishments are Babylon, and Rome the mother of them all. He called these "sacred things of the Lord's house," and thought that what Paul says in Eph. iv. about "apostles, prophets, evangelists, pastors, and teachers," was a plain and complete refutation of my assertions and reasonings; as if what Paul writes of these appertained to the ecclesiastics of catholicism, protestantism and dissent, who presumptuously assume those titles! I did not then know that posthumous Irvingism operating upon his necessities ill supplied by his flock, had turned his head. Such I afterwards learned to be the fact. Had I known it when I received his letter I should have felt no surprise. I could have accounted for his newborn zeal in babyism, and ministerial ordinances! What a trying thing is poverty. What will not some men do for a crust of bread! This surely is the reason why God has chosen the poor to be the heirs of his kingdom—the natural tendency of poverty to test principles. Jesus and his apostles were preëminently poor and needy men; but they braved all necessity, and adhered to the gospel of the kingdom. But all cannot do this,

and Mr. Wood was among the number. After my return to this country I received a letter from Plymouth which drew aside the veil and exposed to view the ugly features of the case. The writer says, "Feeling a deep interest in the truth you so ably advocated in this place, I embrace the present opportunity of sending you some information in relation to its fortunes here. I grieve, however, to say that it is very discouraging in its especial relation to the person (Mr. Wood) who many of us thought would be its greatest advocate. The cause in this place is all but gone. Soon after the issue of your pamphlet, he went to Nottingham, Leeds, and adjacent places. On his return, I discovered that the sentiments he had entertained respecting some of the truths contained in your works were changed, though he had privately held the very same. About six months since he stood up in his place, and declared that his views were entirely altered respecting baptism, and that sprinkling was as much a baptism as immersion. In after lectures he said that infants were proper subjects for baptism; that there ought to be at the present, and that there is a fourfold ministry in the Church of Christ, namely, apostles, prophets, evangelists, and pastors. A few months since he denied any man's claim to apostleship, though he now affirms that apostles ought ever to have been in the church. He is now for every Christian paying the tenth of his earnings into the treasury, and maintains that there ought to be a regular succession of priesthood as in the Jewish system, of which Christ should be the chief. The result of his lecturing is, that most of his congregation have left him, myself and a very few others remaining to give him a full and impartial hearing. After the defection of so many, he declared that he had been preaching errors, although while uttering them he said he was taught by the Spirit. He now intends to join the people at the Central Hall, and invited us to go with him, and hear for ourselves, which a few did. We found the performance conducted much after the Roman Catholic fashion, the prayers read being the English liturgy. On inquiring their views, we were introduced to Mr. Walker the "evangelist," who commenced a course of private lectures to us, refusing to admit married females and all young persons without their husbands' and parents' consent. These private lectures were similar to Mr. Wood's, but with some additions. They profess to be the church of the living God, and refuse all sectarian names as an abomination. They are in fact Irvingites. They decry Luther's reformation exceedingly as being man's work, and not God's. They denounce

the Bible as a cursed idol, because Dissent says it can read for itself; and in the next breath pronounce it a most Holy Book. They forbid men to interpret for themselves, and command them to receive the church's dictum; and consider that the tolerance of fox-hunting parsons in the established church is no sufficient ground of separation from it. On the second Sunday after our chapel was closed, Mr. Wood and three others were admitted by the "angel-evangelist" to the Irvingite fellowship, in laying his hand on their heads, and reading a prayer. The Sunday after the children were sprinkled, and what they call "the Lord's Supper" administered to them. This they are to receive three times a year, because the Jewish males went up to Jerusalem thrice annually to eat the Passover!! They contend that the sacrament has superseded the Passover, and baptism circumcision, and that therefore children are fit subjects to partake of both the ordinances. Yet they refused to admit us who were members of Mr. Wood's to partake until we were admitted members with them; and meanwhile desired us to go to our parish church and take sacrament there. They desired us, however, to pay the tenth of our earnings into their treasury before we became members. But our intention is not to embrace error if we know it.

"All their ministers, they say, are directly called of God. Mr. Wood is trying to get in as a minister, constantly writing manuscripts as specimens of grace. The apostle, who brings his prophet with him, is expected here soon, when it is argued that he will prophesy that Mr. Wood is called of God to the ministry in his house. Since his change of views, Mr. W. has declared that Elpis Israel is blasphemy; and the angel evangelist has desired the members to burn or destroy their copies. But some of us here prize that work next to the Bible. We do not intend to yield our obedience to any thing unsupported by the word of God. Elpis Israel has been the means of enlightening many minds in this place; though on some topics we still wish for more light. We are now cast upon the world as sheep without a shepherd. But God has promised to be a guide to all that confide in his name. This is consolation."

In a postscript the writer says, "a copy of Elpis Israel belonging to a Central Hallist was raffled for at three pence a head; and the evangelist has declared in his public and private lectures that you are a serpent, quoting the testimony touching the Israelites being stung by serpents; so, he says, are you, a serpent of the latter days!"

Really, the malediction of such a fellowship of foolishness and imbecility is quite a



compliment to Elpis Israel and its author. But poor, unfortunate, Mr. Wood! I was evidently not the serpent that charmed him. The eyes that allured him to folly glared from a ministry fed and clothed by the tenths extracted from those it had deceived. His zeal against a strict construction of Christ's word, is easily explained. To have adhered to it rigidly would have excluded him from the tithe-sustained ministry. He could not afford this; therefore he dipped for a sop, and betrayed the truth into the hands of the enemy.

A notice of my visit to Liverpool brings me to the conclusion of the narrative of my journeyings in the service of the Gospel of the Kingdom. I visited that important city after being at Dundee. The effort to bring out the people, however, was but feeble there. Their energy had been overtaxed by their expenditure in support of President Campbell's demonstration, so that they had only infirmity for "the glorious gospel of the blessed God," which he contemns. They did what they felt like. A few handbills invited the people to their usual place of meeting. The attendance was very limited. Yet twenty-three copies of Elpis Israel were sold; and after my discourses were finished, Mr. Campbell's friends, who had also become mine, regretted that a greater effort had not been made. They were kind and hospitable, and, I think, thoroughly disposed of the unclean spirits which go forth from the mouths of Bethany, Nottingham, and Auchtermuchty town. My visit to Holland, Prussia, Germany, Belgium, and France, will finish these notices of my runnings to and fro in the old world, whose present constitution being effete, is soon to pass away with a great noise, and in the fervent heat of the indignation and wrath of God. But enough, O reader, for the present; hereafter we may meet again.

#### MATERIALISM OR IMMATERIALISM?

BY G. H. LEWIS.

COMTE remarks—and the remark is immensely significant—that the discovery of gravitation, the first great acquisition of positive Physics, was contemporaneous with the discovery of the circulation of the blood—the first fact which rendered positive Biology possible; and yet what immense inequality in the progress of the two sciences since that day, when the starting point of both was reached! Nor is this inequality solely and directly owing to the greater complexity of Biology; but also to the philosophic method which presided over the evolution of Physics, compared with the vague metaphy-

sical method which has not yet ceased in Biology—a consequence, let me add, of that very complexity. No one inquires into the nature of gravitation, or into its cause; to detect its law is deemed sufficient; but physiologists are incessantly inquiring into the nature and cause of contractility and sensibility, unable as they are to conceive these phenomena as two ultimate facts—properties of two special tissues. The only distinction to be drawn between these vital properties and the general physical properties is, that they are more *special*; but this speciality does not make them more explicable, for it is always in exact harmony with the corresponding speciality of the structure: it is *only* muscular tissue that presents the phenomenon of contractility (or, more rigorously stated, it is *only* fibrine); it is *only* nervous tissue that presents the phenomenon of sensibility. All those physical and chemical hypotheses that have been invented to explain contractility and sensibility have been as unphilosophic as the ancient efforts to explain gravitation and chemical affinity. For, as Comte truly says, after all they only represent vaguely the mechanical transmission of impressions produced on the nervous extremities, but do not in any degree explain *perception*, which thus remains evidently untouched, although it is really the most essential element of sensation.

A certain vague sense of the vanity of these attempts to explain the phenomena of sensation has caused an indignant reaction on the part of the metaphysicians, and by enlisting the prejudices of the majority against what is styled *Materialism*, has very seriously obstructed the tranquil path of inquiry. Every one feels an intense conviction that sensation and thought are *not* electricity, are not mere vibrations, are not "secreted by the brain as bile is secreted by the liver." He knows that sensation is unlike all other things. He needs no revelation of science to tell him that it is different from electricity; and intimately persuaded of its speciality, he lends a willing ear to any harmoniously-worded explanation offered by the metaphysician as to its being an "immaterial principle," an "o'er informing spirit," a mysterious *something* which, whatever it may be, is assuredly *not* "blind unconscious matter."

I confess that I have always had great scorn for what is called "Materialism"—equal, indeed, to that I felt for "Immaterialism;" and I have often called the quarrel a frivolous and vexatious dispute about words. But it was more than that. Though men squabbled about words, there were fundamental ideas working under them antagonistically; and, on the whole, I think the me-

taphysicians had more reason on their side than we on the other gave them credit for. Absurd as their "immaterial principle superadded to the brain" must be pronounced, it had this merit, that it kept the distinctive speciality of the phenomena of sensation in view, and preserved it from the unscientific, coarse hypotheses of some materialists.

That "blind unconscious matter could not think, was held as a notorious argument, in spite of the assumption implied in the epithets (for the aphorism amounted to this,—blind matter cannot see, unconscious matter cannot be conscious.) To any one who looks steadily at the question, however it may be shown that, as a matter of fact, the nervous tissue, and that only being sensitive, the biological proposition simply is, that "sensitive matter can be sensitive." To claim for this tissue any superadded entity named Thought, is to desert the plain path of observation for capricious conjecture.

Why not call strength an immaterial principle superadded to muscular tissue, if you are to call thought one? The muscular action, and the nervous action are two special phenomena belonging to special tissues. Science can tell you no more. If your mind is dissatisfied therewith, and demands more recondite explanation, invent one to please yourself, and then invent one for heat, for attraction, for every phenomenon you conceive; the field is open; imagination has wide-sweeping wings; but do not palm off on us your imagination as science!

What the metaphysician says in respect of the essential speciality of the phenomena of thought and sensation—their complete distinction from other physical phenomena—is therefore to be admitted as true. He builds on this basis an absurd superstructure; but the basis we cannot destroy. On the other hand, what the physiologist says respecting the identity of thought and nervous action is equally indestructible. That is his basis. Combine the two schools into one, and you have the positive philosopher, who says, "Sensibility is an ultimate fact, not explicable, not to be assigned to a knowable cause, but to be recognized as the property of a special tissue—the nervous."

As far as the religious application of this scientific conception is concerned, Locke long ago pointed out how it was as easy to conceive God endowing matter with thought as spirit with thought. All that the metaphysicians claim is the speciality of the phenomena of thought—their difference from the phenomena of inorganic matter—and this the positive biologist claims also.—*The Leader.*

#### THE PLEASANT LAND.

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the ending of the year."—*Deut. xi. 12.*

These words form part of an appeal which the God of Israel made to his people, wherein He calls for their allegiance and affection, on the ground of his great and gracious intentions. The Lord recounts what he had done in bringing them out of Egypt, in destroying Pharaoh and his hosts, and in judging the rebels who had risen up among them. "Your eyes (says Moses) have seen all the great things which the Lord did."—Obedience is required of them as a condition of their peaceable and protracted possession of the promised inheritance. That heritage—"the land which God had espied for them"—is next described with much minuteness and beauty. It is contrasted with Egypt, and shown to be a more beautiful and fertile land than that far-famed country; and God engages that if they will love and serve him, the land shall continue to be a "delightsome land." But the testimony most worthy of notice is, that Canaan is a land especially cared for by God, and that his eyes are continually upon it. We are bound to believe this testimony, and should not let any thoughts or views unbecoming God's greatness, and independence of places and localities, interfere with a full and ample reception of this declaration. The fact that the Most High, who filleth all space with his presence, cares more for this *one* little spot on our small world, is in agreement with many other parts of God's Word; and it is his clearly revealed purpose, that in abolishing the times of the Gentiles, He will make the fact abundantly manifest.

How frequently did God speak with Abraham about this land—Gen. xii. 7; xiii. 4-11; xv. 18-21, &c. &c.—and He did the same with Isaac and Jacob, and afterward to Moses. Those who think that belief in the future glories of Canaan is puerile and wrong, have little sympathy with the Psalmist (cv. 6-11), where the covenant with Abraham, the oath to Isaac, and its confirmation to Jacob, and "to Israel for an everlasting covenant," are all shown to centre in this: "Unto thee will I give the land of Canaan; the lot of your inheritance." This "covenant and word is said to be commanded to a *thousand generations*," which has never yet been fulfilled.

Who that considers the past history, the present condition, and the future destiny of Canaan, but must see reason for all that God hath said about it? In that land he has displayed Himself, exhibited his character, and revealed his grace. It hath been the home

of his tabernacle and temple, with its splendid rites and mystic glories. Its hills have resounded with the lyre of his prophets, and from its lovely valleys the prayers of his faithful ones have gone up from age to age. Thus he made it a beacon light in a dark world, sustaining there a witness (though, alas! sometimes feeble), for his own unity and holiness, in opposition to the many and filthy deities of the heathen. In the fulness of time it became the chosen theatre for redemption work; over its surface and on its waters walked the feet of "Immanuel, God with us." The Son of God, the Son of man, breathed its balmy air, plucked its clustering fruit, and gazed with pleasure on its lovely landscapes. But of one of its trees a cross was made, and he was hung upon it. From one of its mines iron was brought and fashioned into nails to pierce his blessed hands and feet. In one of its caves his breathless body was laid for a while, and after he left those gloomy shades, he still lingered forty days amidst the valleys, rocks and hills "of the land which God careth for." Well may we wonder at all this; but we shall not stagger at the same, when we remember that he first took dust of our earth into indissoluble union with his divine nature. In our nature he ascended to heaven, still casting loving looks on the land of his birth and pilgrimage, and pronouncing, as he gave his last commission, the name of Jerusalem in tones of richest tenderness, ascended to glory, to make "the land that He cared for," the fountain of light,—living waters flowed from it, and made glad and beautiful many a barren Gentile wilderness. Thus his dying prayer was answered, and his parting command fulfilled. Jerusalem became vocal with his name, and many Jerusalem sinners were forgiven. But ere he died, his tears had been mingled with the dust of Judah; and wherefore felt he such bitter sorrow? He saw that the glory would depart—that the temple would fall—the people be scattered, and Jerusalem be trodden down. All was accomplished. He put not forth his almighty hand to hinder it, for he intended to make this long-favored, guilty land, a monument of divine wrath, on which justice should write in broad, legible, characters, God's hatred of sin, especially the sin of unbelief. There it stands, like a burnt mountain, still smoking with the heat of God's anger. It reads the whole world a grand moral lesson, and bids the possessors of privileges "not to be high-minded, but fear."

But its destinies are more glorious than its past history is wonderful. God will "heal the land." "He will be merciful to his land and to his people." (Deut., xxvii. 43.) He whose purpose is steadfast as the ordinances

of heaven, says: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." (Isaiah, lxii. 5.) Then, when "God's sanctuary shall be in the midst of them for evermore" (Ezekiel, xxxvii. 28), shall God's great idea be wrought out, "Jerusalem shall be called the throne of the Lord, to which the nations shall be gathered." (Jer., iii. 17.) The land shall become "Immanuel's land;" it shall be filled with holiness, and the divine complacency shall ever rest upon it. "His eyes and his heart shall be there perpetually."

For thus regarding the land of Canaan, we indulge in no superstitious feelings; such respect for God's inheritance is far removed from mere sentimentality. Such thoughts are sober and spiritual, and those who indulge in them are brought into sympathy with God. To "despise this pleasant land," as regards that bright destiny which all the prophets unite in foretelling, argues, in this respect at least, a lack of sympathy with God in his thoughts and purposes.

But where does God's eye and his heart abide now? Who are his covenant people, in whom he takes pleasure? "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy!" "To this man will I look, who is of a poor and contrite spirit." Such are related to him. He is "the Lord their God." They choose him, confide in him, and feel complacency in character, and that because he hath loved them with an everlasting love, and with loving kindness hath drawn them. As the God of their salvation, he will supply their need, succor them in sorrow, and save them with an everlasting salvation. Because He was their Lord God of Israel, He provided Canaan for their home, brought them into it, preserved it for their use, for in it they had safety, supply, and satisfaction. He took pleasure in seeing them happy, because He got glory to his name by their prosperity. And thus he deals with his chosen people now. He provides spiritual blessings; enables them to claim and enjoy them; guards both them and their inheritance; and all "to the praise and glory of his grace, wherein he hath made them accepted in the Beloved;" "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us by Christ Jesus." Oh, ye spiritual Israel of God! look up and catch the beamings of your heavenly Father's eye. "Cast all your care on him, for he careth for you." Ever abide where God's eye of delight ever rests, even in his beloved Son. Let that Church, as dear to him, be much

cared for by you, and forget not to care for Israel and her down-trodden land; and then, when Israel shall "feed on Bashan and Gilead as in days of old," and the earth be filled with the knowledge of the Lord, you shall dwell in that heavenly city, composed of living stones gathered out of all nations; and which shall evermore possess the presence of God and the Lamb, to be its light and its glory.—*Quarterly Journal of Prophecy*, p. 191.

#### A PARABLE.

A gentleman of the country, upon the occasion of some signal service this man had done him, gave him a curious silver cup. David (for that was the man's name) was exceedingly fond of the present, and preserved it with the greatest care. But one day, by accident, his cup fell into a vessel of aqua fortis: he, taking it to be no other than common water, thought his cup safe enough, and therefore neglected it till he had dispatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow-servant entered the same room, when the cup was near dissolved; and looking into the aqua fortis, asked David, who had thrown anything into that vessel? David said that his cup accidentally fell into that water. Upon this, his fellow-servant informed him that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup; and, at the same time, he was astonished to see the liquor as clear as if nothing had been dissolved in it or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of the silver, he utterly despaired of ever seeing his cup more. Upon this, he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant, pitying him in this condition of sorrow, told him that his master could restore him the very same cup again. David disregarded this as utterly impossible. "What do you talk of?" says he to his fellow-servant. "Do you not know that the cup is entirely dissolved, and that not the least bit of the silver is to be seen? Are not all the little invisible parts of the cup mingled with aqua fortis, and become parts of the same mass? How, then, can my master, or any man alive, produce the silver anew, and restore my cup? It can never be; I give it over for lost: I am sure I shall never see it again." His fellow-servant still insisted that their master could restore the same cup, and David as earnestly

insisted that it was absolutely impossible. While they were debating this point, their master came in, and asked them what they were disputing about? When they had informed him, he said to David, "What you so positively pronounced to be impossible, you shall see me do with very little trouble. Fetch me," said he to the other servant, "some salt water, and pour it into the vessel of aqua fortis. Now look," says he, "the silver will presently fall to the bottom of the vessel in a white powder." When David saw this, he began to have good hopes of seeing his cup restored. Next, his master ordered a servant to drain off the liquor, and to take up the powdered silver and melt it. Thus it was reduced into one solid piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored, with a very small loss of its weight and value.

It is no uncommon thing for men, like David in this parable, to imagine that to be impossible, which yet persons of greater skill and wisdom than themselves can easily perform. David was as positive that his master could not restore his cup, as unbelievers are, that it is incredible God should raise the dead; and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth, or with the water of the sea, so as to be discernible no more, so the silver cup was dissolved into parts invisible, and mingled with the mass of aqua fortis. Is it not then easy to be conceived, that as a man has wisdom and power enough to bring these parts of the silver to be visible again, and to reduce them to a cup as before, so God, the maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again? What though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So, though men cannot raise the dead, yet God, who is infinitely wiser and stronger, can. And though we cannot find out the method by which He will do this, yet we are sure that He who at first took the dust of the ground, and formed it into the body of man, can, with the same ease, take the dust into which my body shall be resolved, and form it into a human body again.

Nay, even if a body be burnt, and consumed by fire, the parts of that body are no more really lost than the invisible particles

of the dissolved cup. As David, then, was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead.—*Hallett cited in Dr. Brown's Resurrection of Life*, pp. 300-302.

#### THE TURKISH QUESTION.

To be meddled with at all, is for Turkey almost the same with being overturned. She has no position capable of being maintained except by sufferance. An exile from the heart of her own people, Turkey maintains a precarious rule over alien provinces; and there is not one of those provinces in Europe which does not hold by a stronger inclination to some other allegiance. You may begin the survey where you like. The Pansclavonian intrigues of Russia in Grahova, behind the Bocca di Cattaro, have raised expectations and orthodox sympathies; and Grahova desires to unite with the Montenegrines; objects and influences which sway that small but important district much more than the Turkish allegiance. In Bosnia, a Mussulman nobility rules a Slavonian peasantry from mediæval castles, and a chronic rebellion smoulders. Along the military frontier, where such active hostilities were going on in 1836, the Slavonians have fraternized with the guards of Austria; and upon the whole it may be settled that the angle of Turkey stretching into the Austrian empire inclines to annexation, if the Slavonian subjects of that Austrian border should not rather annex themselves to their brethren. Slavonianism generally prevails along the great basin of the Danube; and the Danubian Provinces retain strong sympathies with the Bucharest scheme of 1848. Mismanagement has impaired the influences which Austria might have both in the East and West of this region. Stratimirovich, the Serbian chief, who, under the impulse of border nationality and military order, fought so stoutly for Austria against Hungary, has been rewarded with a paltry Lieutenant-Colonelcy. The same kind of slight has rewarded Yanku, the popular chief of the Transylvanian Wallachians; who was invited to Vienna, was patted on the shoulder by the Emperor, received promises, and found, after his return home, that the reward of his people was an increase of taxation!

Turkey itself is but a corner of the empire that bears its name; and when we come to the very capital, we find still the most startling disproportion. Of the 700,000 inhabitants, 300,000 probably are not Turks. The coasts round the Black Sea, the Sea of Marmora, and the Greek sea, are thickly strowed with Greeks, the holders of the com-

merce, the wealth, and the energy of the country. With finances utterly confused, compelled to seek a loan and then to disavow it at the dictate of this or that banker, of the French or the Russian Ambassador; burdened with factories of cloth, silk, or iron, and with model-farms destitute of farmers, enterprises that are no more than expensive toys; governed by an Emperor who means well, tries to introduce European improvements, but thinks chiefly of pleasure, and is cheated on every side,—Turkey presents the anomaly of a very small minority, without political convictions, governing much more numerous populations, with nationalities, convictions, and objects of their own.

The practical stamina of Turkey must be sought on the Asiatic side of the Black Sea, around Broussa, the destined abode of Abdel-Kader, just released by the politic Emperor Napoleon III. from his captivity in Christian France. But here, where we find the stamina of Turkey, we find also in full play those qualities of the Mussulman character which absolutely prevent it from acting in European politics,—the rivalry of small military chiefs, the totally individualized selfishness of the Mussulman, the ignorance of external relations. The followers of Othman invaded Europe as armed hordes by mere force of military impetus; but unless it were to a victory, not destined for repetition, they can hardly issue from their own quarters: they have not the generalship, nor the geography, nor the commissariat, nor anything that is needed for external warfare.

Turkey, indeed, has her organized army at Constantinople; she can assemble 50,000 men or more within sight of the city—and they look brilliant under review, with their bright apparel and dashing manœuvres: but it is very questionable whether there are amongst them any men of superior generalship; or whether they could resist the strong force which Russia keeps ready on the further shore of the Danube mouth, to be marched upon Turkey at the shortest notice. The Pruth is practicable at any part, the Danube is a Russian river, and the Balkan itself has proved to be no obstacle in the road to Constantinople.

Within the limits of the Turkish empire all is confusion; and though it is easy to foresee that any jar to the existing régime would set the whole loose in the most intricate commotion, it is impossible to see through that storm to the settlement beyond, unless we assume as unquestioned issue the overwhelming mastery of Russia. But if we look beyond that comparatively narrow region, we shall see other influences, not altogether to be despised. To begin with Greece: there is a strong Russian party: ra-

ther supporting the present régime, for the present; but there is also the party of Young Greece, dreaming of the restored Hellenic empire, classically republican, and not without sympathies in the provinces still nominally Turkish. With a Southern fleet shut up in the Black Sea, Russia aspires to be a naval power, but is only a naval impotency. The Czar has long endeavored to obtain from Austria the cession of the Bocca di Cattaro, which would give a great port for his fleet outside the Dardanelles: but, instead of making a cession so suicidal, Austria has developed that peculiar company of "Lloyd's," which has its agents extending through Asia even to Thibet, and in the Adriatic a fleet of more than fifty steamers, —not, indeed, war-steamers, but able to transport troops, and having strong ports along the Eastern shore as places of refuge and defence. Since the last European conflict, Austria has developed a strong power in the Adriatic.

The Eastern half of the Mediterranean is divided from the Western by the strait of which Malta is the key; but France is already encroaching on the Southern shore; she possesses Algiers, threatens Tunis and Tripoli, and hankers after Egypt. Were France advancing with hostile intentions against Turkey, she must ask the assent of the power that possesses Malta, or force the passage. But even if that passage could be denied to her, the independence of Turkey would scarcely be the better secured. If Turkey were to venture upon any war, Russia would seize Constantinople as an act of grand reprisal. If France or any other power were the aggressor, Russia would possess Constantinople, to "protect" it; and once in, there would be the utmost difficulty in dislodging her. Persuasion would scarcely prevail. An English fleet might force the Dardanelles, and the great city lies at the disposal of any commander ambitious of a feu d'artifice on a grand scale: but, however magnificent the conflagration, the Russians would not be dislodged, and Constantinople would not be twice burned down. Once in command of the portal between the Black Sea and the Mediterranean, Russia would not abstain from dictating, in a much more peremptory voice, on such subjects as the Egyptian transit. Could England, single-handed, defend her interests in that quarter? The question may become a practical one.

Vast as the Ultra-Oriental power of Russia, it is still not so unquestioned as it might at first appear; and although polite diplomacy may hold itself precluded from alluding to the other influences latent in that region, practical speculators know that they exist, and that in times of necessity they

would not be ignored. Austria looks very big from the Bocca di Cattaro or from the plains of Lombardy; but we all know that slights are felt, not only by neglected Slavonian allies like Stratimirovich, not only by jealous Bohemians, but even within our own army, where there is a growing sense that the supreme administration is stupid in its treatment of dependent nationalities and meritorious services. Russia has not yet subdued the Caucasus; she might be brought to an unexpected pause if new opportunities and combinations were to array against her the insurrectionary resources of that heterogeneous region called "Turkey," which she has traversed with her intrigues, has inflamed with her incentives, but has not reduced to discipline.—*The Spectator*.

#### A MISERY TO BE LAMENTED.

PASTOR ROBINSON in his farewell charge to his congregation at Leyden, before they set sail from Holland, in the Mayflower for New England, says to them—"I charge you before God and his holy angels, that you follow me no further than you have seen me to follow the Lord Jesus Christ. *The Lord has more truth yet to break forth out of his holy word.* For my part, I cannot sufficiently bewail the condition of the reformed churches, which are come to a period in religion, and will go at present no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, they would be as willing to embrace further light as that which first they received. I beseech you to remember, that you be ready to receive *whatever truth shall be made known unto you from the written word of God.*"

If all who rejoice in Puritanism would give heed to this candid exhortation of their father, it would do more to advance them Zionward from that full stop to which they have long arrived like the "reform churches" of the pastor's day, than any Blue laws, Sabbath-consecrations, or State-thanksgivings, &c., they can invent for the promotion of popular sanctity. We would especially commend pastor Robinson's charge to our friends, the adherents of the Bethanian gospel of sacred history, who like the Lutherans and Calvinists, "are come to a period in religion," as if there were no promises for faith and fulfilment in the word of God!—

EDITOR.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.]

NEW YORK, JULY, 1853.

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### RACHEL WEEPING FOR HER CHILDREN.

DEAR SIR:—I would like to see an exposition and harmony of Jer. xxxi. 12—17, with Mat. ii. 17, 18. I remain yours in the hope of the Kingdom of Christ Jesus,  
Z. W. LEXINGTON,  
Aurora, Kane, Illinois, Nov. 17, 1853.

The passage referred to in Jeremiah reads thus—*"Thus said the Lord: A voice was heard in Ramah, lamentation, bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for there is a reward for thy work, saith the Lord; and they shall return from the land of the enemy. And there is hope for thine end, saith the Lord, and thy children shall return to their own boundary."*

A voice was heard in Ramah. Ramah was one of those cities which were allotted by Joshua to the tribe of Benjamin on the frontier of this canton, and that of Ephraim. The word signifies an eminence. Sometimes it is put simply for a high place, and then signifies neither a city nor a village. In Ramah, or on the high places of Benjamin and Ephraim, was a voice to be heard—in the city of that name, and in all the region round about. This voice or cry was foretold by Isaiah as well as by Jeremiah. "Ramah," says he, "is afraid, Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth."\* Gallim and Anathoth, the latter the birthplace of Jeremiah, were cities of Benjamin. Referring to the same event, Hosea says, "Blow ye the cornet in Gibeah, the trumpet in Ramah; cry aloud Bethaven after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that

remove the bound; therefore I will pour out my wrath upon them like water."<sup>†</sup> Hence, the voice to be heard was lamentation and bitter weeping on account of the desolation and slaughter, of Benjamin and Ephraim, by the enemy, and their deportation into their destroyer's land. The contexts of these references show that the predictions relate to the removal of the whole twelve tribes from their land by the Assyrian power. Benjamin stands for Judah and Jerusalem as well as for its own particular canton; for the kingdom of Judah included Benjamin, and Jerusalem was one of the cities that fell by lot to it when Joshua subdued the country. Ephraim represents the rest of the tribes, or kingdom of Israel as distinguished from that of Judah, inasmuch as Samaria, the seat of government, belonged to Ephraim and Manasseh.

The prophecy of this voice of lamentation in Ramah found its *initiatory* accomplishment when the overthrow of the twelve tribes was consummated by Nebuchadnezzar, the Chaldean head of Assyria. Then captives of Judah's kingdom were gathered together in Ramah, and with them Jeremiah the prophet, at the disposal of Nebuzaradan, the captain of the guard.† The voice of lamentation ascending from these prisoners, can better be conceived than described. The tender and delicate of the upper and wealthy classes of the state, whose children and relatives had been slain by the sword, and their palaces and mansions burned with fire, were there assembled to be marched off by a barbarian soldiery into their enemy's land. The cry of that day was a loud, shrill, and bitter lamentation, not confined to Ramah, but extending throughout the land from Beersheba to Laish or Dan. Jeremiah, though especially protected by the favor of God and

\* Isaiah, x. 29, 30.

† Hos. v. 8—10.

† Jer. xl. 1.

the king his servant, mingled in that lament for his country's ruin. "How doth the city sit solitary," he exclaims, "that once was full of people! As a widow is she become! She that was great among the nations, and princess among the provinces, tributary is she become! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the nations, she findeth no rest: all her pursuers overlook her between the straits. The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate: her priests sigh; her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: *her children are gone into captivity before the enemy*"\*—that is, "they are not." But, notwithstanding all that calamity, "there is hope for thine end: they shall come again from the land of the enemy—they shall return to their own border."

And they did return in part as an earnest, so to speak, of the great restoration in Israel's "latter end."† Benjamin, the son of Rachel's sorrow, and the son of Jacob's right hand, returned with Judah, his fraternal ally, from the land of the enemy to his own border, seventy years after his deportation. This was the first and only restoration of the Hebrew commonwealth. But there was little comfort in it. Ephraim and Manasseh "were not," being still exiles beyond Bashan. These were Rachel's children as well as Benjamin, being the descendants of Joseph her first born. They have never yet returned from the land of the enemy to their own border. The time for this is not arrived; but of its certainty there can be no doubt in the mind of him who is intelligent in the faith, believing the words of Moses and the prophets.

But the voice of lamentation and bitter weeping was not stifled by Benjamin's return. There was another crisis in Hebrew affairs to be encountered, which would cause that voice to rend the air with piercing cries of lamentation and woe. Its echoes would sound from one end of the Roman world to the other, and be hushed only by a second deportation of Benjamin into the land of the enemy. After this the cry would be heard no more in Ramah, or on the high places of the land of Israel. "Refrain thy voice from weeping, and thine eyes from tears." This

"refrain" hath continued hitherto. Since the destruction of Benjamin's city, the metropolis of Judah's kingdom, the tribe's lament has no more been heard in Ramah; for Rachel's weeping and tears can only result from the eyes and voice of her descendants in the land.

The reason why the voice of weeping no more ascends is because there is hope for Benjamin, Ephraim, and their companions: and this hope is, that they will return from the land of the enemy to their own border. This restoration is the subject of Jeremiah's prophecy found in his thirtieth and thirty-first chapters. Let the reader peruse them in connexion. They contain the gospel of the kingdom with *its mystery unexplained*. The following are a few quotations from them. "The days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Speaking of the day of Israel's future engraftment into their own olive, he saith, "Alas! 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 the Lord of armies, I will break his (Gog, the Russo-Assyrian) yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David (the beloved) their king, whom I will raise up unto them." "I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." "Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city (Jerusalem) shall be builded upon her own heap, and the palace shall remain after the manner thereof." "Their children also shall be as a foretime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles (the saints) shall be of themselves, and their Governor (Christ) shall proceed from the midst of them: and I will cause him to draw near, and He shall approach unto me"—or be High Priest. "In the latter days ye shall consider it."

In reference to these "latter days," the Lord saith, again, "I will build thee, and thou shalt be built, O virgin of Israel: thou shalt be adorned again with thy tabrets, and shall go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common

\* Lam. i. 1--5.

† Deut. xxxii. 20.



things. For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, eave thy people the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth," the land of the enemy; "for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord redeems Jacob, and ransoms him from the hand of the stronger than he"—"and they shall not sorrow *any more at all.*" Then comes the passage about Rachel in Ramah.

These quotations show what the hope is for Rachel's end; and what is meant by the return of her children from the land of the enemy to their own border. There is a mystery, however, connected with this the obvious import of the prophecy, which I shall explain presently. But before proceeding to this I would remark, that Rachel is representative of the polity of which Benjamin, Ephraim, and Manasseh, were important constituents. Rachel was the mother of Joseph and Benjamin; and *literally*, or in fact, never wept for her children "because they were not," inasmuch as she died long before them. The voice of lamentation is therefore affirmed of *her* in a figurative sense. The voice was a real voice of woe, and declared of Rachel in the case of her descendants. The appointment of Joseph's two sons, Ephraim and Manasseh, as patriarchs of tribes with Benjamin, made her the mother, or matriarch, of a fourth part of Israel; and by their political relations to the other tribes, the chief mother of the flock. Hence, the inheritor of Joseph's preëminence is styled "Ephraim my firstborn." Laban would have had Leah for the matriarch of Jacob's posterity; but God, who establishes all things by an election, chose Rachel, as he had done Isaac and Jacob in preference to Ishmael and Esau, the beloved of their fathers, to be with Sarah and Rebekah, the matriarchs of Israel.

Rachel's children, then, are constitutionally the whole twelve tribes. She died and was buried near to Bethlehem-Ephratha, afterwards rendered famous as the birthplace of David, and his son Jesus Christ. Sleeping in the dust of Judea, she is personified as weeping in bitterness of soul for the cruelty inflicted upon her sons in the land of the living. *Her tears fall from their eyes*

when Nebuzaradan, Herod, or Titus, become a sword in the hearts of their children and friends; and as Israel's mother she refuses to be comforted so long as they are in the land of the enemy, exiles from home.

But there is a mystery, or hidden meaning, to this prophecy, which doth not appear to the careless reader. Hosea, referring to the restoration of Israel, says to 'Rachel's son, thus saith the Lord, "O Israel, thou hast destroyed thyself: but in me is thine help. *I will be thy king.*" "The iniquity of Ephraim is bound up: his sin is hid." "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from my eyes." Ephraim is politically dead, and buried; so also is "the whole house of Israel;" for, say they, "Our bones are dried, and our hope is lost: we are cut off from our parts," or native homes. But, saith the Lord God, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel.*" The bringing them *into* the land of Israel is national restoration. The nations are the graves in which Israel is nationally entombed; but the time is at hand when their king shall say "to the north, give up; and to the south, keep not back." He will be the plagues of these death-dealing and destroying powers; and until this come to pass, Rachel will not be comforted, individually nor matriarchally; for till then she will not be raised from the dead to see her beloved Joseph and Benjamin, and her children the whole house of Israel, rejoicing within their own border under their glorious Shepherd, "the Stone of Israel," wearing Joseph's crown as the one like him who was "separate from his brethren."

Rachel being the constitutional matriarch of Israel, is the mother of the tribes according to "the adoption which pertains to Israel;" for all Israel not being her natural descendants, they become her sons by a constitutional provision. At present "*they are not*;" but when God shall graft them into their own olive upon a principle of faith, with believers of all other nations of past generations, she will no longer "refuse to be comforted." She will rejoice because "*they are*"—because they are children returned from the land of the enemy to live in their own border, and a multitude of them *for evermore.*

But saith the inquirer, if this exposition be admitted, what does Matthew mean by saying that Herod's slaughter of "all the children that were in Bethlehem, and in all the coasts thereof," was the fulfilment of this prophecy of Jeremiah about Rachel?

Matthew does not say that that event fulfilled Jeremiah's prophecy, but the  $\tau\omicron$   $\pi\rho\theta\epsilon\nu$ , to reethen, *the saying*. The saying was fulfilled in an appropriate sense; for Bethlehem and the limits thereof were the resting-place of Rachel's dust, which might be figuratively said, in the words of the prophet, to utter a voice of lamentation and bitter weeping, when the cry of her daughters rent the air for their bereavement. On that occasion "a voice was heard, lamentation, and weeping, and great mourning." This was a fact. The mothers of the murdered infants would not be comforted, because they were dead. This was another fact. It was also a fact, that the mothers were Rachel's people; but it was figurative to say that Rachel wept. Taken altogether, the saying of Jeremiah was very applicable; especially as it was the earnest of a lamentation which would be the accomplishment of his prophecy in full—an accomplishment to which Jesus alluded when he said to the women who bewailed and lamented him, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"

In the fifteenth verse of Matt. ii. there is another example of a prophet's *saying* being fulfilled, or rather applied to an incident to be taken as an earnest of the fulfilment of the thing predicted. "When Israel was a child," saith Jehovah, "then I loved him, and called my son out of Egypt."\* This is an historical fact. But Matthew intimates that it is more than history; that it is a prophecy also: and this intimation is found in the saying that the exodus of the child Jesus from Egypt, was the calling of God's Son out of Egypt in a sense of the prophet's saying. Christ is called Israel in Isaiah xlix. 4. He bears Jacob's new name, and the name of the nation of which he is king. God loved his people Israel in childhood, and Jesus too. He called them both out of Egypt, where *pneumatically* the tribes are to this day. But "out of Egypt call I my Son." Their king's exodus is an earnest of theirs. Ephraim, God's firstborn of the nations, will come out of Egypt's antitype, to return again no more. Then will Hosea's saying find its accomplishment in full, when "the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Egypt." Out of Egypt will Ephraim then be called. EDITOR.

\* Hos. xi. 1.

## LONDON QUARTERLY JOURNAL OF PROPHECY.

A Trumpet of Uncertain Sound—The Journal and "The Coming Struggle"—The Journal denounces the Herald for Blasphemy—The Journal's Untruthfulness—Its Notice of Elpis Israel—The Journal's Hypocrisy—Its Infallibility—Letter of Elpis Israel's Author to the Editor of the Journal.

THE *Quarterly Journal of Prophecy* is a periodical of about a hundred and three pages of reading matter, printed in Edinburgh, and published in England by Nisbet & Co., 21 Berners street, London. It is printed on good paper, in clear type of a size larger than the Herald, with some pages in briefer, and embellished frequently with Greek and Hebrew in their own peculiar character; which, however agreeable to the reader, is "foreign stuff," held in low esteem of all the compositors we have had to do with here. The pages are seven lines shorter, and about six lines narrower, than the Herald's; but withal a well printed and highly respectable looking affair, at the very aristocratic price of \$6.62 per volume, postage included.

When I was in London I made inquiry for the best magazine published in Britain on the subject of Prophecy, being desirous of procuring some good articles for the readers of the Herald on that all-important subject—absorbingly important to him who would be saved. The Quarterly Journal was recommended, so I ordered it in hope of being able to make good use of it for the more effectual and speedy illumination of my readers in the "sure word of prophecy," than, I presumed, I should be able to accomplish single handed without its assistance. The cost was great for so small a work; but that I did not regard if the matter it conveyed should prove to be "speech seasoned with salt."

Before subscribing for the Journal, I sent a copy of Elpis Israel to the editor; and have since furnished him with the Herald gratuitously, in hope of being able to impart light to him for the benefit of his readers, as I expected he would to me for the advantage of mine. But I fear his mind is so darkened by the fog in which he lives, and moves, and had his being, that, like my friend, the Bethanian President, it is impervious to the pure, white light that shines beyond his own peculiar mist.

That copy of Elpis Israel defined my position with the Journal. Its editor just touched and then dropped it, wringing his hand and blowing his finger-tips, with divers gyrations and contortions, like one that had picked up a live coal from off the altar! He was wonderfully affected. He gave a groan, somewhat like a growl of hopeless anguish, made an ugly face, and then swooned into the peace of the grave. Knowing, however,

that "the religious press," as it is styled, was in the hands of the ecclesiastics of the country, I was not surprised at the convulsion fit that had seized upon the editor of the Journal in perusing *Elpis Israel*. This work is well known to be anti-clerical, and holding no man's person, lay or clerical, in admiration for the sake of advantage. It was not likely, therefore, to be even in common esteem with the reverend incarnations of the clerical system, which fosters pride, vanity, hypocrisy, and self-conceit; and leads men to seek honor one of another rather than that which comes from God only. I remembered this, and making all allowances for the wounded dignity of the editor's cloth, subscribed for his paper for the reasons already stated.

The editor knows how little use I have been able to make of the viands he has "cooked" and served up for his readers' refreshment: for he has been in the monthly receipt of the Herald as long as I have subscribed for his. There has been a good deal of Greek and Hebrew criticism, which has displayed the respectable acquaintance of the writers with the grammars, lexicons, and uninspired authors in those tongues; and at the same time their very superficial knowledge of "the things of the Spirit"—Hengstenberg, Elliot, &c., to wit. Such essayism may do for the blind men of Oxford, Cambridge, Highbury College, and a College nearer home; but it will not do for my readers, who care more to know the meaning of "the word," than the opinions of disputatious ecclesiastics, who are ever reading, and writing, reviewing and being reviewed, and yet are never able to come to an individual or mutual understanding of what the truth is! If one gets a few good ideas in a consecutive page or two, presently whole paragraphs of theological foolishness thrust themselves in and throw all into confusion and mystification. Still there is one commendable thing pertaining to this trumpet of uncertain sound—it advocates the literal interpretation of prophecy in opposition to the absurd spiritualism of its pseudo-orthodox contemporaries. With all its faults, I like the Journal for this. There is hope of an editor, even though a clergyman, who admits this rule. Unfortunately the Journal is not over skilful in the use of it. A man may know all the uses of a saw, and yet be unable to skake it aright. He is not a good workman, being literal only where it suits his theology, whatever it be; but more mystical, or even mythical, than literal, where it don't.

The Journal's head piece seems to be pretty well "crammed" with the learned lumber of the schools; but this is manifestly

a disadvantage to him. It prevents him setting his house in order. Everything is, as the old ladies say, "higgledy piggedly"—without arrangement or neatness. The "philosophy" of his confusion, which Paul has associated with "vain deceit," is his unhappy ignorance of the gospel when he sees it, whereby he lets it slip, and seizes hold of some church creed which he glorifies in stead thereof. He seems to believe in the kingdom, though his understanding of it appears very limited and confused. This confusion is his weakness; and prevents him from stepping in advance of the rank and file, and saying, "Come on! this is the way; let us charge the foe!" He is the rather content to keep his associates in line. He has an idea that the enemy is lurking somewhere about; he is, therefore, afraid to move from his position for fear of a surprise. Timid as a hare, he screams out like an hysterical maiden, if a man but look at him. We have an illustration of this in his issue for April, No. 19, as I will now relate for the amusement of my readers.

#### THE JOURNAL OF PROPHECY AND "THE COMING STRUGGLE."

A pamphlet has been recently published anonymously in Edinburgh by a friend of *Elpis Israel*, entitled "*The Coming Struggle among the Nations of the Earth*," on the fifth page of which the author states that "The position of the world clearly intimates that the end has come, and events now furnish an explanation of the hitherto dark visions of Daniel and John, and by a careful examination of these and other prophets, the political history of the next fifteen years is spread out before us, nay, we are enabled to pass beyond that period, and trace almost accurately the regular course of events down to the beginning of the thousand years. Dr. Thomas of America was the first to find the key, and they who have read his book will at once be able to understand the following description of the period mentioned. For the sake, however, of those who have not seen Dr. Thomas's work—and we believe this applies to the majority of general readers—it will be necessary to give a rapid and connected sketch of the prophecy on which the whole hangs, and point out the errors into which former interpreters have fallen."

A copy of this pamphlet was sent to the Journal of Prophecy, whose conductor would learn from the cover that seventy-three thousand copies had been sold. This fact, with the extract just quoted, was too much for his equanimity. He had in 1850, *ex cathedra* "disapproved," and "discommended," *Elpis Israel*; and for it to be brought so extensively

into notice, nevertheless, in 1853, was not to be, calmly and patiently endured. Besides, was the like ever heard since clergymen began to speculate upon the prophets, that it should be proclaimed to seventy-three thousand people and their friends, that a layman, and a practitioner of medicine, in the wilds of America, was "the first to find the key" to Daniel and John, whose "hitherto dark visions" had foiled them all? Were Sir Isaac Newton, Bishop Newton, Faber, Bickersteth, Keith, Elliott, the Duke of Manchester, Moses Stuart, Hengstenberg, and last, though not least, the editor of the Journal, and a host of others, convicted of error by the expositions of *Epis Israel*? Our editor could not endure the thought. In the excitement of the hour he forgot, that "God hath chosen that the foolish of the world should confound the wise;" and that he hath hid his wisdom from the wise and prudent, and revealed it unto babes; for so it seemed good unto him. But these things were as nothing to him. Zeal for his own craft was the one thing ascendant, which blinded him to everything else. He could restrain himself no longer; but seizing his pen and dipping it into the blackness of darkness, he dashed off the following lines, and printed them for a "review!"

*"The Coming Struggle among the Nations of the Earth, &c."*

"As pure a piece of prophetic quackery or claptrap as we ever read. The author seems a disciple of Dr. Thomas of America, whose magazine is a specimen of low scurrilous Socinianism and Universalism. Perhaps the author of this pamphlet might not like to identify himself with these *blasphemies*; but we greatly miss in his pages anything that gives us any indication of his theology."

The readers of the Herald well know that its pages are never defaced by Socinianism or Universalism, which, like Calvinism and Arminianism, equally as absurd creeds, are removed from my faith as widely as the poles asunder. The editor of the Journal knows it too. But when craftsmen are roaring hot for their shrines, they would as soon "invent a lie" to serve their Diana, as receive a guinea for a sermon in her praise. This appears to be the case with him. He sticks at nothing, because he hates the truth which identifies his ecclesiasticism with the Apostacy, and converts his sanctimoniousness into the sepulchral whiteness of an ancient Pharisee. Hear the prayer of this Journalist who bears false witness against his neighbor. It is a standing "notice" on the last page of every number. "All readers of the Journal," says he, "are earnestly besought to

give it room in their prayers; that by means of it God may be honored and his truth advanced; also that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation." It is not difficult to discern hypocrisy by exhibiting in juxtaposition the words and actions of mankind.

The things we advocate we have a right to call "the truth" until they shall have been proved to be contrary to the express words of Moses and the Prophets, and of Christ and the Apostles. We have heard of no one who has undertaken this work, not even this specious and anonymous journalist in Edinburgh or London. He asserts without proof that the Herald is "a specimen of low scurrilous Socinianism and Universalism." Having imposed this absurd falsehood upon the credulity of his readers, he advances another step, and pronounces the undefined fictions he attributes to me to be blasphemies; and me, therefore, as their utterer, by inference, a blasphemer. Ecclesiastical thunderings may be heard rumbling in these words, which, when clergymen had their way, were "awful;" but now, in Britain and America, they whom the truth hath freed regard them no more than the idle wind. I would rather be denounced for a blasphemer by the clergy than held to be just and orthodox in their esteem. I advocate that "gospel of the kingdom" preached by Jesus as the message sent from God to Israel: and which he said, should be preached among all nations. I advocate that gospel, and his claims to *his* kingdom, as son of David, and son of God by birth of flesh, water, and spirit. If this be blasphemy, it is the blasphemy on account of which he was pronounced "guilty of death." "He hath spoken blasphemy," said Caiaphas, "what farther need have we of witnesses? Behold, now ye have heard his blasphemy." Ecclesiastics have always been great denouncers of blasphemy; but they have never yet scripturally defined it. They cannot, being ignorant of the truth. Did they but understand this, they would see themselves as Christ's freedmen see them, the veriest blasphemers in the land.\*

\* Since this manuscript settling up arrears with the Journal of Prophecy was completed, I have fallen upon the following paragraph in the number for last January, which throws light on what the editor means by the "low scurrilous Socinianism and Universalism" designated "these blasphemies." In his notice of "*The Life and Times of John Calvin*," he refers to that persecuting ecclesiastic's "Psychopannychia," or "Sleep of the Soul," di-

But other writers not being blinded by hatred of Elpis Israel, do not consider "the Coming Struggle" (some of which I should expunge, and new matter insert, to make it invulnerable) as prophetic quackery or claptrap. A non-religious but politico-ecclesiastical paper in Edinburgh, called "the Scottish Press," says, "Although some may be disposed to class this little book among the profitless speculations on the prophecies

rected against the Anabaptists of Germany, whom the editor styles with much bitterness, "these wretched blasphemers." After twaddling about "the real world of disembodied spirits," he exclaims,—"A soul sleep! A being in whom the Holy Spirit dwells, become unconscious! A saint cease to love God—cease to be holy—cease to long for the Lord's appearing! It is strange that this Arabian fable, this dream of Arian fanaticism, should have been revived in our day! In Richard Baxter's time, it was held by none but Socinians; Baxter frequently refers to it, giving in one place twenty successive reasons against this Socinian blasphemy. In our own day, this wretched fable has been revived and advocated in America, in a periodical conducted by Socinians and Universalists. We might not have noticed this, had it not been that some of its American revivers profess to be expectants of the kingdom; and we think it needful to enter our testimony against this figment of Arabian fancy, Socinian blasphemy, and Universalist profanity. Like Jesuits, its defenders are laboring hard to blind and mislead the students of the prophetic word, by telling them, that, in admitting the blessedness of the intermediate state, they obscure the 'blessed hope.' Let no millenarian be deceived by such sophistry, or led to suppose that, in order to believe aright the glory of the resurrection, we are to hold that the dead are not blessed who 'die in the Lord!'—Thus he builds a man of straw, and then demolishes him, in the fashion most approved by gentlemen in black! As an offset to this shallowness, and real quackery or claptrap, we would ask the writer, if Paul, who was "a being in whom the Holy Spirit dwelt," did not fall into unconsciousness when he went to bed at night; or did he never sleep after he received the Spirit? Does not a saint cease to love God when he is asleep? Does he not then cease to long for the Lord's appearing? Seeing this obtains on an average every eight hours of the twenty-four, or for upwards of twenty-three years in a soul's life of seventy-four, why may not unconsciousness obtain for twenty-three hundred! It is a *non sequitur* that "the dead who die in the Lord" are not blessed because they are unconscious till the redemption of the body. They are blessed notwithstanding; for "they rest from their labors; and their works do follow them." Their blessedness in death consists in this.

of scripture, they ought not to do so hastily, for any one acquainted with the aspect of the Continent at the present moment will at once be prepared to admit that the author's views are in the main far from being unreasonable."

The British Banner says of it, "it is a pamphlet of a somewhat remarkable character. The writer we know not, but he is deeply in earnest, and has written with much feeling and not a little power. The pamphlet is a rush of emotion, the staple of which is an argumentative exposition. Highly improbable as some of its points seem to us, they are worked out with great power. In truth, were we to judge from the merit of the pamphlet, we should be inclined to ascribe it to the eloquent pen of Mr. Wylie. We are giving no hint. We are absolutely ignorant of the authorship."

The notice above quoted from the Journal is a specimen of the treatment all works receive which do not burn incense to ecclesiasticism and its incarnations, if they find themselves scripturally incompetent to enter the lists against their opponents. One small octavo line of denunciation is styled a "review" of a pamphlet of thirty-two pages by an editor who prays for "sobriety of judgment," and to be "in nothing carried away into error, or hasty speech!" It is evident that God pays no regard to the prayers of the editor, or of the Journal's friends; and for the obvious reason that it is not conducted with love to enemies, sobriety of judgment, and unobstinate speech. The readers of the Journal have a right to know the demonstration which convicts a pamphlet, illustrative of the interesting and important prophecies of Daniel and John, of "pure prophetic quackery or claptrap," seeing that so many thousands of the people have pronounced in its favor. In speaking of a work called "The Jew," he says, "we do not need to commend a work like this, that hath reached a fifth edition!" Here the number of editions is taken as an indication of so much merit that even the editor of the Journal cannot benefit it by his praise! But then, "The Jew" admits, that "the work of redemption" is being "carried on in" what the Journal recognizes as "the church," while "The Coming Struggle" refers to "orthodox" interpretations as "a mass of obscurity, contradiction, absurdity, and error," completely mystifying both their authors and the world—as a host of commentaries and opinions, that must of necessity be thrown off by the present generation, if it would come to a knowledge of the truth. But, if five editions of "The Jew" be proof of superlative merit, why should not seventy-three editions of "The Struggle," of a thousand copies each? Will

the editor explain this? But why impose this task upon him! Truth and righteousness are not to be expected from an editor hired by a London publisher to prepare a Journal that will be acceptable to pious sinners, who are ignorant of "the glorious gospel of the blessed God." He must advocate the literal interpretation of prophecy; but that rule must not be applied to the endangering of the theology or church creed they have assumed, and are determined to glorify at all hazards. This is the key to Journal politics—the doctrines and commandments of men first; then God's word so far as not subversive of these. Hence, the "quackery or claptrap" is all on the side of the Journal, and the "unwashed generation" it delights to honor.

#### THE JOURNAL OF PROPHECY AND ELPIS ISRAEL.

Two thousand copies of Elpis Israel have been sold in Britain and America, and another edition is in request in the former country. When an octavo work of over four hundred closely printed pages, is sold to that amount of copies in spite of the studied silence of reviewers in general, and of the brief, sharp, snappish growl of some particular ones, when they venture upon the experiment of trying to bark, it is evidence, at least, that the book is worthy of respectful consideration. The author has spent nothing in advertising it beyond the limits of the Herald, yet three fourths of the second edition are expended, and the book continues to sell. When a thousand of the first edition had been distributed, I left one for the Journal of Prophecy at the publisher's, in hope that a periodical professedly devoted to the prophetic word would, at least, acquaint its readers with the new and unique interpretations it presents of passages, which had hitherto served only to make the darkness of the self-styled "orthodox" mind, intensely visible. But my hope was vain; and instead thereof, there appeared among its "reviews" the following lines; the italics are mine.

ELPIS ISRAEL, AN EXPOSITION OF THE KINGDOM OF GOD. BY JOHN THOMAS, M.D.

"That there is *much truth* in this volume, *forcibly put forth*, we do not deny; but there are so many serious counteractions, both in the errors which it contains and the tone in which it is written, that we cannot but disapprove and discommend it. The author's contempt for other men, other churches, other sects, is quite unbounded. To differ from Dr. Thomas is to be a fool, if not worse. The advertisement of the author's portrait need not have formed part of his book, but might have been reserved for a newspaper."

On the last page of the number in which this "review" of Elpis Israel occurs, the editor of the Journal says, "It is the Lord's work, not man's, that we are engaged in. It is his guidance that we are seeking, and his honor that we desire to advance." This is pretty high ground for such a party to assume; but by no means surprising when we contemplate the position assumed by the chief of the clergymen of Anti-christendom in Rome! So, then, the Journal's opinion of Elpis Israel is the Lord's, and not man's! It is infallible, then, and we have nought to say! Only convince me of this, and I will do my best to recover all outstanding copies, and with the few that remain, I will make a bonfire, and never publish a line on prophecy again without first submitting it to the scrutiny of his Infallibility of the Journal. Surely when such a man pronounces me a blasphemous, I ought to be as convincingly satisfied with the sobriety of his judgment in the case, as I shall be of Christ's judgment when I shall appear at his tribunal! The Journal is the Lord's work—the Lord is the editor!—for, the writer says, "it is the Lord's work, not man's, that we are engaged in." Now he is engaged in editing the Journal of Prophecy—that is his work; and one not in the secret would say, it is Nisbet's editor's work; but this gentleman repudiates the idea, and says, "it is not man's." If Punch, the Journal's facetious contemporary in London, were asking the question, he would perhaps say, "Is it the gentleman in black, respectfully styled his Satanic Majesty's?" "Avaunt, no!" is the indignant retort; "out, Imp of Folly; the Journal is the Lord's!"

O the hypocrisy of clerical fellowship with the Lord! They violate all candor, consistency, impartiality, and honesty of principle, and palm their pious frauds upon the Lord! This journalist repudiates from public favor the "*much truth in Elpis Israel*" because of its errors and its tone; and on the very same page, in noticing "*The Last Days*" by Edward Irving, says, "We have often mourned most sadly over the errors into which, in his latter days, Mr. Irving was permitted to fall. Still, *let us not refuse the good on account of the evil*. Let us not adopt the *unmanly*, not to say unchristian, tendency of the present day, to despise every thing a man writes because he has written many things that are erroneous. This indiscriminate, unreasoning, childish method of judging is wholly inconsistent with the exhortation, "prove all things, hold fast that which is good." This blowing hot and cold as it happens to suit them, they call "the Lord's work!" Surely, the notice of Elpis Israel and this of "*The Last Days*,"

cannot have been written by the same hand; if they were, then to such a shameless editor there is due only the reprobation and contempt of all good and honest men. Of this we are certain, that the Lord has nothing to do with such editors or their works, but to despise them.

I was glad when this notice of Elpis Israel saw the light. It was beyond the power of the Journal to injure the sale of the book, so that I could well afford to play with the editor's artillery. He aimed his thunderbolt at the life of Elpis Israel, but instead of hurling him to Tartarus, it flit athwart his portrait a will o'wisp. The notice afforded me "a text," which I was not slow to "improve" for the illumination of my reviewer, and his preparation for more honorable displays of his genius in times to come. I fear, however, from recent manifestations, my friendly endeavors have been in vain. But that the reader may see that I was not negligent of his good, I will here publish a copy of the letter I addressed to the editor on receipt of his "review."

#### LETTER TO THE EDITOR OF THE JOURNAL.

DEAR MR. EDITOR.—Accept my sincere thanks for the flattering notice you have given of Elpis Israel in the Quarterly Journal of Prophecy. I feel really quite overcome with gratitude for the justice you have done me, your readers, and God's holy truth, in the half-a-dozen lines, or so, you have bestowed on a work of more than 400 closely printed pages, in which you say "there is much truth forcibly put forth." Positively, when you re-peruse the inklings of your review department, "the answer of a good conscience before God," which shall minister the balm of consolation to your righteous soul, must be truly enviable! The use you have made of "the two-edged sword of the Spirit, which is the word of God," is amazing, and exceedingly edifying! Your justice, candor, and impartiality (if your notice of Elpis Israel be a fair sample) constitute you a perfect prince of reviewers; and most assuredly confirm your election to the Theocracy of the Age to Come, as a fit and proper person to "rule men justly in the fear of God," when the Holy and Just One with his Saints shall possess the Kingdom under the whole heaven for evermore!

But irony aside, your brief notice of Elpis Israel confirms the opinion I had formed, that editors of "religious periodicals," so called, would not venture to give the work fair play before their readers. Their motto is, "disturb not what is quiet," which is a capital maxim for a rotten cause. They dare not think in advance of the sect

or ecclesiastical faction by which their papers are sustained; and the proof of this is that *they do not*; and treat with silence works that put them to the proof. Instead of leading the public mind into truth, and indoctrinating it with ennobling principles, they are the laggards of the age, folding their arms in spiritual slumber, waiting until the advance of the people themselves shall make it safe to peep abroad, and glorify the crotchet of the day. Public sentiment, and not the word of God, is the censor of their lucubrations. What is believed, and who believes it, and not what is written in the word, or what saith the Lord, is the authority to which they defer. Aware of this, I expected that Elpis Israel would experience no favor at their hands: for, if what it sets forth be "according to the Law and the Testimony" (which no Scribe has attempted to disprove), not only is the craft by which they have their wealth, endangered, but one and all of the systems in which they confide for salvation are set at nought as mere doctrines and commandments of men.

I thought, however, that a Journal of Prophecy might possibly be an exception to the general rule, but I find that the Diana-spirit is as rampant in you as in the other members of the fraternity. You disapprove "the errors" and the "tone" of Elpis Israel. This is no more than your duty, if what you call "errors," and the "tone" to which you except, be proved to be such, and exceptionable, from the oracles of God. But you have no literary or scriptural right to palm your *ipse dixit* upon the public for demonstration. I know not what sect of "Christendom" you belong to; but, if you be of the State Church, your judgment of Elpis Israel's errors will have been formed by your Puseyite, High Church, or "Evangelical" creed; if of some unprivileged sect, by its peculiar symbol. A judgment formed thus, is not a judgment according to the truth, but merely according to your *part* opinion of that truth. Such a judgment is not satisfactory to those who repudiate sectarianism, and its unscriptural dogmata. I acknowledge only "the Law and the Testimony." They do not regard the *opinions* of editors or reviewers as settling any thing. If you are of opinion that a book which contains "much truth forcibly put," also contains "errors," you are bound in justice and common honesty, to state the error in the author's words, to adduce the testimony he refers to, and then to show the erroneousness of his reasoning, and therefore fallacy of his conclusions. This you have not done, so that your opinions of Elpis Israel's errors will weigh only with those who look up to you as an oracle of their creed.

You might have selected a more appro-

priate word expressive of my view of ecclesiastical men and things than "contempt." It is a principle with me to treat all men with respect as men; but when men individually and collectively assume divine honors, and an infallibility known only to a spurious orthodoxy, and use their usurped authority, and unscriptural position *in effect* to hinder the truth, I have no veneration nor regard for them in this character, nor for their decrees. You say, that "to differ from Dr. Thomas is to be a fool, if not worse." No such sentiment as this has ever proceeded out of my mouth, nor flowed from my pen. If, however, the scriptures sustain the exposition set forth in Elpis Israel, then certainly to differ from it *wisfully* would convict a man of worse than foolishness; for unquestionably he is both a madman and a fool who rejects the truth.

"Other churches" and "other sects," of which you say my contempt is unbounded, are phrases which imply some *particular* church and sect of which I am inferred to be the advocate. Well, I do plead for one in particular. It is for that church called in the New Testament, the "One Body," which is animated by the "One Spirit," having many *individual* members, but only one head, even Christ. But, I confess, I am at a loss where to find it among men, except in so far as I meet here and there a believer of "the Gospel of the kingdom of God," *waiting for the adoption, even the redemption of the body*, at the manifestation of the King of Israel in his glory. I plead for this church, or aggregation of believers; and therefore, I belong to none of what you call "the churches," because I do not regard them as churches of Christ. The oracles of God teach me that *a church is an assemblage of men and women, who, "believing the things of the kingdom of God, and of the name of Jesus Christ," separate themselves from sinners, and are imbued with the spirit of truth, as illustrated by the lives of the prophets and apostles; and who, upon an intelligent, heart-purifying, and love-working faith, have been immersed into the name of the Holy Ones; and henceforth perfect their faith by walking in the steps of Abraham's, which he had being yet uncircumcised.* Where will you find individuals of this description aggregated into congregations, and bearing the names which distinguish the sects and parties of "the religious world?" I should be happy to know of such, that I might cultivate their acquaintance and fellowship. If you believed in such a church as I have defined above, how much veneration would you have for "other churches," which not only differed from it, but preached *other gospels* than that preached by the apostles? As to *sects*, I read of but

one sect in the New Testament approved of God, namely, the sect of the Nazarenes everywhere spoken against. I have no veneration for any other sect than this. All "other sects" are denounced by the apostle as carnal and damnable. The Christian Body will be a sect as distinguished from and opposed to Gentilism and Modern Judaism, till the time comes for it to take the kingdom and dominion under the whole heaven. Then all the ecclesiastical factions of your "Christendom" will be abolished; and the nations will serve the Lord with one consent. *Zeph. iii. 9.* But for the mystical body of Christ to be a sect in relation to the factions called "names and denominations," State and Nonconformist, is a very different thing to itself being cut up into sects. Sects, or divisions, do not belong to Christ, who is undivided, though trodden under foot. Real christians "are all one in Christ Jesus;" Christians only in name belong to the Popish, Protestant, and Sectarian, system; and are zealous for the traditions of men. These are the "other sects" to which you refer. I have no faith in them at all. They are extra the fold of Christ, and have neither part or nor lot in the truth, as must be manifest to a babe in him. They glorify themselves, receiving honor one of another, regardless of the honor that comes from God *only*; therefore the gospel of the kingdom is neither preached, believed, nor obeyed among them. I have proved this in Elpis Israel. Doubtless you think not. Show the contrary if you can. For myself, I am convinced, that, if our righteousness exceed not the righteousness of the Protestants of the strictest sect of "Christendom," we can in no wise enter the kingdom of God.

The conclusion of your notice by reference to the advertisement of the portrait is truly ludicrous. This is an item with which you have nothing to do. It was addressed to the subscribers, who could not have been reached through a newspaper. As editor and reviewer, your concern is with "the much truth forcibly put forth," and what you term the "errors;" not with the author's notices to his friends. But your reference to this little incident, shows the spirit of your mind. You have found Elpis Israel too much for the artillery of your creed; it is too well fortified with the Law and the Testimony, which you are unable to gainsay in fair and open combat; therefore you twang your bow, and let fly an unpointed shaft at the author's notice to his subscribers, as a random shot, in hope that, hit or miss, it may help in the fabrication of the unfavorable impression you would like to get up against the writer and his book! But Elpis Israel laughs at the reviewers; for his life



is beyond all jeopardy from their wooden swords.

As to the "tone" of Elpis Israel, it is written in the tone of one who believes he is right, and therefore as we say in America, "goes ahead," *sans ceremonie*, and without circumlocution. When he speaks truth he does not fence it around with compliments and apologies. It is this practice that makes the religious literature of the day so rapid and pointless. The truth needs to be spoken out boldly, which you editors and reviewers are unable to do, seeing that ye do not know the truth, or, if knowing it, have not the courage to utter it. Ye are fettered by your contradictory creeds, and hampered by the clogs and shackles of the parties for which you write. An apologetic enunciation of truth makes no impression on the public mind. I believe conscientiously that the clergy and ministers are ignorant of the gospel of the Kingdom, and consequently do not, and cannot preach it. Believing this, I hesitate not to speak it, and that, too, without apologizing for so doing. This doubtless gives a tone to Elpis Israel which you do not like. I cannot help it. What I believe to be God's truth must come out; if you can show that I am in error, do so from the sacred oracles. The scribes, pharisees, and lawyers, by no means relished the tone of Christ's discourses; because in speaking the truth, he reproached them. It is the truth of a discourse that gives tone to it, and when that truth unveils ignorance and hypocrisy, it is by no means music in the ears of those *whose consciences apply the truth to themselves*.

There are several important and interesting prophecies, and chronological problems unfolded in Elpis Israel, which have hitherto completely foiled your sectarian theologians. I may mention the contemporaneous manifestation of the five elements of Nebuchadnezzar's Image, and their simultaneous fracture "in the latter days;" the commination of those parts to dust *after* the breaking of the imperial dominion *which united them into one political fabric*; and the substitution of the kingdom and empire of Jesus Christ for these kingdoms which he and the saints, and his armies, will have ground to powder. The Little Horn of Daniel's Fourth Beast; and the Little Horn of the Macedonian Goat; the interpretation of the Eleventh Chapter of Daniel, especially from the 36th verse; the prophecy of the Two Witnesses and the Holy City; the Times of Daniel and John; the remarkable prophecy of the "Unclean Spirits like Frogs;" that of Gog and Magog; the Second Exodus, or grafting in of Israel into their own olive again, &c., &c.; these and many more that might be named,

have been rendered intelligible in Elpis Israel. In Chronology, Stephen and Moses, Paul, Samuel, and Judges, have been reconciled: the passage in 1 Kings vi. 1, interpreted; the 40 years of Acts xiii. 21, accounted for: the commencement of the 70 weeks established; the 130 years signified by Ezekiel's days indicated; the Age of the World proved; the forty years' interval between the Advent of Jesus and the commencement of the Millennium brought out, &c. Besides these, "THE GOSPEL OF THE KINGDOM" has been demonstrated; repentance and the remission of sins in the name of Jesus, exhibited; and as a whole, the subject so manifested as to convict "the divines" of "Christendom" of profound ignorance of "the principles of the doctrine of Christ." Methinks you might have found some better employment for your pen in handling these topics as presented in Elpis Israel, than in penning the splenetic notice which has elicited these remarks.

That your eyes may be opened, and that you may attain to the acknowledgment of the truth, irrespective of human authority in matters of faith, is the sincere wish of

Dear Mr. Editor,

Yours, Faithfully,

THE AUTHOR OF ELPIS ISRAEL.

3 Brudenell Place, New North Road,  
London, April 3, 1850.

In conclusion, and by way of offset to the Journal's denunciation, I may quote the following words from a letter recently received from my worthy agent in London. He says, "My friend Lord Monteagle, the ex-Chancellor of the Exchequer, has obtained from me a copy of Elpis Israel, and I am glad to learn that Lady Monteagle is much pleased with the work." The Journal, I apprehend, cannot object that "orthodoxy" does not reign in the Earl's family, for in presenting a petition concerning ecclesiastical affairs in Australia, his lordship expressed "the earnest anxiety which he felt with respect to the extension of the Church of England and Ireland in the colonial possessions of the Crown. The progress thereof in many of the colonies was most encouraging and satisfactory." I am glad, however, to see that his lordship, while approving the progress of Church of Englandism, has too much natural justice in his composition to desire to make it dominant or exclusive by law where there are so many of his fellow subjects who repudiate it. "I must be allowed to say," said he to the Lords Spiritual and Temporal of the Imperial Parliament, that it would be impracticable to attempt to realize in our colonial possessions the idea of a dominant or exclusive church.

He felt that this was important as a matter of principle, but he thought it was equally important as a matter of expediency." A christian may be satisfied with the legal ascendancy of the Church of England and Ireland in those countries on the ground that it excludes from power something worse. Better be ruled by Pope Victoria and her friend the Archbishop of Canterbury, than by the Pope of Rome and the Conclave. Protestantism in its worst form is better than Popery in its mildest and best. May Elpis Israel be a light in his lordship's circle, making the darkness visible, and demonstrating the way of truth.

EDITOR.

### A NEW GOSPEL.

THE publishers of the "*Water Cure Journal*" say, that "the world is cursed with three great evils—disease, drugs, and drug-doctors. The *Water Cure Gospel* will ultimately save the race from all three. Help us, good friends, to send it to the ends of the earth!"

This is unphilosophical and anti-scriptural. It is so, because it is unphilosophical to reason against the use of things from the abuse of them; and seeing also that the most successful physician that ever appeared among men, used *moistened clay* in blindness, followed by baptism in Siloam. I do not mean, therefore, to prescribe this in affections of the eyes; I only refer to it to show that the example of the greatest of physicians does not sanction *water-cure-gospelism* to the exclusion of every thing else as the panacea of our race.

I do not see that drugs, or drug-doctors are any more curses than water or water-using doctors. It is objected that drugs are poisonous and kill; true, but that depends on circumstances: water is poisonous and kills likewise, under certain circumstances. I have cured a man, who for two years had no use of his upper and lower extremities, nor any sensation in them, in a few weeks, with pills composed of jalap, aloes, calomel, and castile soap. In twenty-four hours after he began to take these "cursed drugs," sensation, like the pricking of a thousand needles, begun to return in the palms of his hands, and the soles of his feet; and in two months he was walking about in perfect health. Would he curse drugs and drug-doctors? On the other hand, I have cured myself of intermittent by the use of a single hot bath; and have on another occasion, submitted experimentally to cold-waterism without benefit. Drugs are good, and hot and cold waters are good; but they are often

converted into evils of considerable severity by ignorance. Ignorant water-doctors are less dangerous than ignorant drug-doctors, because the tool they work with curatively, is not so easily converted into an instrument of death. I have seen, however, precious time lost to the extreme jeopardy of the patient by water-using inefficiency and ignorance. Gravid-uterine irritation of the chylipoietic viscera, producing incidentally glandular swelling of the throat, was treated for quinsy by a leading writer of "*The Journal*" in this city! He was dismissed, and a fashionable drug-doctor called in, who pronounced it liver disease, and prescribed extract of taraxacum, &c. Next day he "sounded," and pronounced it lung disease, and altered his prescription! This satisfied the patient, who, because of cough and dyspnoea, imagined in the fulness of her nescience in pathology, that her lungs must be necessarily diseased. The ingredients of the doctor's compounds were not killing, and before many days, the irritation having subsided by abstinence, the quinsy, liver, and lung diseases (mere symptoms of uterine disturbance) all vanished; and the patient recovered in spite of "wet sheet packs," drugs, and the undiscerning users of the same. O, the art and mystery of all sorts of physic, how gloriously uncertain they are, be the *pathists* whom they may! What these require is not additions to the *Materia Medica*, but the knowledge of the motive power of living animals; how it may be regulated, and the ability to interpret the signs evolved by its disturbance. But the Pathists are like the Parsons, who undertake to cure "souls" of whose constitution or nature they know nothing. Where is the doctor, even among waterists, who can define *what life is*—what sets our organs into consentaneous action, and how this is maintained for threescore years and ten—and establish his definition? Or, where is the parson that can define the "soul" he intones with such pious awe? If a man were ignorant of the motive power and working constitution of a watch, would people knowing that fact, entrust him with their watches for repair? Not if they objected to the ruin of the constitutions of their watches. Seeing, then, that pathists and parsons are alike ignorant of "*life*" and "*soul*," why do the people confide themselves to their treatment for cure? *Because the people are ignorant of their ignorance.* This is the safety of both professions. Pathists and parsons are ignorant, but the people are more so: therefore neither party can stone the other. Pathists "cure diseases" upon the yankee principle of "guessing;" and all classes of them sometimes succeed with all sorts of heterogeneous devices. The par-

sons, however, never succeed; for all their efforts are directed to the "cure" of a thing they call "the soul," which has no existence in heaven above, or in the earth beneath, or in the waters under the earth: the thing, therefore, being a nonentity, their prayers and preaching, or their means of cure, must be ineffectual in every case.

There is a closer connection between the vocations of the pathists and parsons than a person might at first suppose. The pathists, by which I mean homœopathists, hydropathists, and allopathists, the last including many names not ending in *ist*, in treating disorder and disease, tamper with an evil principle within us, diffused through all the particles of our bodies, styled by Paul, a better physiologist than any of them, "*sin in the flesh.*" It is so called, because it was established in our bodies as the consequence of the sin of the progenitors of "the race," which sin the scriptures define to be "*the transgression of law.*" The name of the cause is put for the effect, even as a son bears his father's name. Hence, while our race continues to be "sinful flesh," there will be disease in man, which all the drugs, and all the water in oceans, lakes, seas, fountains, and rivers, administered by all the pathists under heaven, will never eradicate. The Journal proclaims the contrary of this; and announces that water, as applied in water-establishments, and recommended in its pages, "will ultimately save the race from disease, &c." The parsons have a different theory. They prescribe a pious belief in their dogmas, which will take effect in the article of death. At this epoch of terror, the thing they call "the soul" separates, they say, from the body, which soon returns to dust. With Dr. Bush's disciples this is enough. The disembodied soul evolves in the act of separating into a spiritual body, which soars aloft to some sky kingdom—New Jerusalem! It is then an inhabitant of "the Spirit World," and no more liable to disease. It is cured. Bushite Hydropathists keep its body well washed unto death, and then give its *incrusted germ* u carte blanche to sky kingdomia. When all the race has got there, none remaining behind to depart, the earth will be empty, and "the race" saved from disease, drugs, and drug-doctors! unless the process is to go on eternally: and then I do not see how "wet sheet packs," "sitz baths," "douches," &c., are to get "*sin*" out of the bones! But if "disease, drugs, and drug-doctors" are so effectually got rid of by *evolving into a spiritual body*, I would submit to all Swedenborgians of the Bush school, if the easiest and speediest "death" would not be the best salvation from the cursed evils of disease, drugs,

and drug-doctors! I would submit this to all the parsons who teach that the things they call "souls"—"immortal, undying souls"—go to celestial bliss at the last breath! The *Death-cure Journal* might supersede *The Water-cure Journal* with great propriety. Water-cure is nothing compared with Death-cure; the former may allay a burning in the flesh, called "fever," which may break out again, while the Death-cure will put out the fire for ever, and send the "purified spirit" to everlasting bliss!

"The Water-Cure Gospel," like the parson-gospel, is a poor affair for the salvation of the race from any evil that afflicts it. None can eradicate disease from the human constitution but He who planted it there. Disease is not a distinct principle; but *irregular or abnormal evolution of one or other of the forces of the body, ultimating in increase or diminution of secretion and temperature, and sometimes in alteration of structure.* This irregularity belongs to animal nature which no system of prevention or cure can counteract, so as to say, "see, there is an animal, the forces of whose system cannot be disturbed by anything within or exterior to it!" Before the race can be saved from disease, *the flesh of that race must be changed.* It is now *animal* flesh, begotten and born of the same; it must be turned into *spiritual* flesh by the operation of the power of God. Here are two kinds of flesh, the former of which belongs to men in the present state, the latter to angels, and to those of mankind whom God shall exalt to an equality with them. The nature of angels has no sin, or evil in it; but is clean, glorious, powerful, such as that possessed by Jesus in glory. The animal human nature is unclean, weak, corruptible, vile; and while it remains animal, is incurable. Pathists can do nothing with it, but experiment upon it. They cannot spiritualize a particle of it; but Christ, the great physician, will spiritualize the whole "by the energy wherewith he is able to subdue all things to himself." Pathists have this truth to learn; and the parsons, the terms upon which men may attain to a condition of body in which they will be no more liable to disease. There is not "a divine" in this city can define these terms according to Moses and the prophets, Christ and the apostles. They may say "faith and piety are the condition of escaping hell-fire, and going to heaven at death." This is arrant nonsense. For first, escaping what they call "hell-fire, and going to heaven" is not the question, nor is it a question mooted in the holy scriptures; and secondly, what they call "faith and piety" is not the condition of deliverance from disease. What Paul de-

finer to be "the faith," and what he styles "the obedience of faith," are the terms; and it is of these the parsons of the land are as ignorant as the Pope of Rome.

Deliverance from disease implies salvation from "drugs and drug-doctors," and all the long list of harpies who fatten upon the miseries of mankind. There is but one gospel of deliverance from these, and that is neither the Bethanian Water Gospel, nor the "Water-Cure Gospel" of friend Fowler's Journal. Paul says there is but one gospel, which he styles *his*, and the "one faith;" and whosoever offers any other gospel to the world, even if he were an angel from heaven, he pronounces "accursed." The clericals, and the inventors of these water gospels, do not seem to regard the apostle's curse, or they would be more chary of dabbling in matters too high for them than they are. Let then the Scribes and Pharisees of our day attend to this, *the One Gospel of the Bible announces the deliverance of THE RACE from all political, physical, social, and spiritual evils*; and invites all individuals of that race to whom it is made known, to the enjoyment of the blessedness of that deliverance on certain terms: this great deliverance will be effected by the power of God; who in bringing it to pass, purposes to accomplish it through the power of a kingdom to be divinely established in the Holy Land, whose inheritors will be filled with His Spirit to perfect all his will and pleasure. The proclamation of this one gospel with conditions proves, that the salvation purposed is not the deliverance of all the individuals of all the generations of the race that ever lived; but of the race, and so many of that race as accept the terms. In other words, *the race saved will consist of all Adam's posterity that have conformed to the conditions propounded since the world began, till the consummation.* This will be a multitude far less numerous, indeed, than the aggregate of mankind who have converted God's earth into an enemy's country; yet quite multitudinous enough for its adequate population when there is "no more sea."\*

He, through whom God proposes to accomplish this grand display of power, has once for all announced the terms upon which man may obtain a share in the "glory, honor, incorruptibility and life" of this "great salvation." His words are these, and when read, let every dog, not dumb, bark their praise. †—"He that believes THE GOSPEL, and is baptized, shall be saved; he that BELIEVES NOT shall be condemned." ‡—Belief of the gospel, and baptism, are the terms of accep-

tion. This is the affirmative of the case; he that doth not believe the gospel shall be condemned. 'This is the negative. 'Those in the negative need not trouble themselves about baptism, that is, *immersion of a proper subject in water*; for belief of the gospel stands between a sinner and baptism. Though dipped in water a thousand times, or water-cured on the most approved principles of the Hydropathic Gospel, a sinner cannot get at the baptism prescribed by the Son of God without first believing the gospel He preached, and his apostles after him. Believe this or not, as you please, O reader, the terms I have quoted are Christ's words, and by them you will be judged much sooner than you may be disposed to believe.

You see, then, that the great question to be determined is,—*What is the gospel!*—for belief or rejection of this will fix our destiny for all future ages. Read Acts viii. 12, and that will tell you what the good news is about, and what the Samaritan sinners did when they believed it. If you will not take the trouble to turn to this testimony, you are not worthy of being told here. Jesus says, "Seek first the kingdom of God, and his righteousness, and all things shall be added to you." Seek to understand "the gospel of the Kingdom," and the things set forth through the name of its King, that is, of "Jesus of Nazareth, the King of the Jews;" and if you believe them with all your heart, and are then immersed into the Holy Ones, you will have found the Kingdom, and have become the subject of the righteousness of God. Happy are you then; for, if you "patiently continue in well doing," when Christ comes to raise the justified, to restore the Kingdom again to Israel, and to vanquish and dethrone "the powers that be," your corruptible body shall put on incorruptibility, and your mortal, immortality. Disease, death, and corruption, will affect you no more; for you will have eaten of that aromatic and life-inspiring drug prescribed by the divine physician, the ARBOR VITÆ, whose *Folia* or Leaves, "are for the healing of the nations." Go to, then, ye Human-Gospellers, and learn what this means, that ye also may eat, and drink, and live forever.

The above is written as a contribution through these pages for our friends, the apostles of "the Water-Cure Gospel," and publishers of its Journal. They say, "all views and all systems, when properly presented, are allowed a place in the Journal. We desire to "prove all things," and to hold fast ONLY "that which is good." I have endeavored to present the Bible system (the book from which they quote) for the eradication of disease from the race, and its deliverance from the other two curses, in a proper

\* Rev. xxi. 1. † Isai. lvi. 10, 11. ‡ Mark xvi. 15, 16.

manner. I hope the publishers will deem the endeavor "properly presented," and allow it a place in their well conducted, cheap, and well executed monthly. I do not expect them of course to endorse a word of it; but as they have set forth a new gospel concerning water, I have thought, as one of their friends and readers, though a "drug doctor," and therefore one of the "curses" of the race, they would have no objection to my opposing views to views, and a divine system to theirs and all others as well, that they might be enabled the better to "prove all things, and to hold fast that which is good," according to their "desire" so emphatically expressed. That this may be their conclusion, is undoubtingly expected by their friend, the

EDITOR.

Mott Haven, Westchester, N. Y.,  
May 16th, 1853.

#### EVOLUTION OF THE UNCLEAN SPIRITS BY THE FROG POWER.

The Parisian correspondent of the London Lloyd's says, "It is necessary I should put you in possession of a remarkable view of present affairs which has been given me by a gentleman intimately connected with Turkish affairs. 'The integrity of the Ottoman empire it is impossible to maintain. Either that empire must fall, or it must be reconstituted as a Christian or Byzantine empire. I know that Lord Palmerston and Louis Napoleon have for a long time been carrying on a correspondence connected with a scheme which has been kept in the background, and this will account for the friendly tone assumed towards the Dictator by your ex-foreign minister. Lord Palmerston detests Russia and Austria; and any body is an ally in his eyes who will join against those powers. The scheme is to found, as I have said, a New Empire, removing the Greek King to Constantinople, and thus ensuring the consolidation of a Christian empire. Switzerland and France would enter Italy, and proclaim the independence of Italy and Hungary, while England attacked Russia. This project is seriously under consideration, and I believe we shall not pass the summer without its realization. With a Byzantine empire, Poland and Hungary free, and Austria annihilated, we should have nothing to fear from Russia.'"

But, while the Frog Power is plotting with British Statesmen against Russian progress and ascendancy, it does not neglect its own advancement. In 1852, it labored diligently through its ambassador, M. de Lavalette, at the court of the Dragon in Constantinople, in procuring a firman or decree,

conceding to it, as the eldest son or champion of the Roman Church, the protectorate of the Holy Shrines, or something similar thereto. A firman was granted, revoked, and granted again by the Moslem emperor, endowing the Frog Power with preferential rights in ecclesiastical affairs connected with the Holy Places in Jerusalem, which are construed by Nicolas of Russia, the Head of the Greek Church, as detrimental to the interests of his communion. Russia declared that she could not submit to changes thus introduced into the existing state of things, which were so humiliating to the Greeks, and favorable to the Roman Catholics. Having carried its point in Constantinople, the Frog Power endeavored to maintain the advantage gained there by negotiation at St. Petersburg; but its instructions to the French minister were not of a nature to facilitate a settlement. The effect of Frog-diplomacy at St. Petersburg is seen in the fact, that when the Prince-Bishop Daniel returned from St. Petersburg to Montenegro, without previous notice he descended from his mountains at night upon the Turkish garrison at Zabljak, and slaughtered all the men he found there. Thus the war that followed was a Russo-Montenegrin experiment against Turkey, remotely and unintentionally excited by the Frog Power. This little war has ended in placing things as they were before Daniel's treacherous attack, in relation to Montenegro, which was not what Russia wanted when she excited the war. The Autocrat hoped that a general war would ensue between Turkey and her provinces. Russia's Bessarabian troops were ready to enter the Moldo-Wallachian provinces, and the Sebastopol fleet was equipped for Constantinople. The pacific termination of the struggle has annoyed Russia, which accordingly now demands the independence of Montenegro: that is, that the mountain fastnesses should pass from Turkey to Russia, as there is no real independence for a horde of 200,000 men, surrounded by powerful neighbors. "The union of so many of the Slavonic race with Russia," says the writer aforesaid, "would be a fearful danger for Europe, the more that Austria has committed the folly of uniting with Russia out of hatred to England. The independence, so called, of Montenegro must be refused, if we would not see Russia make another great stride in Europe."

The diplomacy of the Frog-Power having indirectly kindled a flame in Montenegro, it reacted upon the Beast-Demon of Austria, from whom the unclean spirit peculiar to it issued forth against the Dragon-Demon of Constantinople. Count Leiningen was sent

with great haste as the bearer of a threatening message, demanding the termination of hostilities against Montenegro, &c. No sooner, or rather, scarcely had the Moslem yielded to Austria, than an avalanche of insolence descended from Russia upon the unfortunate Abdul Medjid. Prince-admiral Mentschikof, minister of Marine, governor of Finland, and a relative of the Czar, arrived at Constantinople, unexpectedly to the Sultan and his Divan, but not to the Greek population of that city. He appeared in Byzantium as the *alter ego*, or other self, of the Autocrat. He was surrounded by a brilliant escort of rear-admirals, generals, aide-de-camps, and many distinguished persons. He was met at Topana by all the officers of the embassy on horseback, by all Russian subjects, and *protégés*. Men in full uniform, loaded with orders, gold, and diamonds, the Ambassador in an open carriage, and surrounded by his staff, advanced toward the palace of the embassy, which he reached with difficulty, owing to the dense crowd of Greeks. This show of popularity was obtained by promises and money. The promises had reference to their obtaining the mosque of St. Sophia for the Greek Catholic worship, while whispers were adroitly circulated in their ears about a Byzantine empire.

This sudden apparition of *quasi* Russian majesty in the city of Constantine, excited the surprise of "the Great Powers," who are ignorant of Russian movements, though they seem to divine its ambition. It is considered by the best informed that there is at the bottom of this affair "some vast design emanating from the intriguing head of Nesselrode," whose son accompanied the embassy. Within certain limits Turkey has been progressing. Her military organization has improved; her statesmen seek to improve her financial system, and her trade; she is making roads, and preparing even railways, &c.; which is all very distasteful to Russia. The object of Mentschikoff's mission is, therefore, to check Turkey, to humiliate and bend her to Russia. To effect this, the Autocrat makes demands *directly antagonistic and subversive of the firm ground granted last autumn to the Frog-Power in favor of the jurisdiction of the Papal Church, and of French influence in the Holy Land.*

Thus, popish superstition, in accordance with Napoleonic ambition, has placed the Frog-Power in antagonism to Russia and Austria on a question relating to Jerusalem and the Holy Land. What Power shall have the ascendancy there? Shall Turkey, Russia, or France? This is the real question created between them by the Frog-Power. It cannot be peaceably settled. It is certain

that the French cabinet feels much irritation at the conduct of Russia; but it is convenient and politic for the present to appear as well satisfied and pleased as possible. The world is not permitted to know the real condition of affairs between "the Powers," until it can no longer be hid. This question about Turkey and the Holy Land, usually styled "the Eastern Question," will be the cause of working out a change in Europe as well as in the East. The antagonism between Russia and England is inevitable. This natural antagonism of England to the most grasping of all despotisms: and the diplomatic antagonism of the Frog Power to the same despotism, place England and France side by side in disputing the progress and ascendancy of Austria and Russia in Turkey and the East. Nor need the alliance between France and England be jeopardized on account of Egypt and the Holy Land. The relations of France to the Papacy cannot continue permanently as they are. The predilections of the Papal government are Austrian. Austria sustained by Russia presents a more stable support to the palsied Pontificate against the revolutionists than the Imperial upstart ruler of the sickle Gauls. I have no doubt but an antagonism will spring up between Napoleon and the Pope, which will place the former in hostility to the priest-power. Hence, as Louis' religion is only an affair of convenience and policy, his present zeal for the "Holy Shrines" will evaporate with his respect for the clergy, whom he uses as the mere tools of his ambition, even as they use him as the tool of theirs. It is true, he has entertained the notion of converting the Mediterranean into a French lake, which, if persisted in, would originate implacable war between him and Britain. But other questions are exhaling from the bottomless pit subversive of that idea. Italy, and a frontier to the Rhine, with Belgium, and perhaps Spain, are worth more to France disenthralled from Jesuitism, than Egypt and the Holy Land. If England recognize French dominion in Italy, &c., the Frog Power might concede Egypt and the Holy Land, and certain Mediterranean islands, to the protectorate of Britain, which, being a Protestant Power, might even admit of Roman Catholic ascendancy over the Holy Shrines in Jerusalem, if required.

Thus we see, from the working of things, that the Frog Power is the disturber of the general tranquillity; yet, in the approaching tumult of nations, no Power will make so little real capital out of the disturbance as it. "France," says a Frenchman, "is, of all the great European Powers, the one which has most to suffer in an eventual dismemberment of the Ottoman empire. Whenever it shall

be accomplished, it will be, above all, to the advantage of Austria and Russia, and not without compensation to Great Britain, by the definitive abandonment to her of Egypt, and by the concession of some islands in the Archipelago—Candia, for instance; to Prussia, by that of the territory she covets in Germany, and which will contribute to maintain her preponderance. But France is not placed in the same favorable condition; no indemnity can be granted to her. She is, then, menaced with the prospect of the ruin of an ancient and constant ally, (Turkey), and of the partition of its spoils, without obtaining anything. This is, perhaps, the fatal consequence of her position in the centre of Europe—a position in other respects advantageous, but which is far from being so in the present circumstances; and it is not at all improbable that France will be forced to witness the partition of Turkey in the course of the nineteenth century, as she witnessed that of Poland in the eighteenth. The danger of such an act was great, indeed, after the revolution of 1830—it has augmented since 1848."

If the alleged scheme of Palmerston and Louis Napoleon be initiated, the uproar of nations will be tremendous. All the nations of the Old World will be involved in war. When the reader sees this war, let him trace out the causes of it, and he will find it to be the result of the working of the Frog Power upon the Moslem "Dragon," the Austrian "Beast," and the Italian "False Prophet," as I have been showing it. These three Powers, again, act upon one another, as we have seen Austria operating against Turkey; and these three finally upon "the kings of the earth, and of the whole habitable," as in Turkey sending for the British fleet, and Austria assuming a threatening attitude against Switzerland and Piedmont, and in making common cause with Russia out of hatred to England. In this way the "time of trouble such as has not been since there was a nation upon the earth," foretold by Daniel, is evolved. John, in the Apocalypse, refers to it in these words, "*the nations were angry,*" that is, greatly enraged. "The slaughter of the Turkish garrison of Zabljak, by the Montenegrin Rob Roy, will now be recognized," says the London Daily News, "as just that little distant black speck on the horizon which warns the tried mariner to make all snug for the coming storm. The speck has swelled into a heavy black impending cloud, which no one can ignore, and few can misunderstand." There may be a lull, and an amicable arrangement be effected, as is reported; but it can only be temporary. The breeze will again rise, and suddenly become a hurricane. The French and English ships now watching

events in Turkey, will be too late; for "the king of the north shall come against the Moslem like a whirlwind, with chariots, and horsemen, and with many ships: and he shall enter into the countries, and shall overflow, and pass over." Turkey will fall, and the Moslem dynasty of the Dragon will give place to the Russo-Assyrian Clay. Henceforth, there can be no permanent peace between England and Russia. "An evil thought will come into the mind" of the Autocrat, the carrying out of which will make Palestine again the battle ground of nations. Russia will subdue Egypt, and take possession of Jerusalem. But there her progress will be stayed. Toward India she will advance no further, for the wings of the overshadowing land will extend to the rivers of Cush.

The French empire has been revived by the Watchers and the Holy Ones to work out this result. The Holy Shrines in the hand of the Autocrat is the crisis of Nebuchadnezzar's Image. When his army, composed of troops drawn from all his subject nations, shall encamp on the mountains of Palestine, that Image will be standing there upon its Feet of Iron mixed with Clay. The descending Stone, which the Israelitish builders refused, will fall upon it, and break its Feet to pieces. The commixture of the Assyrian Clay with the Roman Iron is thus proved to be of very temporary continuance—a temporariness represented by the saying, "they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed (or permanently mixable) with Clay." This shivering of the Feet to pieces is termed by John "the seizing of the Dragon, that old Serpent, which is the Devil and Satan." The Euphratean dominion is thus finally "dried up," and no obstacle remains to "the manifestation of the Sons of God," apocalyptically designated as "the Kings of the risings of the Sun," styled in the common version, "the Kings of the East." At this crisis the Euphratean dominion is Russo-Assyrian, not Moslem; the dynasty having been previously changed, or the sovereignty over the mixed population of the Dragon territory transferred from the Sultan to the Czar.

The Gold and Clay of Nebuchadnezzar's Image are the Assyrian element at two several remote epochs thereof. The gold represents its manifestation in the dynasty of Nebuchadnezzar; and the Clay its manifestation in the dynasty of Ezekiel's Gog. The Image in all its combinations is essentially Euphratean, that region being always of first importance to it which is watered by the Euphrates. The Image is therefore representative of a Euphratean Dominion with a diversity of elements and sovereignties. These

are the golden, argentine, brazen, iron, and clay. Hitherto this dominion as a unit has never stood upon its Feet. The golden or Nebuchadnezzar sovereignty was Euphratean; the Medo-Persian, or argentine, also; likewise the brazen or Macedonian and Greek; and the iron or Romano-Greek and Moslem: but the Ferro-Aluminous, or iron and clay, Feet Sovereignty has not yet appeared on the Dragon territory. When it does, however, it will be Euphratean when manifested in full; for Persia, Mesopotamia, Syria, and Judea will be included in its domain. The Moslem Sovereignty of the iron element is already Euphratean and drying up; and the clay has approached nearly to the source of the Euphrates, where at Mount Ararat, the Russian empire joins Turkey and the kingdom of Persia. The mission of the Frog Power is to bring down the confines of the Russian empire from the north, so as to include the greater part of Assyria and Palestine. This is prevented for the present by the Circassian resistance to Russia in the Caucasus. But when the schemes of Napoleon shall cause the Czar to seize upon Constantinople, and to pour his cosacks into the plains of Anatolia, he will be able to cut off their supplies, and to take the Circassians in the rear, and so bring their resistance to an end. The Clay element will then be on the Image territory an Euphratean Sovereignty. The clay-head being sovereign of 12 millions of Romano-Greek Catholics—the ferro-brazen element—and upon the Dragon-territory of the Image, will present before the world, “the iron mixed with miry clay”—Isaiah’s Assyrian, “the stretching out of whose wings shall fill the breadth of thy land, O Immanuel!” But “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, who smote with a rod.” Thus shall the giving of God’s Son to Israel “be with burning and fuel of fire.”

EDITOR.

#### A MOTLEY FAITH.

“Be ye perfect, even as God is perfect.”—JESUS.

DEAR SIR,

I wish to be saved; but surrounded by such a multitude of different faiths as there are in the world, I am at a loss to know what I must do to that end. I thought I knew something about this matter once, having “experienced a hope;” but some of your writings have fallen under my notice,

the perusal of which causes me to doubt if I ever knew anything upon the subject as I ought. I am so shaken in mind that I can hardly tell what I believe at present; but some time ago I thought (I will not term it “believed”) that there existed in my body a soul capable of living eternally unconnected with body of any sort. I thought that when the separation of the body and undying soul occurred, the soul if pious would be wafted into realms of bliss beyond the skies, and remain there till the last day: I believed, and do still, that Jesus called Christ is the Son of God, and somehow or other the Saviour of sinners; but I thought he was to come in person and burn up the earth, and destroy all the impenitently wicked upon it; after which he and the saints would reign over the earth (over whom I cannot say), the place of wolves, lions, tigers, and serpents, whose fierceness had been changed into the harmlessness of sheep, and domestic cattle. I regarded this reign of Christ and his saints as “the Kingdom of God;” and supposed that when their reign commenced, it would be signalized by the reunion of their souls with bodies raised from the dust. I called this good news, glad tidings of great joy; and the preaching of it I considered as the preaching of the gospel. As to the restoration of carnal Jews to Palestine, that was in my eyes pure foolishness, and those who preached it I styled “Judaizers.” As to baptism, I believed immersion was the most scriptural form; but by no means essential to salvation: yet to be safe, as I thought, I considered it best to be immersed. You see, then, what was my faith, or creed, and practice. I was very zealous for these things, considered as pious, and delighted to think that the Lord would soon appear. Now what I want to ascertain is, *in being immersed upon such a faith, did I believe the gospel and obey it?* Your conviction of the matter will much oblige

A SEARCHER AFTER TRUTH.

A MOTLEY FAITH PROVED TO BE VAIN.

“Your faith is vain, and ye are yet in your sins.”  
—PAUL.

THE question proposed turns upon this for the answer, *has God promised the things stated as the subject-matter of our correspondent’s faith?* If he have, then he has believed and obeyed the gospel; but if he have not, then he has not believed it, and consequently cannot have obeyed it. But has God promised the things stated? Has he promised them to Abraham or to David, the holders of the promises? Or has he promised them to mankind at large through any of the prophets and apostles? Nay, so far from hav-



ing promised these things, he has promised the very reverse—things in truth utterly subversive of our correspondent's "thoughts."

The scriptures of the prophets, as is admitted by the highest authorities of "the Schools," are silent as death on "the immortality of the soul." They do not teach it. Although believed in Egypt while the Jews were enslaved there, Moses, who was skilled in all their lore, makes not the least allusion to it in any of his books. This being admitted, it follows that it is not taught in the New Testament; for the writers of this volume through one of their company, declare, that they taught none other things than what Moses and the prophets said should be. Hence, being an unscriptural dogma, it is an unscriptural faith that professes it; consequently a "vain faith," and responsible for all the conclusions that flow from it.

If every child of Adam be born of the flesh with immortality in him, as is taught by the pulpit orators, then Paul's doctrine is not true, and is virtually denied. He says, that God will render eternal life to them who *seek for immortality by a patient continuance in well-doing*: but there is no sense in this—it is nonsense to that mind which responds to the tradition of congenital immortality. But Paul is right: men must "seek for" immortality, because they have it not. If they had it, the apostle would have proved himself but an unskilful workman, to have urged them to "seek for" what they already had in actual possession. He did not teach after this fashion; nor did any man whose eyes were opened by his instrumentality, and who continued in the faith formed in his mind by the apostle's teaching, come out and aver his belief of congenital immortality, disembodied existence, and consequent sky-kingdom glory. Therefore, as it was in the beginning, so it is now, and ever will be, that like causes produce like effects. The belief of the truth will produce truthful results, and *vice versa*. If a man profess with his mouth mere human hypothesis and tradition, it is certain he has not believed the truth with his heart; for out of the fullness of the heart the mouth speaketh. It is with the heart man believes unto righteousness, and with the mouth that confession is made to salvation. A man may lie, and confess what he does not believe, or believe what he does not confess. But we are not dealing with such. We are supposing that there is no hypocrisy. In such a case, then, we say, that apostolic, or scriptural teaching believed, never prompted the confession of faith in congenital immortality and sky-kingdomism; and that consequently "such

a faith," being a belief of untruth, is unjustifying and vain.

To confess faith in congenital immortality, disembodied existence, and sky-kingdomism, (for they all go together) is virtually to deny that "life and incorruptibility were brought to light by Jesus Christ in the gospel;" it is virtually to deny the resurrection of the just, and by consequence, that of Christ; also the kingdom of God in the land promised to the fathers. But one may say, I believe in congenital immortality, disembodied existence, and "gaining kingdoms in the skies;" and I believe also in the resurrection of Jesus and all mankind; and in the kingdom of God in Palestine! Then concerning such a *molley faith* it may be said, that the incompatibilities of which it is compounded resolve it into an *olla podrida*—a perfect mess, from which no one certain thing can be extracted, and called "the word of the truth." Such a composite reminds one of the *baquet*, or magnetic tub, filled with a *medley* of the most absurd and senseless kind. It is written of God's people, "They shall be all taught of God;" but assuredly no one was ever taught of him who rejoices in his word *made void by tradition*. A man deceives himself who imagines he believes in the gospel of the kingdom, while at the same time he believes in sky-kingdomism. If a man be scripturally convinced of the former, he rejects the latter of necessity as incongruous and incompatible. The Bible teaches but one system, and that is unique, and subversive of all others. He that is the subject of this teaching feeds on "the *unadulterated* milk of the word," and has no sympathy with the unenlightened thinkings of the flesh. A man who professes to believe two opposite and nullifying systems is double-minded, and consequently unstable in all his ways. His faith is neither this, nor that; but all things as it happens: an indefinite, intangible, impression. Such a creed is unworthy of the name of "faith," and to be eschewed by all searchers after truth.

There is no such kingdom promised in the Bible as that of Jesus and the Saints reigning over the earth occupied only by animals bereft of their ferocity. To affirm the burning up of all who are not saints at the coming of the Lord, is to deny the solemn and positive asseverations of the Almighty. All nations will not be destroyed at the appearing of Christ. They will continue to occupy their own lands, and to exercise themselves in commerce, manufactures, and all the arts of peace; and of their abundant prosperity they will bear willing tribute to Israel's King, reigning on Mount Zion, and in Jerusalem gloriously. But this is denied

by the dogma of "all the wicked will God destroy at the coming of the Lord." A faith, therefore, characterized by this dogma, is not "the full assurance of things hoped for (or promised), the evidence or conviction, of things unseen;" and therefore unjustifying and vain.

The mission of the Lord Jesus is not to destroy the nations, but to destroy their governments and oppressors, and to enlighten, regenerate, and bless them. He that does not see this, does not see the truth concerning the Christ, which is abundantly exhibited in the prophets: therefore to deny this, or to affirm something contrary to it, is to deny the truth concerning Jesus. Of what avail is it to admit that Jesus is the Christ, while we deny or make of none effect the things revealed in the prophets concerning him? To affirm of him what is contrary to Scripture, is to believe in "another Jesus" than he whom Paul preached. That man is not taught of God who does not believe what he has said concerning him in the prophets; and if not taught of him, he is no member of his family or household. It is said of the Christ, and therefore of Jesus whom God hath acknowledged, "he shall govern the nations upon earth;" "he shall break them in pieces as a potter's vessel;" "Jehovah girds him with strength for the battle," "subdues the people under him," and "makes him the head of the nations." "The Lord God shall give him the throne of his father David: and he shall reign over the house of David in the ages; and of his kingdom there shall be no end." "He shall sit and rule upon his throne as a priest upon his throne, and bear the glory." "He shall build the temple of the Lord;" "and execute judgment and righteousness in the land." These are things affirmed of Christ, not one of which has received the least accomplishment in Jesus. He is indeed a priest over the house of God, that is, over them "who hold fast the confidence and rejoicing of the hope firm unto the end;" but he is not yet "a priest upon his throne;" if he were, then the saints would be there too, for it is written, "To him that overcometh will I grant to sit with me on my throne, even as I also overcome, and sit down with my Father upon his throne," that is, in Zion which God hath chosen to place his name there. Now all this is utterly at variance with burning up the world, for in this event, there will be no governing of nations upon earth, and ruling as a priest, upon David's throne. I conclude, therefore, that he who believes in world-burning at the coming of the Lord, does not believe the gospel, but in traditions, that make it of none effect.

*Without the restoration of the Jews, the gospel-kingdom cannot be.* Empty Britain of its inhabitants, and leave only Victoria and the government, and there would be no kingdom; and for the obvious reason, that there would be no nation to rule over, or subjects to govern. Let the Jews, then, remain in their dispersion, and, though Christ and his brethren might be in Jerusalem, there would be no kingdom, as they would be a staff without an army, a government without a people. "The children of the kingdom" are Israel. There are two classes of them—the rulers, and the ruled. Both classes are styled "the children of the kingdom" by Jesus in Matthew; because in the aggregate they are all one nation. Deny the restoration of this nation to the land promised to Abraham and his Seed for an everlasting possession, and you make God a liar, and the gospel a mere invention of designing men.

When the two kingdoms of Israel were broken up by the Assyrians, the people of Seir said, "These two nations and these two countries shall be mine, and we will possess it: though the Lord was there." If what these Idumeans said became a fact, it is clear that Abraham and his Seed would not thenceforth possess it. But Jehovah had sworn to Abraham that he and his Seed should have it for ever, which was virtually denied by the saying of the Idumeans, who, in flattering themselves with the prospective possession of the land, "spoke blasphemies against the mountains of Israel," and in so doing "multiplied their words against God." Therefore he makes the following decree against Seir, saying, "As I live, saith the Lord God, I will make myself known among Israel when I have judged thee. And thou shalt know that I am Jehovah, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, they are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. Therefore, when the whole earth rejoices, I will make thee desolate."<sup>2</sup>

Now the principle revealed in this portion of the word is, that a party affirming a thing which, if established, would contravene the fulfilment of a promise of God, is, in so saying, speaking against that promise, and multiplying their words against Jehovah. To do this is to injure the reputation of God for veracity; which, to use a Greek word for an English phrase, is to blaspheme him and his promises. Mount Seir was guilty of this, and is consigned to desolation as a punish-

\* Ezek. xxxv. 10—16.

ment. Is it a greater offence to blaspheme the mountains of Israel than to blaspheme the nation of Israel; and is it not as much multiplying words against God to say, that their tribes shall be always dispersed, as to say of them and their mountains, "they shall be ours, and we will possess them?" I can see no difference at all; for to affirm the non-restoration of Israel to Palestine, is as much a denial of the promises of God, as to say that Idumea (and, consequently, not Abraham and his seed) should possess the land. It may seem a very light thing to this generation to affirm things logically subversive of God's promises; but the scriptures show clearly that no greater offence can be committed against Him, who says, "I HAVE MAGNIFIED MY WORD ABOVE ALL MY NAME." Ruin came upon Mount Seir for this blasphemy, and think ye who practice the same abomination, that God will hold you guiltless? Hear the word of the Lord, ye despisers of Israel, and wise in your own conceits;—"If the ordinances of the sun for a light by day, and of the moon and stars for a light by night, depart from before me, saith Jehovah, the children of Israel shall even cease from being a nation before me in the age: if heaven above can be measured, and the foundations of the earth be searched out from beneath, I will also cast off all the seed of Israel for all that they have done, saith Jehovah." Now, the departing of these ordinances, the measuring of boundless immensity, and the searching out of the foundations of the earth, by men is impossible; it is therefore also impossible that Israel can continue in everlasting exile from the Covenanted Land. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord redeems Jacob, and ransoms him from the hand of the stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith Jehovah."\*

I say then, hath God cast away his people, Israel, whom he knew in the days of old? Yea, saith the pious sky-kingdom gosseller!

"God forbid," says an apostle; "God hath not cast away his people whom he knew before. If they abide not in unbelief they shall be grafted in: for God is able to graft them in again. . . . when the fulness of the Gentiles is come in." It is clear, then, that the faith of such a gosseller is not in harmony with Paul's. He looked for a restoration of his countrymen to the favor of God, and their land; while the other consigns the whole race to perdition at the burning up of the world! Is such a faith, "the substance of things hoped for," although it believes in the divine sonship of Jesus, and his history? A faith justifying that repudiates the restoration of the kingdom again to Israel, that denies the reestablishment of David's throne in Zion, and scoffs at the idea of Jesus, the crucified King of the Jews, wielding the sceptre of the world from thence! Impossible. It is a faith that gives God the lie, and exposes its possessor to a curse when the Lord appears.

From these premises, then, I conclude, that our correspondent's immersion was not obedience to the gospel. The New Testament baptism administered by the apostles on and after Pentecost, was the obedience to "the faith" prescribed by "the law of faith." That faith is defined by Paul "the *hypostasis* of things hoped for, the *elenchos* of things not seen." *Hypostasis* is a word opposed to *phantasia*, i. e. mere appearance or phantasy; or, I would say, doubtful supposition, or opinion; and signifies, foundation, substance, a firm persuasion, confident anticipation, or assured expectation. *Elenchos* is whatever serves to convince; and therefore argument, proof, demonstration, which, laying hold of the heart or mind, becomes conviction. Hence, Paul, in writing to persons having this faith, says, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end:" and again; "Let us draw near with a true heart in full assurance of faith. . . . let us hold fast the confession of THE HOPE." The faith then which justifies, is "the full assurance of things hoped for, the conviction resulting from demonstration of things not seen as yet."

From this apostolic definition of faith it is evident, that opinion, or supposition, is excluded. Hence, a man whose head is filled with a medley of truth and error, of which our correspondent is an example, cannot now have, or ever have had, the faith of the gospel; so that his immersion cannot have been the obedience of the gospel. If there were more of this faith there would be more christians of the right stamp in the world. The great desideratum of our day is faith, or a confident belief of the unadulterated truth working in the heart as a principle of action.

\* Jer. xxxi. 10-14.

This is scarcer than diamonds, and almost as rare as precious stones in the crater of Vesuvius. To apply the word *faith* to the credence of our day is a prostitution of the term to an unholy thing. The popular mind is ignorant of the "things hoped for, and unseen as yet;" and being ignorant, or doubtfully disputations, or scornfully opposed to them, cannot obviously, whatever the practice, be in the obedience of the things summarily indicated as "the truth." This ignorant, disputatious, scornful state of mind, was the mental habitude of many immersed persons, who now reject what they regard as the foolishness of their past convictions; yet they cling to their immersion as a holy thing! As if any act could be a holy religious action which is predicated on a sincere belief of nonsense; for all is nonsense which is not the sense of scripture, no matter how firmly, and sincerely, or by whom, believed.

The "full assurance of hope" presupposes the definiteness of the "things hoped for and unseen." If it were not so, how could Paul with propriety exhort his brethren to "hold fast the confession of the hope?" "The hope" is a phrase that excludes all vagueness, and indicates certainty. "The faith," "the hope," "the word," "the truth," "the gospel," are words which refer to some particular *system of things* of a cheering character, revealed of God for belief and expectation. "Things hoped for and unseen" are not what individuals may choose to hope for as most agreeable to their views of what ought to be. To assume this would be to reduce "the hope" to a hope; and the certain things that God has promised, to the vague, intangible, feel-like-its, and wishings, of the carnal mind. He that thinks God's thoughts thinks in direct opposition to the thinkings of the flesh. Were it not so, there would be no need for men to be taught of God; for in that event he would have nothing to teach them, which the thinking of the flesh might not elaborate independently of his revelations. The thinking of unenlightened flesh is that man's deadliest foe who regards it. It is the sophistry of sin, and leads him to conclusions contrary to the written word. Contentment with an immersion predicated upon ignorance or unbelief of the unadulterated word is a part of this sophistry. By faith are ye justified in the obedience of the truth; and not by dipping, being ignorant or faithless thereof.

We find then that the faith which justifies comprehends something more than the belief that "Jesus is the Christ, the Son of God." If this were enough, then were the "devils" justified of old; for it is written, "Devils came out of many, crying out, and saying, Thou art Christ, the Son of God."

The devils believed there was one God, and they believed that Jesus was his Son, and also the Christ; and we may add on the testimony of James, "they believed and trembled." If then a trembling belief in the personality of Jesus were all-sufficient and justifying, why were not the devils justified? And if this were the great and sole salvation truth, why did Jesus rebuke them, and suffer them not to speak? For Luke says, "they knew that he was the Christ." Again, in the case of Nicodemus and the rulers of Israel. "We know," said he, "that thou art a teacher come from God"—was he, therefore, justified, or qualified to inherit salvation? By no means. Was Jesus content with this recognition of his divine mission? No. He forthwith directed the attention of Nicodemus to the subject matter of his teaching. As if he had said, "You admit that I have come from God, and that consequently my personality is such as I claim for myself, now why do you not believe what I preach about the kingdom? Verily I say unto you, Except you be born from above you cannot see it, nor enter into it." Jesus was sent to preach the kingdom of God, and not to preach himself: he left this for his apostles to do, when they should preach the kingdom in his name.

But as it was in the days of Jesus, so it is even now—Devils believe and tremble. The word is *δαίμονια*, *daimonia*, spirits, not "devils" in the Gentile sense, or as if the word were *διαβόλοι*, *diaboloi*. Spirits such as those whose manifestations originate from phreno-magnetic circles, and speak by mediums in our day. The policies of the Pope and Austrian emperor are styled *πνεύματα δαιμονίων*, *pneumata daimonion*, or the breathings of knowing spirits, or demons. They are, therefore, demons, or devils, if the reader prefer the word. The term is applicable to all people of like faith and character. These devils, then, believe that Jesus is the Christ, the Son of God; and that he died and rose again for the sins of the world. And where is the God-dishonoring sect, Greek, Latin, or Protestant, that does not believe it? Adulterers, murderers, and thieves believe it,—pious and impious all alike! If this be the faith that justifies, what constitutes the difference between saint and sinner? The wisdom that is from beneath, and therefore earthly, sensual, and devilish, replies that the saint is a penitent believer, that is, sorry for his sins; but the sinner is not. The difference is a matter of repentance, not of faith. The wisdom from above, however, does not teach this. It is the faith that makes the difference between the saint and sinner. The saints believe in the things of the kingdom, and in the personality or name

of Jesus, which lead them unto repentance; the sinner believes in the sonship and divine mission of Jesus, but has no faith in the things of the kingdom promised, and is, therefore, "without hope," and a sorrower unto death.

From the whole, then, I conclude that it is good, but insufficient for salvation in the kingdom, to believe that Jesus is a teacher come from God, whose Son and Christ he also is. It is likewise necessary to believe what the great teacher taught; for salvation is promised on condition of believing this. "This gospel of the kingdom must be preached among all nations," said he; "he that believes and is baptized shall be saved; he that believes not shall be condemned." Immersion without faith in this is not worth a centime. Of this I am fully assured; and being so, I submit my conviction of the matter as requested by "a Searcher after Truth," to his candid consideration, in hope that he may arrive at a conclusion satisfactory to his own mind, and in harmony with the word of God.

EDITOR.

"IMMANUEL."

It remains further, that we open the mystery of the name "Immanuel;" which being interpreted, saith St. Matthew, is "God with us." Now it is a thing worthy of remark, that the angel had immediately before instructed Joseph to call his name, not Immanuel, but Jesus. Where then, or how, it may be asked, was Christ called Immanuel? No where is he so called in the Scriptures, save in the next chapter of this prophecy, where it is said (ver. 8.), "The stretching out of the Assyrian's wings shall fill the breadth of thy land, O Immanuel," and in the 10th verse, where it is said, that "the counsel of the heathen shall not stand, because of Immanuel." Now both of these passages refer to a time and an action which is not yet accomplished; though it hath had its beginning; for the counsel of the Assyrian and his confederacy have not yet come to nought, and the stretching out of his wings doth still overspread the land of Immanuel. Moreover, it may be truly said that Immanuel did not purchase the land until he had kept the conditions of the Old Testament, which stood in perfect obedience to the law; and, therefore, it could be called Immanuel's land only with reference to a time posterior to his incarnation. And, since his incarnation, he hath not been with us, but absent from us. But before he departed, he gave a promise that he would come again, and receive us unto himself; "that where I am there ye may be also;" that is, he maketh a distinct

promise, against a future time, that he and his people should never more be separated as they are at present. The present, therefore, is not the time when he can be properly called Immanuel; for by his own account he is not with us in person, but only in spirit, in the Comforter. Wherefore Paul saith (2 Cor. v. 8), that "to be absent from the body is to be present with the Lord;" and (ver. 6), that "to be at home in the body is to be absent from the Lord." And the time specified by the same Apostle, when we shall be ever with the Lord (1 Thess. v. 17), is at the descent of Christ from heaven, the resurrection of the righteous dead, and the change of the righteous living. With no propriety, therefore, I deem, can the name of Immanuel be applied to the days of his flesh, during which, though the Word did tabernacle amongst us, it was only for a day, and not for a permanency; a brief season followed by a long absence, which again is to be followed by an eternal presence and residence with us. Besides, while he abode in the likeness of sinful flesh, he was not the Son of God to the knowledge and confession of the spiritual man; because it is written "No man can say that Jesus is the Son of God, but by the Spirit of God:" and again, it is written, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Besides, our blessed Lord, in the days of his flesh, did perform none of those great works which are prophesied of Immanuel in the following chapter; which are, to deliver his land from the Assyrian, to bring the counsel of the heathen to nought, to multiply the nation, to break the yoke of their burden, to sit upon the throne of David, and to establish the boundless government thereof for ever. Against what time, then, shall this name of Immanuel come to him by right? When he shall come in the glory of his Father to take up his eternal residence in the midst of Israel. And when is this? In the new heavens and the new earth, and the restored Jerusalem; when all things shall be generated anew, and the former things be passed away. In that dispensation, therefore, which is about to come upon the earth, the Son of the Virgin shall both be, and be known to be, "Immanuel, or God with us." And this, indeed, shall be his distinction in that day, from the invisible, incomprehensible Godhead of the Father, who is not with us, but worshipped as apart from us; or rather, who is everywhere, and, therefore, not peculiarly any where. At present Christ is not "God with us," but God with the Father, seated on the Father's right hand; but then he shall be "God with us," and not God with the Father: so that the successive condi-

tions of the Son seem to be these three ; —his eternal dwelling-place in the bosom of the Father ; his present seat at the right hand of the Father ; and his permanent abode with men ; in the last of which I include the days of his flesh, which was to us the seal of all the promises and prophecies concerning the eternal manifestation of God, and the pledge of his coming to reside permanently with us, against the dispensation of the fulness of the times. He attained in the days of his flesh unto the humiliation of being the Virgin's Son. He hath taken this lowly degree of existence, and seated it in honor and glory at the right hand of the Father ; and the Father who hath given him this honor, is preparing all nations for his government ; which being accomplished, he shall then come as a man of war and settle himself in victorious peace over the obedient earth, dwelling in the midst of his people, and enjoying the name "Immanuel."—*Prophetic Expositions.*

#### THE PROPHECY OF THE INCARNATION.

It appears from this great prophecy of the incarnation, that the idea which was given of the Man-God, or Immanuel, was that of a deliverer and rightful inheritor of the land of Israel, the destroyer of all its oppressors, the remover of all its bondage, the multiplier of the nation, the increaser of its joy, the occupant of its throne, and the governor of its people for ever, yea, and the monarch of an universal and eternal dominion upon the earth. These predictions concerning the child are in this prophecy, and no others are in it. If it mean not this, it meaneth nothing. If a child was ever born of a virgin, it was for these ends he was born. And if he have not fulfilled these ends, then he is yet to fulfil them, nor would such a delay weaken but rather confirm the prophecy ; for there is mentioned a mysterious waiting on his part, and rejection of him of their part, and a woeful visitation of darkness in consequence thereof. And accordingly they are so found till this day, rejecting his aid in miserable woeful darkness, nothing of all the glory having been accomplished, but the very reverse ; because the season of his waiting is not yet expired. The prophecy therefore waits still for its great accomplishment in the Son of the Virgin, by the act and power of the Son of the Virgin. If any one say, No ; Jesus of Nazareth shall never sit upon David's throne, nor rule over the house of Jacob ; then I say, Jesus of Nazareth is not the person here prophesied of, but some other. If they say, Yea, but he is the Immanuel born of the Virgin, who

is now spiritually filling the spiritual throne of David, and spiritually reigning over the spiritual house of Jacob, and spiritually holding universal spiritual empire ; then all I have to say, I do not know what the spiritual throne of David means. "It is the throne of a believer's heart." Where learned you to call a believer's heart the throne of David ? "It is the throne of the Majesty on high." How dare you blaspheme, and call the throne of God, the throne of David ? And what use was there to tell Ahaz, in his present straits, that a Son should be born and a child given, who should reign in the hearts of men, and be exalted to a throne of God in the skies ? And what signs of such an event were those two which were granted ? Besides, these spiritualists know not where they lead themselves. If they will have all the substance of Immanuel's work to be invisible and spiritual, then I will have his birth also to be spiritual and invisible upon earth. If they will annihilate the greater part to please themselves, I will annihilate the lesser part to vex them ; and then what have they left of all this bright and glorious prophecy but the shadow of a dream ?—*Proph. Exp.*

#### OPPOSITION BENEFICIAL.

It is apparently a certain and standing law that the very opposition which is always being offered to the advancement of truth, whether by uncongenial circumstances or inconsiderate man, is overruled by principles as fixed, if not yet so calculable, as those disturbing forces that systematically retard the flight of Encke's comet, or drag big Neptune from his solar orbit. Both the new investigator and his hinderers may rest assured, that they unconsciously conspire at once to hasten and to steady the career of knowledge.—*Edinb. Rev.*

#### THE MOSLEM EMPIRE.

THE latest news from Constantinople "before going to press" shows that the Sultan's last hour is at hand. His overthrow will be a cheering event to the student of prophecy, who will see in it the manifestation of "the Kings of the East" approaching.—June 15, 1853.

Immortality is life manifested through incorruptible body.

God only is essentially deathless ; or as Paul expresses it, "God only hath immortality."

"He that believes not the gospel of the kingdom shall be condemned."—*Jesus.*

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.]

NEW YORK, AUGUST, 1853.

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### THE SABBATH.

THE following report is an outline of one of a series of lectures being delivered at Convention Hall, 179 Wooster street, by the editor of this paper. The lectures which have been already extemporized have treated of "The Beginning;" of the "Elohim;" of "the Earth in its pre-Adamic state;" "the Spirit of God;" the antecedence of spirit to matter; the "Heavens and the Earth;" the creation-days not geological periods; the non-original creation of the sun, moon, and stars on the Fourth Day; the creation of Man in the "image and likeness" of the Elohim; Man's original dominion; the Four States revealed in the Bible; &c. &c.

The lecture now presented to the reader, is upon that theologico-political "vexed question," the Sabbath. The lecturer considers that if the doctrine of the sabbath as it is exhibited in the Holy Scriptures were understood, there would be an end to all sabbatarian disputes, that sabbath-desecration denunciations would be withheld, and much valuable time within and without the halls of legislation would be saved, both in America and Britain. He states that in its origin the sabbath was not a religious institution. It was Paraisaic, but not religious. He hoped the audience would not misunderstand him in this. He thought they would not when they understood the sense in which he used the word "religious." Religion is a Latin noun converted into an English one by the addition of the letter "n." Religio may be derived from the verb "ligo," to close up by binding, as *vulnera veste ligare*; and the particle *re*, implying that the thing bound up had once been united, but being divided needed to be made one again. This might not be the pagan import of the noun, but it was unquestionably the scriptural. The paraisaic was a state of union between God and man, which union sin, "the transgres-

sion of law," divided. Hence, religion is that remedy or system of things, divinely appointed for closing up the breach, and restoring paraisaic harmony upon the earth. As the Sabbath, therefore, was instituted before "sin entered into the world by one man," it is evident that it was no part of the sin-remedy, and consequently not a religious institution.

*Shavvath*, called "sabbath" in our tongue, signifies cessation, resting, or time of rest, from the verb *shavvath*, he ceased; hence the phrase, *eth-yom hasshavvath*, the resting or sabbath day. Moses says that this day was "the seventh day," and that it terminated the period during which the Elohim by the Spirit of the Invisible were occupied in fitting up the earth as a dwelling-place for the animal races. The work being ended on Friday night, *shavvath*, he ceased, the Spirit ceased or refrained from creating and making on Saturday. Hence the reason given for blessing and sanctifying the seventh day—"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." He did not rest in the sense of being tired; for "the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary:" but he simply assumed inactivity, or ceased his demiurgic operations. What the words of blessing were we cannot tell, because they are not recorded. We may, however, infer that they were words of promise to man for whom the sabbath was made; and judging from subsequent revelation, we may conclude that the words of sanctification and blessing predicted a state of things upon the earth in the enjoyment of which all Adam's posterity approved of God should "be as the gods," holy, happy, and in perfect harmony with himself.

To sanctify is to make holy. This is the prerogative of Deity. Holiness is not an

essential quality of time, space, or matter, so that if either of these is made holy, it must be by virtue of its being constituted such. Mæn, originally "upright," has lost his integrity, and is defiled. He is therefore essentially the opposite of holiness; and cannot therefore confer upon things an attribute of which he is himself destitute. To make things holy is to separate them from a common to a special use according to divine appointment. Men cannot therefore of their own notions make ground, buildings, persons, times, seasons, and days, holy. They may agree among themselves to call cemeteries, churches, and days, holy; and can inflict penalties for the "desecration" of such things; but the violation of their laws with respect to these, lowers no man in the estimation of God. Adam did not sanctify the seventh day. If he had made the attempt he would have failed, not knowing in what an acceptable sanctification would consist; and this is precisely the difficulty in which his posterity are involved—they have a vague idea the day should be kept holy, but they know not how to do it, much less do they know how to make it so. God made it holy by his absolute authority. He made it holy for man's benefit; for the Lord of the sabbath has so declared, saying, "The sabbath was made for man, and not man for the sabbath."

The lecturer proceeds to remark, that beyond an allusion to the division of time into periods of seven days in the account of Noah's sending forth the dove from the ark, nothing more is said about the seventh day than what is contained in Gen. ii. 2, 3, until a miracle was wrought to prevent its desecration, in giving a double quantity of manna on Friday and none on Saturday; and until its observance was enacted by a law accepted by the Twelve Tribes of Israel. The church and state of this renowned people was one and indivisible, and grafted upon the stock, whose roots were "the Foundation of the World." They were therefore told to "remember the resting-day, to keep it holy." In what way it was to be kept holy is defined in the sabbath-law. It consisted in not doing any work on the seventh day. There was no other way of keeping it holy. The Son of Man, who is Lord of the sabbath, taught that it was "lawful to do good on the sabbath day;" but then for an Israelite to kindle a fire, or pick up sticks, or buy and sell, or speak his own words, or do any kind of work, or for any other member of his household, stranger, or any thing that was his, to work and pursue the ordinary avocations of the previous six days, was doing evil and not good, for the simple reason that God had forbidden it. To observe the

seventh day law in letter and spirit was to keep it holy; but to violate it in one particular was to be as much guilty unto death as if no regard were paid to the day at all; for the transgressor came under the sentence, which extended to the violation of the Mosaic law, in whole or part, namely, "Cursed is every one that continueth not in all things written in the book of the law to do them." Besides this total abstinence from work, "two lambs of the first year, without spot, and two tenth deals of flour for a meat offering, mingled with oil, and a drink offering of strong wine to be poured unto the Lord," were to be offered as the burnt-offering of every sabbath, beside the continual burnt-offering, and its drink offering. These sabbath-offerings, like all others, were only acceptable from the Altar and from the Holy Place of the tabernacle and temple. It is clear, therefore, from the requirements of the law, that not only do the pious among the Gentiles not keep the sabbath, but neither can they, nor the Israelites, however zealous for its observance.

But, saith the lecturer, the observance of the seventh day was only enjoined upon those who were "under law" to God; not upon those who were "without law;" that is, non-Israelitish nations. The sabbath was "a sign" between the God of Israel and that people; and signified good things to come upon them, and through them upon the rest of mankind, when "the times of the Gentiles" should be fulfilled. This appears from the words of Jehovah to Israel by Moses his faithful servant in all his house. "Verily," saith he, "my sabbaths shall ye keep; for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defleth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth work on the Sabbath-day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

That the observance of the seventh day was given exclusively to the house of Israel appears from the reason assigned for imposing it upon them. "Remember," saith Moses, "that thou wast a servant in the land of Egypt, and that Jehovah, thy God, brought



thee out thence with a mighty hand, and by a stretched out arm: *therefore*, the Lord thy God commanded thee to keep the Sabbath day." When they were slaves in Egypt they served a hard bondage to Pharaoh, having *no rest* to their souls; but after being "baptized into Moses in the cloud and in the sea," the nation *rested from its work*, and in anticipation of its *rest* under Joshua, kept the Sign-Sabbath in the wilderness. The Egyptian servitude, the national baptism into Moses, the wilderness-cessation from the works of slavery, and the Joshua-rest in Palestine, were, however, examples only, *first*, of things spiritual in relation to baptized believers of the gospel of the kingdom; anticipative, *secondly*, of things national on a grander scale, when, the world having passed through its MILLENNARY WORKING DAYS of six thousand years from its foundation, the Twelve Tribes and the Nations of the Earth, ceasing from their own works in which they serve their own lusts, and the tyrants who oppress them in mind, body, and estate, shall, by a mighty hand, and outstretched arm, be constitutionally inducted into Abraham and his Seed, the Christ, and keep the DIVINE SABBATISM, the rest that remains for Israel in their own land under their glorious and immortal rulers; and for the nations under their own vines and fig-trees, in all the Day of Christ, *the Millennium Sabbath Day* of a thousand years, in which God and men will cease from their works, and be refreshed.

The present dispersion of Israel is the penalty for not keeping holy the seventh day in its true significance. For if they had turned away their foot from the Sabbath, from doing their pleasure on God's holy day, and called the Sabbath a delight, the holy of the Lord, honorable; and had honored him, not doing their own ways, nor finding their own pleasure, nor speaking their own words: "then," saith Jehovah, "shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee, O Israel, with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Thus testifies Isaiah; and the testimony of Jeremiah is like it, only with a threatening of the consequences to the nation if it did not keep the day. "It shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of Jerusalem on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and *this city shall remain*

*for ever*. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." That fire has been twice kindled unquenchably, once by Nebuchadnezzar, and once by Titus: and on both occasions, because they regarded not the Sabbath of the Lord in the way that pleased him. At the Assyrian overthrow of their commonwealth they defiled the Sign-Sabbath; and at the Roman, they refused to hallow it in its spiritual signification, by ceasing from their own works in no longer serving sin in the lusts thereof, and delighting in the Lord whom Jehovah had sent them as an ambassador of peace and glory to the nation—the Angel of the great Sabbatic Covenant.

"The law," which is a phrase expressive of the Mosaic institutions in the aggregate, being "the representation of the knowledge and the truth," and "the pattern of things in the heavens," the sabbath, which, being incorporated into it, is a part thereof, is also "a shadow of things to come." The sign-sabbath is a "rudiment" or "element of the world;" and therefore classed among "the weak and beggarly elements" to which the Galatian christians wished again to be in bondage. In writing to the Colossians the apostle says, "Let no man judge you in respect of a holy day, *or of the sabbath*: which are a shadow of things to come; but the body (casting the shadow) is of Christ." Jesus rested on the seventh day in the silence of the tomb from all his work pertaining to his offering for sin; and on "the eighth day," commonly called Sunday, or the first of the week, arose as the Light of the new creation, as a strong man to run a race. The mystery of the Sabbath was thus laid substantially in him. The sabbath, or "rest remaining to the people of God," was proclaimed in his name to the Jew first, and afterwards to the Greek. All believers, who desired to enter into that rest, were commanded to "cease from their own works, as God did from his;" in other words, to sabbatize from sin, by being "buried with him by baptism into death" to sin; "that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life." This, saith the lecturer, is the only way Jew or Gentile

can keep the sabbath, so long as the commonwealth of Israel, and the dwelling place of David, are in ruins, and trodden under foot of the worst of the heathen, as at this day.

But the seventh day was only one of the sabbaths of the law. To mention no others, the eighth day was also a sabbath. The first and eighth days of the feast of ingathering, were sabbaths. This feast was representative of the future ingathering of the Twelve Tribes into their own land; and of the gathering of the Saints, the palm-bearers, with them unto Messiah their king, when both classes shall rejoice before the Lord. They will then celebrate the eighth day as the sabbath day of the Age to Come instead of the seventh, as it is written in Ezekiel, saying, "Seven days shall they purge the altar, and purify it, and the priests shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day (Sunday) and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings, O Israel; and I will accept you, saith the Lord God." This testimony relates to the order of things in the kingdom of Israel under Messiah the Prince during the Millennium. Israel and the nations will then keep the Eighth-day, instead of the Seventh-day, Sabbath, as under Moses. The gospel is glad tidings concerning that kingdom and age; and those who believe it, and have obeyed it, being therefore the heirs of its kingdom and glory, sabbatize by ceasing from sin, and rejoicing in their present eighth-day probation in hope of entering God's millennial rest by a resurrection to the life of the age to die no more.

There are two crotchets among the people respecting the sabbath which deserve a passing notice in conclusion of the subject. The one is that the seventh day, or Saturday, should be kept holy according to the Mosaic law; and the other is that Sunday should be observed as the Jewish sabbath. The adherents of the former, are Israelites, and Gentile Sabbatarians; while those of the latter, are the pious who maintain that the seventh day observance was changed for the keeping holy of the eighth according to the sabbath law. Both these classes are great sticklers for keeping holy their sabbath days after Moses' prescription; yet, it is manifest from what has gone before, that they have no scriptural claims to the approbation of the Lord for so doing. If Sabbatarians would keep the seventh day holy, they must keep it according to the law thereof. They have no right to dispense with what suits them not, and to retain the rest. Neither God nor Moses have given them this license. In lighting fires, making

up beds, cooking, using their horses, &c., and preaching sermons, which is "speaking their own words," certainly not the Lord's, they break the sabbath and defile it, as much as any anti-sabbatarian, who performs double work on Saturday that he may lose as little as possible by resting from his labor on the following day. Such keeping of the Sabbath in the light of Moses' law, is truly wonderful, and only paralleled by the others who impose on God the pretension of keeping his sabbath by abolishing the celebration of the seventh day, and observing Sunday after their own taste and convenience. When God says, "Keep holy the seventh day, O Israel, by resting from every kind of work, and offering the sacrifices of the law;" he does not mean, "Keep holy the first or eighth day, O Gentiles, by resting according to your views of profit or convenience." Yet, practically, such is the construction put upon his words by those, who would bind heavy burdens upon men's shoulders, grievous to be borne, but would be the last to help them to endure. A rest of one day in seven is an excellent provision for laboring, and business men; and if they could be persuaded to use it aright, it would be inestimable. They cannot, however, keep Sunday to the Lord as his day, while they remain disobedient to the "one faith." They must believe and obey the gospel, and then "continue steadfastly in the apostles' doctrine, fellowship, breaking of bread, and in prayers." When such assemble on the First Day for the worship of the Father in spirit and in truth; and to honor the Son even as they honor him, showing forth his death, and memorializing his resurrection, in hope of his appearing in his kingdom and glory, ceasing from their own works, and doing the works of God; they observe the Lord's day in the only way acceptable to Him who seeketh only such to worship him as are intelligent in the truth.

Having brought the subject to this point, the following recapitulation is presented, which concludes this exposition of the Bible doctrine of the Sabbath. I have shown,

1. That the seventh day is the measure of the duration of each of the previous six days of the creation-work;

2. That God sanctified, or separated it, from the other days of the week as a sign foreshadowing good things to come, in a millennial sabbatic day; which should be a sabbatical refreshing for mankind when the work of replenishing the earth, and subduing it, should be sufficiently accomplished;

3. That the hallowed seventh day was incorporated with the institutions of Moses; and its observance imposed upon the Twelve Tribes of Israel, with the penalty of death

to all individual violators of its holiness, and the overthrow of their commonwealth for its national desecration;

4. That the hallowed resting day, called Saturday by the Gentiles, was enjoined by the Mosaic law as a sign between Jehovah and the descendants of Jacob or Israel—a sign of the divine rest they shall enjoy from all their national afflictions, under their own kings and princes of the house of David—adopted into that royal house by an obedient faith in the gracious promises covenanted to him: and destined to ride upon the high places of the earth in the everlasting age;

5. That God commanded Israel to keep the sabbath day, because that in bringing them out of Egypt he had caused them to rest from all the works imposed upon them by Pharaoh's taskmasters;

6. That non-Israelitish nations were never commanded to keep the seventh day holy;

7. That Sunday, or the first day of the week, was never imposed upon the nations by divine authority to be kept holy according to the law of Saturday or the seventh day;

8. That the seventh day is kept holy neither by Israelites, nor Sabbatarians; because they do not observe it according to the requirements of its law; which, under existing circumstances, can be kept by none;

9. That Sunday will be the sabbath, or resting day, for Israel and the nations, when they shall all be constituted the kingdom and empire of Jehovah's king in the Age to Come. And lastly,

10. That the only persons who keep holy the sabbath day in its spiritual signification, are those who, having become obedient to the gospel of the kingdom promulgated in the name of Jesus as its king, "cease from their own works, as God rested from his."

#### THE MOVEMENTS OF RUSSIA.

The following is the copy of a letter addressed by the editor to Lord Palmerston, the Secretary of State for Foreign Affairs, at the epoch of the Autocrat's intervention in aid of the Emperor of Austria against the Hungarians, and with the ulterior view of putting down rebellion throughout Europe. Thinking it might be interesting to the readers of the *Herald* at this crisis of renewed manifestation of autocratic ambition, it is now inserted in our columns. They will see that our prevision takes precedence of historical development, proving thereby the possibility of a correct interpretation of the prophets before the events they predict have come to pass. On June 10th, 1853, I delivered a discourse at Rochester, N. Y., on *the Mission of Russia*, in which I showed the

identity of the Moscovite Power with the Goguc of Ezekiel and Daniel's King of the North, in c. xi. 40; and that we might expect news of a warlike character from Constantinople every mail indicative of the movement of Russia against Turkey, as a result of the policy of the Frog-Power in Moslem affairs. In three days after tidings were published in New York that the Russian ambassador had left Constantinople, and that the Autocrat and Sultan were preparing for war. News has not yet arrived of its declaration; but this will come eventually: for, as I have often remarked in view of the divine testimony, peace cannot be maintained. The Moslem will lose the Dragon's throne, and yield it to the Czar. This will be a great sign of the times. Thenceforth events will develop rapidly. The Sultan's will not be the only imperial dynasty that will fall. The mission of the Frog-Power being accomplished, Napoleonism will give place to the *Fleur de Lis*; and the Bourbon dynasty will shine forth the reflector of the imperial majesty of the Czar. Events will head onwards towards the East. Palestine will be invaded, Egypt annexed, and Jerusalem captured, by "the proud man, who keepeth not at home, but enlargeth his desire as the grave and as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people—lading himself with thick clay." Possessed of the Holy Shrines, the mission of Russia is complete. This is the great sign to the believer that the Lord may hourly appear—this is the crowning event of the worldquake in 1848. "Watch" then, and be thankful that you are favored, O Reader, with the monthly visits of a Herald, which points out to you with the precision of this periodical, the steps by which the great consummation of the faith is so surely and rapidly approaching. The King of Israel will not come upon you as a thief if you have wisdom enough to heed the things urged upon you in these pages. There is but little time left you to prepare for His manifestation. Woe be to you if he appear before you have put on the wedding garment. There is no time for delay. Therefore trim your lamp with the oil of truth, that you may shine in the day of darkness and distress.

Lord Palmerston is said to hate Russia and Austria. It may be so; it is well known they have no affection for him, or his country. This enmity will increase and make Britain what she ought to be—the preadventual antagonist of the Assyrian, and the promoter of all good works, in the interest of the Jews and the Holy Land. The letter subjoined was a proffered hint in this direction. Whether it was discerned by his

lordship, or perceived as a wink to the blind, I am not prepared to say. The letter is before the reader, who can draw conclusions for himself.

June 17th, 1853.

EDITOR.

LETTER TO LORD PALMERSTON.

Your lordship, as "*Secretary of State for Foreign Affairs*," is doubtless well aware of the movements of Russia. The advance of such a Barbarian Host cannot be viewed with indifference by the Minister of a power having such a commercial stake in Europe and India, as Great Britain. To a statesman, reasoning from the premises of the past and present only, the *future* must be dark, or at most problematical. Can your lordship divine what will be the end of the Autocrat's beginning to put down rebellion in Europe? You may "guess," and conjecture, and "calculate," but without a revelation you cannot define the consummation of his ambition. *Conjecture as to future results* is the basis of the Foreign Policies of all nations. If the French President had revised the inconvenient results of General Oudinot's expedition, he would probably not have sent him to Italy, and, if your lordship had seen the end of the Sicilian affair from the beginning, it is almost certain you would not have troubled yourself about the matter, unless to keep in check the impulses, or eccentricities of Gallic Diplomacy. Good, however, has resulted from your lordship's Sicilian and Italian policy, notwithstanding the thunderings of *The Times*. You have amused the Gauls and Propagandists, now exciting hopes and then creating fears, by which a diversion has been created in favor of the gallant Hunns, and time gained for the Austrians to make temporary headway, that they might be enabled to take part in the crisis that has overtaken Rome. A very important thing, by-the-bye; for by delaying the catastrophe at Rome, the collision between France and Austria is rendered more certain; and a power has at length been introduced into Italy, which will bring times of trouble upon the Austrians there as it did in former years.

*Certainty*, then, as a foundation for Foreign Policy, is "devoutly to be wished," I apprehend, by all Foreign Secretaries. Now, there has arisen no question of an importance to England (and Europe too) equal to that now arising out of the movements of the Autocrat. Your lordship ought to know what is the great crisis of the age looming in the future; and I am certain if you did you would open your eyes and become "wide awake." Is your lordship aware of what "the mission of our Sacred Russia" is? I suspect that the Autocrat himself does not

at present dream of the magnitude of the work marked out for him by the finger of God: so that, if you were to confer with his ambassador, he would doubtless give you "the most solemn assurance" of the "pacific intentions" of his master. But, if your lordship be wise, you will put no faith in Nicolai or his representative. The former will just do what *opportunity* may hereafter invite him to do. Therefore believe no assurances he may give you.

Now, from the style of this letter, your lordship will conclude, that the writer at least does not believe that his premises are conjectural. Indeed he does not, or he would not trouble you with it. When Cyrus, King of Persia, saw what was written about him and his mission in Isaiah, he published a decree, saying, "the Lord God of Heaven hath given me all the kingdoms of the earth; and *he hath charged me* to build him a Temple in Jerusalem, which is in Judah;" Isai., xlv. 28; 2 Chron. xxxvi. 23. This pagan prince, you perceive, acknowledged that what was written in the Prophet was a mandate of the Lord God to him, and he acted accordingly. He had faith in what was recorded there. He formed his policy according to its dictates; acted like a wise prince, and *became the Protector of the Jewish Nation*. A hint to the wise is enough.

I trust that your Lordship, with all the advantages of the 19th century at command, is not less enlightened, or less sagacious, than Cyrus or Nebuchadnezzar. The same writings they recognized in their Foreign Policy, reveal to your lordship, and to all men of mind, *what the mission of Russia is, in regard to Europe and the Holy Land*; so that by taking heed thereto, you will be in no danger of being victimized by the cunning of its diplomacy. The Prophets Ezekiel and Daniel (the latter, Grand Vizier to five of the greatest monarchs of antiquity,) have recorded the destiny of Russia in relation to Europe and *the East*; and also the part which Britain is destined to play as its antagonist in the approaching contest for the dominion of the Old World. Does your lordship care to know what they declare shall "surely come to pass" in relation to these powers? If so, then inquire where it can be shown what has been revealed through them upon the subject. "The wise shall understand." Seek the interpretation they can give, and your search will not be in vain.

With due respect for your lordship,

I subscribe myself,

JOHN THOMAS.

3, Brudenell Place, New North Road, London.  
June 8, 1849.

## LAYARD'S LAST DISCOVERIES.\*

THE veil is gradually falling from one of the sublimest pictures that have been vouchsafed to the inquiring mind of man since he first addressed himself to the investigation of truth in the spirit of daring and heroic importunity. Upon the earth and above it, proofs of the wisdom and power of Omnipotent God, have long been accumulating upon us with a force and swiftness that might well challenge the respect of the skeptic and put to shame the audacious folly of the atheist. It has been left for our own time to deliver up from the very bowels of the earth evidence equally overwhelming and conclusive of the value and truth of those writings in which the doings of God's chosen people from the earliest times find their only record. It is difficult to speak or write without emotion of the significant and extraordinary discoveries that have been made upon the site of ancient Nineveh. We have read as children of the devastating wars of Sennacherib, and been subjected to the awe arising from the perusal of events occurring at a period of time which it fatigued even the imagination to reach. We have listened, as children still, to the prophetic denunciations of Ezekiel, and trembled as we reflected upon the dismal fate of the gorgeous city he had doomed—once a city, a barren desert now. We have grown older and acquired at school some knowledge of those classic times in which, first Greece, then Italy, stamped the impress of civilization upon the world,—times so remote as to be themselves buried in antiquity, yet not so near to the still far-off Assyrian epoch as to be conscious of the least remains of its once-surpassing glory. As children, as youths, as men we have thought of Nineveh and Babylon as of the world before the flood,—with interest,—with belief,—with amazement, and with dread; but, knowing nothing of their history beyond the intimations afforded in the Bible, how could we entertain the hope that their hidden story, kept back from the conquerors of the world 2,000 years ago, should be revealed silently, but absolutely, and in all its fulness, now? Yet, so it is! What the Greeks knew not we clearly apprehend. Three thousand years have passed over the Assyrian mounds—three thousand years of storm, of passion, of darkness, and of light, and at length the grave gives up its dead. Athens has breathed her beauty upon the world, and expired. Rome has lived to prove the triumph of its institutions and the

hollowness of its strength. Yea, the Son of Man has appeared among the nations to teach a heaven-born creed, which, happily for human progress, is taking root in every quarter of the globe. Dynasties have risen and been extinguished. Great countries have dwindled into molehills, and specks of earth have grown into the mightiest empires; and, at the end of all, the crusted earth, beneath which Nineveh has for so many ages been inhumed, cracks, bursts asunder, and reveals, not a miracle, but a petrified verity—the monumental history of its greatness, the imperishable witness of its once incomparable renown, the marble commentary of an inspired text. It is all there! The other day we had but a glimpse of the treasure,—to-day we discern more; and every hour is adding to the richness and the marvel of the unexpected sight.

The connected history of these Assyrian discoveries is scarcely less interesting than the revelation itself. But for the concurrence of many fortunate incidents, the mounds of Assyria would still have held exclusive possession of their booty; and, but for the combination of a second series of such accidents, the precious acquisitions, even won, would have been worthless for want of an interpreter skilful enough to decipher their meaning. Let the reader accompany us for a moment as we endeavor hastily to trace the current of events which has made us heirs to one of the noblest legacies ever bequeathed to man. Knowledge of the subject, though general, is somewhat indistinct. Men have heard that palaces have been dug up at Nineveh, and they have seen sculptured giants in the halls of the British Museum. But it is time to know more. That we may be prepared for discoveries greater than any that have yet been brought to light—and such disclosures most assuredly await us—it is well for us to have an exact conception of the wealth of which we already stand possessed.

France shares with England in the glory of these acquisitions. The two nations are coheirs in this startling bequest from hoary antiquity. France, never slow to recognize the claims of her citizens upon her gratitude and affection, will know how to apportion the credit that attaches to any of her sons for services rendered on the Assyrian plains. England acknowledges one renowned name in connection with her portion of the gains, and is proud, as well she may be, of her chivalrous Layard. It is easy to see that from no ordinary traveller could such results have been obtained as those which Austen Layard has collected together for our wonder and instruction. Passionate enthusiasm in discovery and research; intense labor and

\* Discoveries in the Ruins of Nineveh and Babylon. Being the result of a second Expedition undertaken for the Trustees of the British Museum. By Austen H. Layard, M. P. London: Murray, 1853.  
Layard's Monuments of Nineveh, Second Series. London: Murray, 1853.

perseverance; a cheerful, patient mind; a strong frame; great knowledge of men, of books, and of Eastern countries and habits; perfect self-command; a resolute will; a modest and conciliating demeanor; the faculty of ruling others as well as of controlling himself,—all these conditions were essential to the success achieved by the young Englishman, and all were possessed in a degree that cannot fail to win our admiration and regard. Mr. Layard was but 22 years of age, when in 1839, after having wandered through Asia Minor and Syria, "scarcely leaving untrod one spot hallowed by tradition, or unvisited one ruin consecrated by history," he experienced the irresistible desire to penetrate to those regions beyond the Euphrates which for all time to come must be identified with his name. In his first published work he informed us how his wanderings in Asia Minor had been conducted. One adventurous spirit only was his travelling companion. The pair rode unattended; their arms were their sole protection; a valise behind their saddles was their wardrobe; they mixed freely among the people, acquired their language and their habits, and partook gratefully of their hospitality. "No experienced dragoman," he wrote at the time, "measured our distances and appointed our stations. We were honored with no conversations by Pashas, nor did we seek any civilities from governors. We neither drew tears nor curses from villagers by seizing their horses or searching their houses for provisions. Their welcome was sincere; their scanty fare was placed before us, we ate, and came, and went in peace." This early training had an incalculable effect upon the subsequent operations. The influence exercised by Layard over his miscellaneous workmen and among his Arab sheikhs is not that of a powerful stranger, but rather of a beneficent chief, ruling by affection and justice in the midst of his own people. It is without the smallest feeling of surprise that we learn, for instance, how that none but Mussulmans are admitted within the holy precincts of a certain tomb at Nebbi Yunus, though this privileged Englishman has "more than once visited the shrine, with the sanction of his good friend Mullah Sultan, a guardian of the Mosque." How could it be otherwise, when tribes at deadly war with each other agree to suspend their feuds at his bidding, and afflicted races, persecuted by the Turk and by each other, implored his mediation in the spirit of brotherhood and with confidence unbounded? In tracing the history, therefore, of the Assyrian discoveries, let us never be unmindful of what we owe to the especial character of the discoverer—a

guileless man, as he appears from his books, frank in his utterance—with no envy or unworthy jealousies at his heart—plain-spoken and conscientious—learned and laborious—venerating the traditions of the past, yet, by his activity and intelligence, becoming a living embodiment of the advancing spirit of the present.

In the month of April, 1840, Layard first caught sight of the ruins of Nineveh, near the city of Mosul—rude heaps, without form, deposited in a scene as desolate as the remains themselves. He tells us that the huge mounds of Assyria then made a deeper impression upon him, and gave rise to more serious thoughts and more earnest reflection, than the temples of Balbec and the theatres of Ionia. His curiosity was excited, and from that time he formed the design "of thoroughly examining, whenever it might be in his power, these singular remains." In the summer of 1842, Mr. Layard was in Mosul again. Since his former visit, M. Botta had been appointed French Consul at that place, and had found means to prosecute the work which Layard himself was eager to begin. Opposite to Mosul was the great mound of Konyunjik, and here the enterprising Frenchman had first commenced excavations. But his success on this spot was small. He had obtained but a very few fragments of brick and alabaster, when his attention was called to Khorsabad, a village some five hours distant from Mosul, where he was informed sculptured stones had from time to time been thrown up by natives digging for foundations for new houses. M. Botta quitted Konyunjik upon the intimation, and formed a trench in the mound at Khorsabad. His reward, so to speak, was instantaneous. To his astonishment he found that he had entered a chamber, connected with others, which was "surrounded by slabs of gypsum covered with sculptured representations of battles, sieges, and similar events." The style of the sculptures was new, and no clue was present to guide him to the history of the men who had placed them there. Moreover, the slabs were accompanied by inscriptions which it was impossible to decipher, for the character was no longer in use among men, and seemed to defy all scholarship. It is true that this character, being cuneiform or arrow-headed, must necessarily have belonged to an age preceding that of Alexander; but, beyond this knowledge, the fortunate discoverer had no power to travel. It was clear at the very first glance that the monuments were the work of a very ancient and a very civilized people. It was not until a later period that it became equally certain that "M. Botta had discovered an Assyrian edifice, the first pro-

bably which had been exposed to the view of man since the fall of the Assyrian Empire." The mighty city of Nineveh could not be far off.

M. Botta communicated his discovery at once to the French Academy of Fine Arts, and the French government, with an enlightened munificence which it knows how to exercise at all times—whether it be the Government of a Republic or an Empire—sent to the Consul sufficient means to proceed with his excavations to the fullest possible extent. M. Botta lost no time. The work went forward, and by the beginning of 1845 the monument of Khorsabad had been to a large extent uncovered. The Consul, laden with fine specimens of Assyrian sculpture, many of them containing the most valuable, though as yet undeciphered inscriptions, returned to his country, a notability of his time.

Mr. Layard was at Constantinople during the progress of this singular labor. Drawings of the monuments came into his hands, and he publicly announced his conviction that the ruined palace brought to light by M. Botta owed its origin to the old Assyrian kings, and belonged to an age preceding the Persian conquest of Assyria. His anxiety to be upon the spot was now intense; for, although M. Botta had lighted upon an Assyrian palace, he was satisfied that Nineveh itself had yet to be discovered; and that the mounds of Nimroud below Mosul, as well as the ruins of Konyunjik, over against it, had treasures to give up, exceeding in interest and value even the important memorials rescued from Khorsabad. Sir Stratford Canning came to the help of the eager Englishman. He liberally advanced Mr. Layard, from his own resources, sufficient money to carry on excavations for a limited period, and enabled him, in fact, to do all that he has since accomplished. Thus fortified, Mr. Layard quitted Constantinople in the middle of October, 1845, without acquainting any one with the object of his journey. He "crossed the mountains of Pontus and the great steppes of the Usun Yilak as fast as post-horses could carry him, descended the high lands into the valley of the Tigris, galloped over the vast plains of Assyria, and reached Mosul in 12 days."

On the 8th of November, Mr. Layard descended the Tigris, and in five hours reached Nimroud. He proceeded with his excavations in one of the mounds without delay; and, at the close of a day's work, found himself in possession of a chamber, the sides of which were marked by 10 large slabs, all in good preservation, and all containing cuneiform inscriptions, similar to those on M. Botta's bas reliefs. A quantity of charcoal and other evidences satisfied the explorer that the

building into which he had penetrated had been destroyed by fire. At the end of three days more inscriptions were uncovered, but no sculptures; later, some bas relief sculptures were dug out; then came to light several gigantic figures, a human figure nine feet high, a pair of winged lions without heads, and more arrow-headed writings. Digging went on, and there seemed no end to the treasures. Before the end of March, two works of Assyrian art were unearthed, which threw all former discoveries into the shade—a pair of winged human-headed lions in perfect preservation, and most elaborately carved; "the most minute lines in the details of the wings and in the ornaments had been retained with their original freshness;" and the remains of color might still be detected in the eyes. For hours, Mr. Layard tells us, he used to contemplate and muse over these mysterious emblems, the works of instructed races who had flourished 3,000 years ago.

"What more noble forms," he exclaims, "could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature by men, who sought, unaided by the light of revealed religion, to borrow their conception of the wisdom, power, and ubiquity of a Supreme Being? They could find no better type of intellect and knowledge than the head of the man; of strength than the body of the lion; of rapidity of motion than the wing of the bird. These winged, human-headed lions were not idle creations, the offspring of mere fancy; their meaning was written upon them."

The entrance formed by the human-headed lions led into a chamber, round which were sculptured winged figures. Other chambers were dug out, and by degrees Mr. Layard was enabled, not only to collect the long-hidden sculptures of the Assyrian Kings, but also to trace out the form and character of the mighty structure of which they had formed so conspicuous and beautiful a part. He was master of the north-west palace of Nimroud.

The heat of the weather and the state of Mr. Layard's health compelled him to suspend for a time his operations at Nimroud. He quitted the neighborhood for the hot season, and proceeded on a visit to the Tiyari Mountains, inhabited by the Nestorian Christians. Before he set out, however, he took care to transmit to England the first results of his labors, and to satisfy himself, to a certain extent, of the relative antiquity of the ruins of Konyunjik. Opening trenches in the great mound of this village he discovered sculptures and inscriptions that convinced him that the most ancient palace of

Assyria was the one he had excavated at Nimroud, that Konyunjik and Khorsabad belonged to a more recent epoch, and that in all probability the two latter were contemporary structures.

Upon his return to Mosul in September, Mr. Layard received letters from England informing him that the Government had granted to the British Museum funds for the continuation of the researches commenced at Nimroud, and that he might proceed with his excavations. The grant was miserably small and insufficient, and significantly contrasted with the liberal sum placed by the French authorities at the disposal of M. Botta; but Mr. Layard cheerfully accepted his commission, and determined to go forward. In October he was again at Nimroud. His success was greater than he could have expected from the scantiness of his means. Some admirably executed bas-reliefs representing the wars of the King of Assyria were found, and in the centre of the mound was discovered a black marble obelisk about six feet six inches high, having on each side five small bas-reliefs, and above, below, and between the sculptures a carved inscription 210 lines in length. The monument was well preserved, the figures were well defined, and the cuneiform inscriptions perfect. In the south-west corner of the mound discoveries scarcely less important were made at the same time. The southern entrance to the palace was formed by a pair of winged lions, and between them were a pair of crouching sphinxes. The sphinxes, when entire, were five feet in length, but it would appear that the fire which had consumed the building had raged severely in this direction, for the whole entrance was buried in charcoal, and the sphinxes were almost reduced to lime. One had been nearly destroyed; but the other, though cracked in a thousand pieces, was still standing when uncovered. Mr. Layard had scarcely time to make a drawing of the riven monument before it fell into useless fragments at his feet. On Christmas day 23 cases more, all filled with Nineveh monuments, and one of them containing the obelisk, floated down the Tigris on their way to the British Museum.

After Christmas Mr. Layard resumed his labors. By the end of April, 1847, he had opened twenty-eight rooms in the north-west palace of Nimroud, which had not been destroyed by fire, and had exhumed a variety of bas-reliefs, figures, and ornaments, all affording remarkable evidence of the period to which they belonged. One specimen, consisting of two slabs, forming an entrance to a small chamber, contained the name of the King who built the Khorsabad Palace, and

proved the greater antiquity of the building at Nimroud. So long as his money held out the indefatigable explorer went on; but, for want of means, Mr. Layard was at length compelled to desist from further digging at Nimroud. "There were too many tangible objects in view," he writes in his first publication, "to warrant an outlay in excavations promising no immediate results; and a great part of the mound of Nimroud was left to be explored when the ruins of Assyria should be further examined." We shall see hereafter, when Mr. Layard returns to his labors at Nimroud, how much he had still left himself to accomplish in these parts.

From Nimroud Mr. Layard proceeded to the mounds of Kalah Shergat, a village on the Tigris, a few miles below Nimroud, and by some travellers supposed to be the Ur of the Chaldees. Here a sitting figure in black basalt was uncovered, of the size of life, but much mutilated; on three sides of the block on which the figure sat were cuneiform inscriptions. The writing was in part defaced, but enough remained to enable him to fix the comparative epoch of the ruins. The same reason that induced Mr. Layard to suspend operations at Nimroud would seem to have influenced him at Kalah Shergat, and he accordingly returned to Mosul after having spent only two days on the spot. Having reached the city he despatched to England, under somewhat exciting circumstances, the largest and most important monuments he had yet secured. Such sculptures as he was unable to forward he restored to their former graves until more favorable circumstances should enable him to add sensibly to the interesting collection.

A small sum of money, however, still remaining in his hands, Mr. Layard resolved, before returning home, to make some inroad into the mound of Konyunjik, into which, it will be remembered, M. Botta had originally dug without waiting long enough to reap the fruit of his attempt. According to Mr. Layard's theory, Nimroud, Konyunjik, and Khorsabad at one time formed part of the same great city, although each of the palace temples was probably the centre of a separate quarter. In his first work he distinctly states that the city was originally founded on the spot now occupied by the ruins of Nimroud—that the north-west palace was first built, and that successive monarchs added the centre palace and other edifices which rose by its side. As the population increased, and conquered nations were brought to settle round the Assyrian capital, the dimensions of the city increased also. A king, founding a new dynasty, chose a new site for the erection of a palace. The



city, gradually spreading, at length embraced all these buildings.

"Thus Nimroud represents the original site of Nineveh. At a much later period, subsequent monarchs erected their temple palaces at Khorsabad and Konyunjik. Their descendants returned to Nimroud. The city had now attained the dimensions assigned to it by the Greek geographers and by the sacred writings. The numerous royal residences, surrounded by gardens and parks, and enclosed by fortified walls, each being a distinct quarter known by a different name, formed together the great city of Nineveh."

A month's work at Konyunjik was not thrown away. By the end of that time nine chambers were explored (of the same character as those at Khorsabad and Nimroud), the largest of which was 130 feet long and 30 feet wide, and many bas-reliefs were uncovered. "The ruins," writes the explorer, "were evidently those of a palace of great magnificence. The sculptures portrayed the battles, conquests, and triumphs of the Assyrian King, whom one of the inscriptions pointed out to be the son of the builder of Khorsabad." By the month of June the sum furnished by the liberality of the British Government was expended, and Mr. Layard brought, for the present, his worthy labors to a close. He covered up the ruins, and the Assyrian palaces were once more hidden from the eye. It was time to return to England, and to urge upon the authorities the necessity of further exploration. The sculptures, attesting to the value of what had already been accomplished, were already on their homeward road. The inscriptions, which promised to reveal the history and civilization of one of the most ancient and illustrious nations of the earth, had been carefully copied. A year before not one Assyrian monument had been known beyond those which had been so fortunately discovered by M. Botta at Khorsabad. The time of disinterment had been most opportune. Had the palaces been exposed to view some years previously, Mr. Layard contends that no European could have preserved them from complete destruction. Had they been discovered a little later, he adds, there would have been insurmountable objections to their removal. How can we sufficiently rejoice at having secured in our city the most convincing and lasting evidence of the magnificence and power which made Nineveh the wonder of the ancient world!

On the 24th of June, 1847, Mr. Layard quitted Mosul for England. Having reached his own country, he prepared, but did not as yet publish, the memorable work from which we have, in order to bring the whole subject

clearly before the reader's eye, hastily collected the few preceding facts. "After a few months' residence in England during the year 1848, to recruit," as he tells us, "a constitution worn by long exposure to the extremes of an Eastern climate," he received orders to proceed to his post at Her Majesty's Embassy in Turkey. It was after his departure for the East that his admirable book was given to the world. It was welcomed as it deserved to be, and noticed in these columns at the time. Among its other effects was a request from the British Museum to Mr. Layard, to undertake the superintendence of a second expedition into Assyria. That gentleman responded cheerfully to the summons. On the 28th of August, 1849, he left the Bosphorus by an English steamer bound for Trebizonde. On the 28th of April, 1851, he again bade farewell to Nineveh. What he had accomplished in the meanwhile is contained in the charming and most instructive volumes, the titles of which we have given. We shall proceed to dwell with more minuteness upon their contents than we have thought it necessary to extend to the earlier production. During the first expedition: Mr. Layard, so to speak, labored in the dark, as a student busy with the mere alphabet of his science, or as a clerk patiently and humbly transcribing rare documents which he was not as yet privileged to decipher. He has derived knowledge and experience from his pursuit, and every fresh discovery has given him new confidence and additional strength. He is now a man where he was formerly a child—a free master, where he was once the laborious apprentice. The other day he had enough to do to collect and arrange his scanty materials; at this hour he generalizes upon the accumulated results of his work, and proudly points to the connected and marvellous history he has built up from the broken but splendid fragments conveyed by his industry and zeal from the mounds of Assyria to the Museum of our own London city.

Before we trace, however, the latest discoveries of this intelligent man, it is due to another name, as well as to Mr. Layard and our readers, to advert briefly to other discoveries no less extraordinary and interesting than those with which we are immediately concerned, and of which, indeed, they form a most important feature. We have spoken of inscriptions found on the bas-reliefs. These inscriptions, written in characters no longer in use among men, and utterly unintelligible to the common eye, are freely rendered in Mr. Layard's volumes, and are made to interpret events and to indicate facts of the most momentous kind. But for such rendering, all the excavations must

have been to no purpose, and the sculptured monuments would have been worthless as the dust from which they have been torn. By what splendid accidents, then, has it happened that illumination has been thrown into the heaps, and that art, interred for 3,000 years, becomes, when brought to light, in an instant as familiar to us all as though it were but the dainty work of yesterday? How comes it that these arrow-headed, or, as they are more generally styled, cuneiform characters, which bear no analogy whatever to modern writing of any kind, and which have been lost to the world since the Macedonian conquest, are read by our countrymen with a facility that commands astonishment and a correctness that admits of no dispute? The history is very plain, but certainly as remarkable as it is simple. Fifty years ago the key that has finally opened the treasure-house was picked up, unawares, by Professor Grotefend, of Göttingen. In the year 1802 this scholar took it into his head to decipher some inscriptions which were, and still are, to be found on the walls of Persepolis, in Persia. These inscriptions, written in three different languages, are all in the cuneiform (or wedge-like) character, and were addressed, as it now appears, to the three distinct races acknowledging in the time of Darius the Persian sway—viz., to the Persians proper, to the Scythians, and to the Assyrians. It is worthy of remark, that although the cuneiform character is extinct, the practice of addressing these races in the language peculiar to each still prevails on the spot. The modern Governor of Bagdad, when he issues his edicts, must, like the great Persian King, note down his behests in three distinct forms of language, or the Persian, the Turk, and the Arab who submit to his rule will find it difficult to possess themselves of his wishes. When Grotefend first saw the three kinds of inscription he concluded the first to be Persian, and proceeded to his task with this conviction. He had not studied the writing long before he discerned that all the words of all the inscriptions were separated from each other by a wedge, placed diagonally at the beginning or end of each word. With this slight knowledge for his guide, he went on a little further. He next observed that in the Persian inscription one word occurred three or four times over, with a slight terminal difference. This word he concluded to be a title. Further investigation and comparison of words induced him to guess that the inscription recorded a genealogy. The assumption was a happy one. But to whom did the titles belong? With no clue whatever to help him, how should he decide? By an examination of all the authorities,

ancient and modern, he satisfied himself at least of the dynasty that had founded Persepolis, and then he tried all the names of the dynasty in succession, in the hope that some would fit. He was not disappointed. The names were Hystaspes, Darius, and Xerxes. Although the actual pronunciation of these names had to be discovered, yet by the aid of the Zend (the language of the ancient Persians) and of the Greek the true method of spelling was so nearly arrived at that no doubt of the accuracy of the guess could reasonably be entertained. The achievement had been worth the pains, for twelve characters of the Persian cuneiform inscription were now well secured. Twenty-eight characters remained to be deciphered before the inscriptions could be mastered. Grotefend here rested.

The next step was taken by M. Bournouf, a scholar intimately acquainted with the Zend language. In 1836 he added considerably to the Persian cuneiform alphabet by reading 24 names on one of the inscriptions at Persepolis; but a more rapid stride was made subsequently by Professor Lassen, of Bonn, who, between the years 1836 and 1844, to use the words of Mr. Ferguson, the learned and ingenious restorer of the palaces of Nineveh and Persepolis, "all but completed the task of alphabetical discovery."

While progress was thus making in Europe, Colonel Rawlinson, stationed at Kermanshah, in Persia, and ignorant of what had already been done in the west, was arriving at similar results by a process of his own. He too had begun to read the Persian cuneiform character on two inscriptions at Hamadan, the ancient Ecbatana. This was in 1835. In 1837 he had been able to decipher the most extensive Persian cuneiform inscription in the world. On the high road from Babylonia to the East stands the celebrated rock of Behistun. It is almost perpendicular, and rises abruptly to the height of 1,700 feet. A portion of the rock, about 300 feet from the plain, and still very perfect, is sculptured, and contains inscriptions in the three languages already spoken of. The sculpture represents King Darius and the vanquished chiefs before him—the inscriptions detail the victories obtained over the latter by the Persian monarch. This monument, at least 2,350 years old, deciphered for the first time by Major Rawlinson, gave to that distinguished Orientalist more than 80 proper names to deal with. It enabled him to form an alphabet. Between the Major and Professor Lassen no communication whatever had taken place, yet when their alphabets were compared they were found to differ only in one single

character. The proof of the value of their discoveries was perfect.

Thus far the *Persian* cuneiform character! To decipher it was to take the first essential step towards reading the cuneiform inscriptions on the walls at Nineveh. But for the Persepolis walls, the Behistun rock, and Colonel Rawlinson, it would have been a physical impossibility to decipher one line of the Assyrian remains. In the Persian text only 40 distinct characters had to be arrived at; and when once they were ascertained the light afforded by the Zend, the Greek, and other aids rendered translation not only possible but certain to the patient and laborious student. The Assyrian alphabet, on the other hand, has no fewer than 150 letters; many of the characters are ideographs or hieroglyphics representing a thing by a non-phonetic sign, and no collateral aids whatever exist to help the student to their interpretation. The reader will at once apprehend, however, that the moment the Persian cuneiform character on the Behistun rock was overcome, it must have been a comparatively easy task for the conqueror to break the mystery of the Assyrian cuneiform inscription, which, following the Persian writing on the rock, only repeated the same short history. Darius, who carved the monument in order to impress his victories upon his Assyrian subjects, was compelled to place before their eye the cuneiform character which they alone could comprehend. The Assyrian characters on the rock are the same as those on the bas-reliefs in the Assyrian palaces. Rawlinson, who first read the Persian inscriptions at Behistun, and then by their aid made out the adjacent Assyrian inscriptions, has handed over to Layard the first fruits of his fortunate and splendid discovery, and enabled him for himself to ascertain and fix the value of the treasures he has so unexpectedly rescued from annihilation. As yet, as may readily be imagined, the knowledge of the Assyrian writing is not perfect; but the discovery has already survived its infancy. Another year or two of scholastic investigation, another practical visit to the ancient mounds, and the decipherment will be complete! Fortunate Englishmen! Envidable day-laborers in the noblest vocation that can engage the immortal faculties of man! What glory shall surpass that of the enterprising, painstaking, and heroic men who shall have restored to us, after the lapse of thousands of years, the history and actual stony presence of the world-renowned Nineveh, and enabled us to read with our own eyes, as if it were our mother tongue, the language suspended on the lips of men for ages,

though written to record events in which the prophets of Almighty God took a living interest!—*London Times*.

#### THE FATE OF TURKEY.

It is impossible to exaggerate the importance of the events now taking place at Constantinople. The attention of every politician in Europe is fixed upon them. Above all, the English public ought clearly to understand the relation in which this country stands with Turkey, the nature of the mighty interests at stake, the magnitude of the question which may arrive at its solution to-morrow, or may impend during months, or even years.

A great and ancient empire, a member of the European states system, is rapidly passing away. Of this even the most indifferent speculators are at last convinced. No one pretends to doubt that the Ottoman power is falling. Influences are acting against it which its tottering frame and decrepit spirit cannot, by any possibility, withstand. Two of the principal governments of Europe are employing all the art and force at their disposal to undermine it. A third has lately sought to prevent the success of those intrigues by more unscrupulous intrigues of its own. A fourth—we mean Great Britain—though apparently resolved to maintain Turkey against external attack, seems utterly at a loss respecting the manner in which the inevitable result of her internal decay is to be provided for.

Meanwhile, it is certain that the catastrophe, whether we provide for it or not, is approaching. The Porte has not for a long period been independent. It has been under the protection of a British ambassador. Its integrity is virtually gone. Up to this moment, however, by advising and assisting, by patching and repairing, the mouldering fabric has been preserved erect, and our influence in Eastern Europe has enjoyed a just preponderance, because there was a state, nominally independent, on the shores of the Bosphorus. That security is now failing us. To foreign intrigue and aggression are added domestic corruptions, impoverishment, and disorganization, so great that every statesman and journalist of any importance confesses the further existence of the Ottoman Empire, as it stands, to be utterly out of the question. We now have, in addition to the general information which previously existed on the subject, an important pamphlet, written "by One who has Resided in the Levant," in which the writer exposes the true condition of the Turkish dominions.

He shows that many false ideas have been propagated on this subject, and many such, we know, are circulated by the paid agents of the Porte. However, the author of *Hints on the Solution of the Eastern Question* removes any doubts which might have lingered in our minds. And what is his picture of the empire whose territories are soon to be disposed of? Its fleet is a mere show; its army is an ill-paid, undisciplined, and spiritless rabble; its finances are exhausted, and rendered more miserable through the attempt to replenish them by fraud; the pride of the nation is gone; the incapacity and peculation of officials are only equalled by the poverty and discontent of the people; a conflict of foreign factions has usurped the place of the legitimate government in the capital; open and irrepressible revolt is spreading in the provinces, and, instead of a single favorable sign appearing, every day brings the eruption of a new malady, and the exposure of new weakness.

Statesmen and merchants in Great Britain are alarmed. They exclaim that one more effort must be made to preserve the integrity of the Turkish empire, in order that Russian arms or politics may not sweep our influence, our commerce, and our interests as an empire out of Eastern Europe as well as the Mediterranean. We tell them they will lose their labor. The resuscitation of a dead power is hopeless. The Ottoman state is palsied, paralyzed, fed upon already by insurrection and the territorial avarice of its neighbors. Therefore our diplomacy can avail nothing in this direction; we cannot prevent the fall of the Turkish empire. Fall it will, whether we assist or oppose. There remains, then, the question—how shall the inheritance bequeathed by this defunct government be disposed of? The distribution of it among Russia, Austria, France, and Great Britain is proposed. To that we have more than one answer. It would be morally iniquitous. It would disarrange the whole balance of Europe. It could not well be effected; and, even if it were, would infallibly lead to future wars. Chiefly, however, we insist that it would be a flagitious crime, against which the sense of this age would revolt. No one who supports the idea ought ever again to say one word condemning the partition of Poland and the annexation of Cracow. Besides, difficulties almost insuperable present themselves at the very first contemplation of the idea, even if we omit the argument that it would be the worst policy for a free country like ours to add millions of population and the area of many ancient kingdoms to increase the mass of humanity already suffering under the despotism of Austria, Russia, and France.

There remains, then, but one alternative, which is proposed by "One who has Resided in the Levant," and has been accepted by our leading journalists. This is the erection of a Christian state upon the ruins of the Ottoman monarchy. The Greeks, as the most numerous, the best civilized, the most intelligent, and the least prejudiced people in Eastern Europe, would, of course, form the basis of the new arrangement; and an independent powerful Greek government might be set up in place of an effete and crumbling despotism, which threatens every hour to fall, and overwhelm in its descent the tranquillity of the world. The Greeks have already the focus of a state. They are the rightful possessors of the country which it is now proposed to restore to them, and they were only deprived of those countries by an invasion like that of banditti. The establishment of a free Greek power in the present dominions of the Porte, appears, therefore, the only facile and safe solution of this formidable question.

Commercially, nothing could be more advantageous to Great Britain than such an arrangement as this. Politically, it would be of the utmost benefit, because a real barrier would thus be erected against the tide of Russian power, and the gates of the east would be once more secure. As it is, our influence throughout Western Asia and Eastern Europe, and even our position in India, stand ready to be shaken by the first collision of national interests in the Dardanelles. The development of our trade is slow, and the amount of our manufactures consumed comparatively small. We are pledged to uphold a state which cannot continue to exist, and which, in the religion, manners, interest, and opinions of its ruling nationality, is completely dis severed from our own. If we seek to ensure perpetuity to a system like this, plainly the result will be that we shall disgrace ourselves, without benefiting our *protege*. Treaties are valuable because they are the depositions of the agreements of nations under a common public law, but there is a law paramount to treaties, and the moment we attempt to oppose our conventions to the course of nature, our diplomacy becomes worse than contemptible.—*Sunday Times*.

"The erection of a Christian state upon the ruins of the Ottoman monarchy," and that state "an independent, powerful Greek government," opposed to Russian aggression, is an "alternative" beyond the compass of possibility. The progress of the northern king is not to be stayed by such a device as this. He is by faith already Greek; and when he comes against Stamboul, he will establish a state upon the ruins of the Mos-

lem empire, that will be as independent, powerful, and Greek, as "our leading journalists" can wish; but not anti-Russian, as they would fondly hope. A Greco-Roman dominion sceptred by the "*Prince of Ros, Mosc, and Tobl*,"—Russia, Moscow, and Tobolski—is the "Christian state" soon to be founded "upon the ruins of the Ottoman monarchy." The Bible declares this, and the opposition of France and England will only expedite the catastrophe. It is truly cheering to see the end approaching. A few years will place Nebuchadnezzar's Image upon its feet among the mountains of Israel, with the Greek element embodied in its "belly and thighs of brass." Then "will I raise up thy sons, O Zion, against thy sons, O Greece, and make thee, O Zion, as the sword of a mighty man, saith Jehovah. And the Lord shall be seen over them, and Ephraim shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go forth with whirlwinds of the south." Coming events cast their shadows before. The "alternative" of "our leading journalists" is one of these shadowy forms. The Greek state will come up; but they must accept it as presented to the world by one who is destined to move the heart of Britain as British hearts were never moved before.

EDITOR.

June 17, 1853.

### THE EASTERN QUESTION:

#### TURKEY AND THE BALANCE OF POWER.

(To the Editor of the Leader.)

SIR,—The question of Turkey is of more than European importance. From the first moment when those distant specks upon the horizon denoted the gathering clouds that have since hung over the capital of the East, the public expectation of the Continent and of Great Britain has been directed with incessant anxiety to the Bosphorus, seeking some tangible ground of hope and some indication of encouragement. And now, the "Dead March in Saul" is already being played over the Turkish empire! When Lord Chatham exclaimed, that he could hold no discussion "with that man who did not see the interest of England in the preservation of the Ottoman Empire;" his lordship did not foresee the crisis which would call that sentence from oblivion and attach to it its due weight and importance. Yet in connection with the balance of power that sentence is of little consequence; it derives its practical application from other and more reasonable sources. Greece gave the first fatal blow to Mussulman supre-

macy,\* founded upon the unconditional accord of Western support. Ibrahim Pasha followed the bitter stroke with more effective hostilities; but as a question between Mussulman and Mussulman, not involving religious tenets nor ages of glorious memory, the fleets of Europe propped up the decrepitude of Turkey, and condemned to inaction the nervous arm that would have regenerated the enfeebled East. And this, sir, was to preserve the so-called balance of power! Well—the balance of power so marvellously preserved; this balance of power for which Europe risked a general war; this same said balance of power is now proclaimed dead; the unfortunate victim of a *felo de se*, without example and without parallel.

Possibly Turkey contained within itself the elements of decay. Founded upon fanaticism and the sword, and upon doctrines irreconcilable with civilization, its only virility lay in war, its only safety in bigotry. The struggle was for life and death, and Turkey is weakened—nearly destroyed. Yet the members of the Greek Church—all fanatics, multitudes plunderers—are strong, powerful, and tending to a great nationality! The struggle here was, or must be, one of life and death also. But the ruler of Turkey, enlightened before his time and his people, prematurely chose reform; its consequences face us now.

Mahmoud—that melancholy image which rises before us with the blood of the empire oozing from every pore, was a reforming sultan. The successor to the power that thundered under the walls of Vienna and filled Christian kingdoms with terror and dismay, desired to inculcate Europeanism upon the tree of Turkish life and failed; for with the blood of the Janissaries rolled through the gutters of Constantinople the last remaining hope and strength of the Ottomans. "Lord Palmerston is not the Minister of Russia or of Austria, he is the Minister of England." Mahmoud should have lived and died the Sultan of Turkey; he forgot his mission, he misunderstood his time, and failed. Broad national characteristics are the life-blood of nationalities. Faithful to his Empire, had Mahmoud raised on high the standard of a fanaticism that had already conquered half the world, *allah il alah* might again have rung in the ears of the startled Viennese. Reformatory Ministries for Turkey! and the first great Liberal Minister convicted of speculations that would have overwhelmed the concoctor of the

\* In 1821, when the Sixth Vial began to pour out upon Turkey.—*Ed. Her.*

† Not "Christian," but *papal* kingdoms, styled in Scripture, "the Kingdoms of this World."—*Ed. Her.*

"state lotteries" with astonishment and with dismay!

Toleration for Turkey! Christian virtues and charities conferred by heathenism, and by a Government whose vitality was drawn from heathen springs. No wonder, sir, the springs refused to run. No wonder effete bashaws and weak sultans. No wonder the Turkish empire shrank, dried,\* shrivelled up to the merest skin and bone, and existed but by the outward pressure and support necessary to keep its trembling joints within their sockets. And those poor creaking joints and this rickety skeleton are the remnants of Soliman! Yes, broad, national characteristics are the life-blood of nationalities. Modern sentimentality seeks national strength, and comprehensive, almost universal, principles. Impossible, realization. For each land has its church, its religion, and prejudices. Assimilate all these and men have no individual country worth struggling for; it is the same life in the latitude of Constantinople, of St. Petersburg, of Vienna, Berlin, Paris, and London. If we desire no nationality, let us call upon Lamartine, instal him at the Invalides or Pimlico, and assist in administering the Christianized government and the Ibergallitanian republic! Turkey has fallen, then, and from the inoculation of Europeanism. The virile infidel, who braved the hammer of Martel, who stood before the greatest armies of the world, has succumbed to doctrinal discourses, and to the theories of civilization. Is this a victory or a defeat?

In presence of that gigantic Colossus, whose brutal heels have crushed growing nationalities, and whose giant steps have spanned 2500 miles into Europe, whose fleets ride triumphantly the Black Sea, and whose battlements frown terror upon Constantinople:—in presence of this Czar Nicholas, the most wily politician of the present age, who shall affirm that Turkey weakened, is Christianity and freedom strengthened, or civilization reinforced? "History is continually repeating itself." This strange jingle of Lavalette, Menschikoff, Rose de la Cour, Stratford de Redcliffe, is but a substitution for Zarik, Roderick, Amblessa, Eudes, Abderame, and Martel. The juggle of words, the jargon of mere phrases, momentarily usurps empire over the sword; and oh! strange and significant moral, it is again the pretext of religious fanaticism; but this time the fanaticism of Christianity, which makes Constantinople the scene of its impious struggles, and which conducts its obscene wrest-

lings on the steps of the holy sepulchre. Constantinople, the metropolis of Mahometanism, the heart of the prophet's faith, with its ventricles surcharged and stifled with the breath of Christian doctrinists! The temples of this religion of the sword, resounding with the clamor of diplomatists, the murmured prayers of these Mussulman devotees, broken in upon by the wordy brawlings of Christian controversy; strange spectacle! over which the crescent casts a pale ray, the last enfeebled beam of the glorious radiancy of the Ottoman empire. Yes, when Turkey surrendered the initiative of fanaticism, when she became the object—the battle-ground—of religious diplomacy, forgetting her promulgative mission, she proclaimed her own rapid abasement and her speedy fall.

And thus, sir, we see reform and toleration struggling with prejudices and blind fanaticism. The infatuated ruler of diversified races, seated in the palace of the dominant faithful, destroying the keenness of the edge of that flaming sword which placed him there. Surrounded by Bosnians and Wallachs, by Servians and Montenegrins, by all the hot-blooded belief of the children of the Greek Church, with half-revolted provinces, active and persevering enemies on his frontiers, exhausted treasuries, corrupt innovating ministers, the humbled descendant of the conquering Prophet perseveres in reform and toleration, and signs, in abject dismay, the shameful treaty dictated by the Russian power, under the walls of the second city of the Turkish Empire! Having broken the well-tempered Damascus blade of the true believer, having affirmed the worthless character of the dogmas on which the glory of the crescent was erected, the Sultan sees before him rebellious provinces and revolted dependencies, which even threaten to overturn the trembling throne itself. And the descendants of the prophet, armed no more in the panoply of their belief, forget to draw their impatient swords to avenge the divinity of their faith! The humiliated Sultan stretches his arms towards the West, invoking the aid of Christianity! And it is the sword of Christianity which raises the despised crescent, only that, despaired of even by its own followers, it may tremble rapidly to its proximate fall.

Sententious dogmatists, great statesmen, utterers of brilliant aphorisms, contemplate history inscribing your frailties upon the ever-enduring tablets of her marble records. "The balance of power," that unfortunate sentence, which has cost England her hundreds of millions, and made bankrupts of great and powerful states, has hurled the world far back, centuries in arrear of her destined advancement. The infallibility of

\* This is the language of the Apocalypse, though the writer knows it not. John says: "The sixth angel poured out his vial upon the Euphrates, and the water thereof was dried up." The Ottoman is a dried up dominion.—*Ed. Her.*

that principle has been screeched forth, when it has been the most infringed. Turkey, Poland, Italy, Russia, Spain, speak to its absurdity and to its impracticability. And now the people, pleased like children with a new toy, still unconvinced, ignorant of the strength and of the sources of weakness within nations,—unconscious of the pressure applied from without, dreaming of a equilibrium and self-abnegation, which are impossible, continue to hold up the battered doll of non-intervention, as the image which we must henceforth fall down before and reverently worship!

But, sir, this worship of principles has already cost us much: it threatens to cost us still more; and the object of my next letter will mainly be to indicate the unexpected and melancholy results that non-intervention has always hitherto produced, and to fore-shadow, by this indication, what, if applied to our future policy, and especially to Turkey, will be its pernicious and fatal consequences.

ALPHA.

#### THE PROPHECY OF THE VIRGIN'S SON.

Such is the passage of prophecy, in the heart of which the prophecy of the Son of the Virgin is contained. We have seen every jot and every tittle of it fulfilled. It is a literal prophecy literally accomplished in all its parts. Ephraim is broken from being a people; from the set time, three score and five years after the utterance of the prophecy, Ephraim hath ceased to be a people. Rezin and Remaliah's son were cut off before the lad Shearjashub could discern between good and evil. The house of David hath been in distress and humiliation, the people of Judah and Benjamin under captivity and oppression, the Holy Land under wasteness and desecration, and continue so until this day. In the midst of such disastrous tidings, such violence of woe, is the birth of Immanuel, the Virgin's Son, introduced as a sign, token, and surety. That the evils of woe poured upon David's house, and David's throne, and David's people, and David's land, should not utterly overwhelm them, should not abide forever, but have an accomplishment and an end. That time, place, and persons should be left for the accomplishment of those better promises, that double recompence of blessings and eternal glory which is yet to rest upon all these humbled and oppressed things, when the times of refreshing shall come from the presence of the Lord, when all confederacies and associations of all countries against the land of Immanuel, shall be broken in pieces, and shall come to nought for (because of) Immanuel (Isaiah viii. 10); when the gov-

ernment shall be upon the shoulders of the Child that is born unto them, when he shall sit upon the throne of David and upon his kingdom to order it, and to establish it with justice and with judgment from henceforth, even for ever, (Isaiah ix. 6, 7). Therefore, O Jew, who believest in the Son of Mary, be comforted and re-assured, for the sign hath been given. But if thou believest not, then walk on in darkness; for thou seest not the sign of the preservation of David's house. And thou, O Christian, who believest in the sign, believe in the thing whereof it is the sign; and no more doubt that David's house shall be re-established in Jerusalem, in the Holy Land, and that Immanuel, God with us (then indeed *with* us, no longer away from us,) shall sit on David's throne, than thou doubtest the other parts of this veritable prophecy.

From this prophecy thus literally interpreted, I make this inference, that *it is a grievous error to say, as men do now say, that prophecy is only to be understood when it is accomplished; to say that it is idle, or worse than idle, to attempt to understand it till then; for surely Ahaz well knew what this burden betokened to him, to his confederated enemies, and to Ephraim; or if he did not, it was a blindness of the understanding brought on by a perversity of the will, in which also consisteth, as I deem, much of our present ignorance of prophecy. Like Ahaz, we will not have a sign; like Ahaz, we weary both God and man; like Ahaz, we regard not the prophetic word; and like Ahaz, the church will come to destruction for this very offence. And if the sign itself, that the Virgin Mary should conceive, which is the nucleus of the prophecy, should have been hidden from the understandings of men before the coming of Christ, whereof we cannot now with accuracy judge, this also was for want of faith, not for want of simplicity or sincerity in the language; for want of that faith which Abraham had when he believed God, that he and Sarah should have a son in their old age: and this want of faith proceedeth from doubting concerning the power of God to change the laws and ordinances of nature; and this doubt leads men to degrade and explain away the prophecy until it become commensurate with the ordinary methods of cause and effect. But if the Jews had believed the word exactly as it is written, it would have proved to them a sure and almost infallible sign whereby to know Immanuel, and knowing him to believe in him, and to believe in the restoration of their estate by the Man who should be born of the Virgin. In like manner, if we could bring ourselves to believe in the coming of Christ, and in all those*

things which he is to accomplish exactly as they are written, we would see a fulfilment of them in the time of the Lord, and even in this present time, we would see all things concurring with that progression of signs, which is to draw on the fulfilment. But if we will not believe, we cannot be established, but shall surely perish in our unbelief.

My second observation is with respect to the great error of those who say that God never intended that we should know the times and the seasons of the fulfilment of the prophecy; whereas he gives both a period of years and a date in the life-time of a child then before the king, within which the events of the prophecy should be accomplished. But the true cause of all these falsehoods is, that men have such slight and unreal notions of God's being and providence, their faith in God is so much weaker than their faith in time, place, and circumstance, that they cannot believe in any word of God which comes into competition with their belief in the ordinary course of events. When the course of events has made the prophecy to become history, they can credit the prophecy because it coincides with the history; but until such coincidence, they have no faith in it at all. Now, I would rather, for my part, have a firm faith in God, as foreseeing, and overruling, and predicting all, though my interpretations thereof should, in most instances, be wrong, than have no faith in God as overruling all, though I should never be detected in a false expectation. What I am about to say may seem extreme to many, but I believe it, and therefore will say it; and it is a solemn word with which this first interpretation may be well concluded. *That those who have attempted to interpret prophecy, or love to hear it interpreted, are the only persons who have had actual faith in prophecy.* And now, may the Lord bless this endeavor to open his prophetic word, and commend it to the hearts of all his people!—*Proph. Exp.*

#### THE ENEMIES OF DAVID'S HOUSE.

EGYPT was the first to bring dishonor upon the house of David, and oppression upon the land of Israel by the hand of Pharaoh Nechoh, who slew king Josiah, at Meggido, (2 Kings, xxiii. 29) and put his son in bonds at Riblah, and put the land to a tribute of a hundred talents of silver, and a talent of gold, and dethroned Jehoahaz, and set up Jehoiakim in his stead, and made the land tributary. Then came Nebuchadnezzar, the king of Babylon, the fruit of the Assyrian, and laid him under tribute three more years; after which (xxiv. 2) the Lord gathered

bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and "sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets." The next king was Jehoiakim, against whom the Lord brought Nebuchadnezzar, king of Babylon, who took him, and his princes, and all his family, captive into Babylon, dishonored and spoiled the temple, and otherwise vexed Jerusalem and the whole land. And, instead of the king, he set up Zedekiah, who, contrary to his treaty and oath of allegiance to the king of Babylon, made overtures unto, and entered into treaty with, the king of Egypt, and rebelled against Nebuchadnezzar his liege lord. Whereupon Nebuchadnezzar came up with force and great wrath against Jerusalem, and broke it up entirely, and demolished it, and slew the king's son, and put out the king's eyes, and carried him captive to Babylon, from which time until this the house of David have been captives, or tributaries, or exiles, the throne of David and his tabernacle fallen down, and woe to the uttermost, wreaked upon him, and upon his people, and upon his father's house; first by the power of Egypt, and then by the power of Assyria, and then by the power of Persia, and then by the power of Greece, and then by the power of Rome, and then by the power of the Saracens, or Ishmaelites, and then by the power of the Turks, who, proceeding from the Euphrates, (Rev. ix.) and possessing both Nineveh and Babylon, do represent the Assyrian power again; and lastly, by the power of the Russians, who is the Assyrian of "the end," and shall invade the land, and take the Holy city.

#### GOG AND MAGOG.

THE AUTOCRAT OF ALL THE RUSSIAS THE GOG OF MAGOG FORETOLD BY EZEKIEL.

*Translated from the French.*

The following is extracted from a discourse by Rabbi Carrillon of the Reformed Synagogue of Spanishtown, Jamaica. My attention having been recently called to it, I present it to the reader at the earliest opportunity, being persuaded he will be gratified by its perusal. It originally appeared in the "Hebrew Archives," and is strikingly corroborative of the interpretation published in *Elpis Israel* of the title prefixed to Ezekiel's prophecy of the invasion of Palestine by the Assyrian of the latter days. The following is the extract:

"There is but little ground for debate; but that the prophecy of Ezekiel, relating to Israel's last enemy, points conclusively to Russia. Unless a radical change—from



which may God preserve us—takes place in the mind and in the political constitutions of Europe, we need not fear that any other nation than Russia will oppress the Hebrews. On the contrary, indeed, the Hebrews are continually making new advances in the esteem and friendship of all other people, Christian and Mahomedan. Gog is pictured to us as a man filled with the ambition of subduing the whole world; and we do not know, in the existing state of affairs, any nation of Asia or Africa which conceives a project so bold. America is out of the question, and the power is equally balanced among the other nations of Europe, the majority of them friends of peace. They hold in horror every species of warfare and of conquests; even those who are not actuated by religion, public opinion, and the arts and sciences. Russia is the single empire which has the disposition, and can command the means of undertaking a like campaign; and it is worthy of remark, that a prophecy is in vogue in Russia, its origin I know not, predicting that at a certain future period the Russians will become Lords of the Universe. True or false, this prophecy has a tendency to fortify them with courage, and of itself already bears witness into what extremities they are inclined to plunge in this gigantic struggle. In addition to these, there are several other reasons which induce us to believe that Russia is the empire predicted by Ezekiel, and the chief reason is drawn from the description of the country itself. In the tenth of Genesis we find the children of Japheth to have been Gomer, Magog and Madai—Javan, Tubal, Mesech and Tiras; and the sons of Gomer, Ashkenas, and Riphth and Togarmah—from them the Japhethical nations are descended, that is to say, the Chinese, Tartars, Greeks and Persians; the Germans of the North, Muscovites and other Slavonian races; and these are the very people whom Ezekiel names as forming the sources, or as being the tributaries from whence Gog is to issue. In chapter 39th the Prophet says, 'Turn thy face towards Gog, of the country of Magog, the prince of Rosh, Meshech and Tubal.' The general name of the country in Scripture is Magog, and the name of its prince is Gog; but the country itself is divided into three principalities, Rosh, Meshech and Tubal. The Prophet afterwards tells us that the prince described will be accompanied with a powerful army, composed of divers nations, of the same names as those which are mentioned in Genesis, as being descendants of Japheth and Gomer; and the most of these nations the subjects, or allies, of the prince of Rosh, Meshech and Tubal are represented as coming from Northern coun-

tries. We remark that the name of Rosh is not to be met with anywhere among the sons of Japheth. We know, however, that the first Czar of Great Muscovie was called Rosh, and that it was from him the empire derived the name it now bears. We know also, that in former times Russia was divided into three independent States—Russia Proper, or, according to some authors, Muscovie in Europe—Muscovy Proper, or Russia Eastern and Southern—and Tobolsk, or Northern Russia. The three states were finally united under the common name of Russia, and they held in subjection several nations of the Tartar and Slavonian origin. Persia itself may be considered as a dependency of Russia, or the Emperor of these three States united, of Roshy, Muscovy and Tobolsky, this being the true pronunciation, and of tributary and independent countries, is called in Scripture Gog, and his empire Magog. It is very probable this name has been given to the state because the population descends in a great measure from Magog, and Gog seems to be an abbreviation of the name Magog, and is applicable to the chiefs of this empire. The names of the three states that compose this empire are mentioned in Scripture word for word—'Son of man, turn thy face towards Gog, of the country of Magog, the prince of Rosh, Meshech and Tubal;' Rosh is Russia—Meshech Muscovy—and Tubal Tobolsky. Another combining circumstance is, that no other country is made up of so many other different nations. The Prophet further tells us that these divers nations, which will march under the colors of Russia, will be armed after the fashion of the ancients, with shields, bows and arrows, and with javelins and lances, for, as we are aware, notwithstanding her wide extent, Russia cannot raise an army exceeding 5 or 600,000 men in number who are drilled according to the tactics of modern warfare, while the great mass of her troops still use arms of various kinds of darts, which were only in use among the ancients. Under still another aspect, the prophecy may be applied to Russia. It is, moreover, foretold, that of a sudden such revolts will burst forth from the numberless army of Gog that, using the expression of the Prophet, *every man's hand will be raised against his brother*. This portion of the prophecy is eminently applicable to Russia; for it is almost certain that Russia, engaged in a universal war, on the first reverse, will witness Poland and the portions she holds under the yoke, turning their arrows against her. It is thus almost established by evidence, that Russia is the country of Magog, and that Nicholas, or one of his successors, is the Gog announced by the

prophet, and that there is reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer, that we may not be overwhelmed by a torrent of events, as a thief taken in the night!"

#### "ESSAY ON THE DEVIL."

A little pamphlet of twenty-three pages, has been handed me by a friend with a request to read it, and to express my opinion of its merits. It appears to have been published in London, but without a date, and is intitled, "*Essay on the Devil; proving a belief in the existence of such a being, contrary to Scripture, reason, and philosophy.*" The author's name does not appear. This, however, is of no consequence, the matter of its pages, not the man, being the object of interest to the inquirer after truth.

The writer rejects the existence of a spiritual and invisible being called "the Devil," by the Gentiles of "Christendom," as contrary to scripture and reason. "It is," says he, "a heathen doctrine;" and as the conclusion of the whole matter remarks, "If we believe in the existence of a God, we cannot rationally believe in the existence of a Devil, for it would be wholly destructive of every true principle of reason, natural philosophy, and religion.

In saying this, he does not deny that something is spoken of in Scripture answering to the words, *devil* and *satan*; he only rejects the Gentile's interpretation of these words, and denies that that interpretation christened orthodox by "divines," is a correct representation of the mind of God revealed through prophets and apostles. He inclines to the belief, that the words *Serpent*, *Satan*, and *Devil*, are personifications of corrupt human nature. Thus, in Nismath Chasim, it is said, "for Messias will purify the uncleanness of the *Serpent*," by which is signified, that Messias shall destroy the *Serpent*. And in the Arodath Hakkodash, it is said, "that this *Serpent* (that is, the *devil*) is the evil part." And it has been justly observed, that when it is said in Gen. iii. 15, "I will put enmity between thee and the *Woman*," it must be wholly allegorical, the *Serpent* being the *Satan* or *Devil*, the emblem of the carnal, sensual, mind of man, which is at enmity against God. And as this carnal, sensual, mind beguiled Eve, so did Paul fear that by it the minds of the Corinthians would be corrupted from the simplicity that is in Christ."

There is truth in this. The *Serpent's* mind was a purely carnal mind. When it thought, its thinking was performed from the necessity of things as the blood circulated

and its lungs breathed. It saw and heard, and spoke according to the impressions made upon its sensorium by the excitation of its auditory and ophthalmic nerves from without. This is the way men think who are too wise to be taught of God by his word. The *Serpent* taught Eve to think in this way; that is, without regard to the guidance of the divine precept inculcated in the Eden law. Her descendants have followed her ill example to the present time; so that the *Serpent mode of thinking* has been transferred to the mother of all living and her posterity. He lied, as every other animal would lie, if speech were given it to express its thoughts upon what would be right or wrong before God. he lied, as every man lies, however pious and sincere he may be, who, ignorant of God's word, expresses his thoughts of what is pleasing to Him. Hence, the *Serpent* is a fit emblem of all who lie, or express a judgment contrary to God's truth. He was a liar in this sense. He reasoned from certain appearances to a conclusion directly at variance with what God had spoken. Thus, "He caused not to stand—*οὐχ ἕστηκεν*, *ouch hesteken*—in the truth, because there is no truth in him. When he may have spoken—*ὄταν λαληῖ* *hotan lalee* 2. a. subj.—the lie, he speaks of his own thoughts. In the serpent there is no truth, nor ever was, the creature not having capacity for its reception; neither is there truth in a man ignorant of the word. A man untaught of God is a serpent in human form, that hisses at any bible sentiment not in harmony with the thinking of his brain-flesh. Hence, the original *Serpent* is very properly regarded as his progenitor; and all such are styled by the Lord Jesus, "serpents" and a generation of vipers; because like their grandfather, "they judge of the fig-sh." "From a father of the devil are ye," said he to this class of Jews. That is a remarkable expression, *ὑμεῖς ἐκ πατρός σου διαβόλου ἐστέ*, *hymeis ek patros tou diabolou este*. Griesbach considers that *σου*, *του*, should precede *patros*; so that it would read "from the father of the devil," or as some would prefer it, "of the father the devil," by apposition, as this would make the devil the original father, instead of the son of the original serpent. But *ek patros* does very well. The *Serpents* of Israel were from a progenitor, which was sin's father; and because the father of sin, or of the devil, was a serpent, they being sinners, were serpents likewise. The mind of the *Serpent* transferred to man, the serpent henceforth occupied the place only of an emblem, or symbol, representative of all Sin's doings, that is, the Devil's, in man; and through him. I repeat,

what I conceive I have elsewhere proved, that *Diabolos* translated *devil*, is *SIN* in the flesh, which causes those who yield to it, to cross the line forbidden to be passed by the Divine law. It is for this reason called *diabolos*; and is clearly shown by Moses, to be the Serpent's son, begotten in the heart of the Mother of all living, who, as reproducers of their kind, give birth only to sinners, and therefore grandsons of the Serpent, and children of Sin. This is the parentage of all mankind, be they the children of infidels or believers. "If ye," said Jesus to the apostles, "being evil, know how to give good gifts to your children, by how much more shall your Father who is in the heavens, give good things to them that ask him?" If he styled those *evil* who have God for their father, how much more so are they who are not of God, but of sinful flesh only. The apostles were *evil* in the sense expressed by Paul, in Rom. vii. 17, 18, saying, "Sin dwelleth in me; for I know that in me (that is, in my flesh) dwelleth no good thing;" and in the thirteenth verse, this sin he personifies by the phrase καθ' ὑπερβολὴν ἀμαρτωλῶς καθ' ὑπερβολὴν ἀμαρτωλός, *kath' hyperboleon amartolos, a hyperbolical, or preeminent sinner.*

Mankind then have descended not from a righteous but a guilty pair. Had the first parents never sinned, the generations of mankind would have been born holy or clean, that is, without sin in the flesh; and there would have been no distinction in the world of "saint" and "sinner." But the reverse is the fact. The first parents were defiled by transgression, and so became unclean; hence, Job, speaking of "man that is born of woman," inquires, "who can bring a clean thing out of an unclean?" and then answers the question, saying emphatically, "Not one. Man dieth and wasteth away: yea, he giveth up the ghost and where is he? He lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." The uncleanness of all born of woman causes them to die and waste away; and this uncleanness is *sin in the flesh*. "By one man sin entered into the world, in which man all sinned;" for at that time the germ of the future race was in his loins. Hence the constitutional genealogy of mankind is, the serpent by his subtlety begat sin in the human nature, and sin in the flesh, or the will of man, begat Cain and all his brethren; so that all mankind, by natural generation, "are ἐκ τῶν κατω (ek toon katoo) of things below," pertaining to the world, "servants of sin," children of the devil. Hence, they were "made sinners" by a constitution founded on the disobedience of the first man. They were

made or constituted sinners from the physical necessity of the case; and this elemental quality of man's nature, the devil within him, causes all the evil manifestations emanating from individuals and organizations of individuals, popularly styled societies, associations, governments, &c., such as the "all things created, the things in the heavens, and things upon the earth, things seen and unseen, whether thrones, or lordships, or principalities, or powers;" and which, as a whole, constitute the αἰῶν τοῦ κόσμου τούτου, (aioun tou kosmou toutou) the Age of this World—a system of things over which Sin presides, as "the prince of the power of the air," styled by Paul "the spirit that now worketh in the children of disobedience." This system of things in the old Assyrian, Medo-Persian, Macedonian, and Roman οἰκουμένη, or habitable, is represented by symbols, such as Nebuchadnezzar's Image, Daniel's Four Beasts, and John's Beasts, Image, Drunken Harlot, and Dragon—emblems of sin in its civil and ecclesiastical manifestations, antagonistic to God's nation of the Twelve Tribes of Israel; his Two Witnesses, and the Holy City, or community of the saints, "who keep the commandments of God and have the testimony of Jesus Christ." These symbols represent the power of the enemy of God and his people. This power, in its undivided form, or rather in combination, is emblemized in Gen. iii. 15 by the serpent, whose "head," or chief is the imperial prince of the serpent organization of sin, contemporary with "the great prince," or Woman's Seed, who stands up for Israel when the time comes to bruise Gog and bind the Dragon.

If these things are rightly discerned there will be no difficulty in understanding the Bible teaching concerning the *devil* and *satan*. The pamphlet before me only catches a glimpse of them, and therefore, although there is much approvable, the writer's exposition of divers texts, though much more scriptural and rational than the current theological, are not satisfactory to me. He first examines the testimony of Moses and the prophets on the subject of "the devil." He tells us that in those writings the phrase "the Devil is not anywhere mentioned in the singular;" therefore he says, "it necessarily follows that such a being is there unknown as peculiarly an individual being—a dignified personage, a devil by eminence." He then tells us that the only places where the name occurs in the plural are four. *Devil* is found nowhere in the singular and only four times in the plural. This is susceptible of demonstration. The four texts are 1. Lev. xvii. 7; 2 Chron. xi. 15; and Deut.

xxxii. 17; Ps. cvi. 37. In the former two the Hebrew word is שְׂעִירִים (*seirim*; and in the latter two it is שְׂרִים (*shaidim*), whom

Moses styles אֱלֹהִים לֹה יָדְעוּם (*elohim lo yedahum*), "gods they knew not." Here then are two different words, each of which has a separate idea, which needs to be distinguished. In Leviticus it reads, "they shall no more offer their sacrifices unto *seirim*, after whom they have gone a whoring." In the common version it is *devils*. This statute shows that when Israel was in Egypt the tribes worshipped *seirim*, whose idolatry was connected with prostitution. The singular, שָׂעִיר (*sahir*) signifies shaggy,

hairy. They worshipped *hairy ones*, or goats. In Gen. xxxvii, 31, it is *sahir izim*, and rendered in the common version "a kid of the goats."

The *sahir* was the god Pan of the Gentiles, "the idolatrous emblem of nature's prolific powers, and the Devil of idolatrous antichristianity; a large he-goat, with his cloven foot, horns, and tail. It was to this imaginary being, representing the imaginary powers of nature, that the Canaanites were in the habit of sacrificing the kid, and seething it in its mother's milk, and then sprinkling the sown fields to induce fertility. Every one acquainted with the beastly acts that attended the priapian worship of Pans will not be surprised at the severe penalty annexed to the idolatrous rite."

The other word is *shaidim*. "They sacrificed," says Moses, "to *shaidim*, not God, gods they knew not, new ones not feared by their fathers." In this text *shaidim* is also rendered *devils* in the common version. David says, "They sacrificed their sons and their daughters unto *shaidim*, unto the idols of Canaan." The Egyptian idols were called *seirim*, and those of Canaan *shaidim*, as would appear from these texts. Gosenius says this word is only used in the plural. The root of this is the obsolete *shahdahh*, to pour forth. The writer of the pamphlet remarks that, "in the sense of pouring forth it is used for a cup-bearer, one who pours forth the wine, and very frequently for the field which pours forth the bounties of the God of nature for the support of life; it is also frequently used as a title of Deity, the Pourer Forth, the All-Bountiful, and also for the breast (*shod* or *shad*) which pours forth its milk. Hence, the *shaidim*, the pourers forth, the great agents of nature, the heavens, which cause the earth to send forth springs and shed her increase of milk, and corn, and

fruits for human nourishment. The Egyptian Isis was one of these *shaidim*, which was clustered over with breasts, because all things are sustained by nature. Such was also the Diana of Ephesus, on which was inscribed, "All various Nature, Mother of all things." It is said of the Mexicans that, before the arrival of the Spaniards, at the first appearance of green corn children were offered up; also when the corn was a foot above the ground, and again when it was two feet high. In like manner Moses foretells that the Israelites would turn idolaters, and would sacrifice to "all various nature," whom our translators call *devils*; and the Psalmist declares that to this idol goddess they actually did sacrifice their sons and daughters."

But enough for the present. Another time we will look more into these matters.  
EDITOR.

#### "THE WORD OF THE OATH."

I INSERT the following exegesis of the hundred and tenth Psalm in this number from "The Asmonean," a Jewish paper published in this City every week. The reader will scarcely need to be told that I do not approve the interpretation. I have no room for comment in this number. I must, therefore, defer it till a future opportunity. I insert it now only as a text upon which to discourse hereafter. In the meantime, he can see how the non-Christian Israelitish mind reads this interesting and important document, which contains what a Christian Israelite (well instructed in the law of Moses, the Psalms and the Prophets, and in Jewish tradition too from the lips of Gamaliel) styles "The Word of the Oath," upon which is based the High Priesthood of Jesus to the exclusion of Aaron's, over the Twelve Tribes of Israelite and the nations, when, as "the man whose name is THE BRANCH, he sits and rules upon his throne as a priest upon his throne," in the Age to Come. With these words I leave the article in the hands of the reader till we meet again.—EDITOR.

#### PSALM CX.

"Looking into the authorized English version we are informed that David was the author of Psalm cx., and that he spoke about first, the kingdom; fourth, the priesthood; fifth, the conquest; and seventh, the passion of Christ—no word of which is mentioned in the original. The translators are not ashamed to make such a gross and wilful mistake as to render לאֲדֹנָי (verse 1,) "to my Lord" with a capital L., as if this term signified God, while every grammarian must know that *Adonee* signifies "my lord" or

"my master," meaning a man, and not God, when meaning God, it must be *Adoni*. The style, of the whole chapter has not the slightest similarity to the Davidian style, and the לרור in the title of the chapter can be translated "to David" better than "of David." The whole chapter has the tone of an address, hence the ancient commentators, Rashi excepted, agree that this chapter was addressed to David by some other poet. They only differ as to the occasion that gave rise to the chapter, and, therefore, we are at liberty also to give our humble opinion on the subject. When David fled from Jerusalem from fear of Absalom, his son, he had a narrow escape, through the faithfulness of his friends in Jerusalem, so that he reached the other side of Jordan, where he collected an army. When his army was to have met the enemy, he also wished to leave his head quarters at Mahanaim, and go with the army. But the people insisted that he should not do so, and he was obliged to tarry at Mahanaim in a painful state of anxiety; this was most likely the occasion on which one of David's poetical friends addressed to him the ex. Psalm, which reads as follows:

## TO DAVID A SONG.

1. "Jehovah says to my Lord (*the king*.) sit thou at my right hand (*of the poet*.) until I shall have made thine enemies thy foot-stool (*until his army has defeated the enemy*.)

2. "Jehovah will send from Zion the sceptre of thy majesty, (*he will be restored to the royal dignity*) rule thou in the midst of thine enemies, (*who revolted against him*.)

The Poet next proceeds to give his reasons for his bold hopes

3. "Thy people to day bring voluntary gifts to thy army, holy attired in the dawn of morning; thine is the dew of thy youth."

The Poet refers to the large presents of provisions brought to David by Barzilai, Shubi and Machir, demonstrating their loyal attachment to the person of the king; and to the numerous youthful warriors who flocked to the standard of the fugitive king.

4. "The Lord has sworn and he will not repent, thou art minister forever; (*the administrator of the laws of God*.) upon my word thou art Zedek's king," (*Zedek and Jerusalem are identical*.)

The poet refers to his election by the whole nation to the royal dignity, and to his faithful administration of the laws of God.

5. "The Lord is at thy right hand, who has crushed kings in the day of his anger.

6. "He will judge among nations full of carcases, (*comparing the numbers of his enemies to dead men*.) he crushed the head of the land of Rabbah.

The Poet directs the attention of the king to former perils, and especially to the war with Moab and Ammon, the capitals of both countries were called Rabbah, where he was attacked by Syrians and Idumeans, being then in a perilous state—still God helped him, and crushed the heads of his enemies; he will also now help him. The idea of the wars with Ammon and Moab presents to the mind of the poet another powerful hope for the king, it is Joab, the king's hero nephew, who was the principal hero in those wars, and referring to him, he continues:

6. "He shall drink of the brook in the way (*driving the enemy to the Jordan*.) therefore he shall lift up the head," (*of the state, the king*.)

The authorized version, in order to suit the chapter to the peculiar notions noticed before, contains the following grammatical mistakes, which a school boy might notice. In verse three עמך נרכות is rendered: "The people shall be willing;" here it must be remarked that *Amcha* is masculine gender, singular number, and *Nedaboth* is feminine gender, plural number, consequently they cannot be joined together. *Nedaboth* nowhere else is rendered "shall be willing," it means everywhere voluntary gifts. Verse 4, they had the peculiar notion to render על רכתך, which literally signifies upon my word "after the order," for which none can account; and although an *Esnachta* equal to a semicolon, separates the former part of the sentence from *Al dibrathi*, they made one sentence of the whole, to bring out the sense which they wanted. We have considered all that, and rendered it accordingly. Verse fifth, they make again one sentence, although divided by an *Esnachta*, and כוונך, which stands in the past tense, they render in the fifth and sixth verses, "he shall strike," ארץ רבה of verse sixth, which is in the singular number, signifying "Land of Rabbah" they render "over many countries." If thus the rules of grammar and the signification of terms are disregarded, then anything might be found in the bible.

It is indeed more than ridiculous to read at the head of the forty-fifth Psalm, 1st, "The majesty and grace of Christ's kingdom. 10th, "the duty of the church, and the benefits thereof," while the translators themselves call it a Song of love. It is almost self-evident that this song of love was addressed to king Solomon when he married the daughter of Pharaoh; with reference to the immense wealth of Solomon flatteringly of the splendor of his court, of preference before his brothers, his triumphs over rivals to the throne and their assistants, among whom was the heroic Joab; the reader.

once having this idea, will find the whole Psalm a beautiful specimen of poetry, in which, as in all the other Psalms, no such thing as a prophecy is contained; but the authors of the authorized English version needed materials to build up a new house, and they tried every way to accomplish that object.

From the *Asmonean*.

#### ANTIQUITY OF THE PENTATEUCH.

NEW-YORK, June 14, 1853.

EDITOR OF THE *ASMONEAN*: SIR,—Many unavailing endeavors to *invalidate* the Pentateuch have been made in former ages, as in the present; but until I noticed in your last weekly that it is alleged the Pentateuch was not in existence previous to, and during the Hebrew monarchy, I was not aware how a sensible writer could arrive at that conclusion.

It is well known that the ancient Hebrews viewed that sacred document as the modern Americans view the Declaration of Independence, and that all the subsequent laws (say the Mishna,) were predicated upon from that document.

We know also that the Holy Land was vouchsafed to them only so long as they obeyed the Law given to them at Sinai, which owing to ignorance and internal discord, &c., was totally discarded, when they were scattered among the *נוֹיִם* and the cities became desolate and the lands wasted, as Moses predicted in chapter xxvi. Leviticus, (before they had put a foot in the Promised Land) as it is even to this day.

We ought to recollect the state and condition the nation was in at that time, and that they were surrounded by fierce nations that bore them an hereditary hatred, and they were too grossly idolatrous to arrive at a sound conclusion,

That the Pentateuch was appealed to very often, therefore, there cannot be a reasonable doubt, but to put it beyond the shadow of a doubt, we will suppose a case in point. Suppose a political infidel or sceptic, should in after ages doubt the History of the Independence, the document of its declaration. How would its advocate prove the fact of its occurrence? Would he not prove by writers of good authority that cited the facts? Exactly so. I refer the reader to Psalms I. xxviii. and vi., where are such evident allusions made to prominent facts recorded in Genesis and Exodus, that cannot be misunderstood by the most unlearned Bible reader or obstinate sceptic; that the Pentateuch was in existence previous to the writer of the Psalms (which was previous to the monarchy,) I quote as follows:—"Which we have heard and known, and our fathers have

told us." "We will not hide from their children, showing the generations to come," &c. "That the generations to come might know, even the children which should be born, and should arise and declare them to their children;" verses 3, 4, 5, Psalms I. xxxviii. That the Psalmist made the Law his study, we have assurance in Psalm I. and verses 15, 16, 92, 148, Psalm xix.

In fact, so strong is the internal evidence of the Divine Inspiration of the Pentateuch, so many predictions pervade it which cannot have emanated from the wisest men, which history proves to have happened, that with Solomon we may say, "There hath not failed one word of all which He promised by the hand of Moses his servant." Chapter viii. verse 56 Kings.

From the fact so repeatedly foretold in the Five Books of Moses that we were to be scattered all over the earth, literally, to the west and to the east, to the north and to the south, as we are now and have been many days (ages) without "a king and without a Prince, and without a sacrifice and without an Image, and without an Ephod, and without Teraphim." Verse 4, chap. III, Hosea.

Yet not destroyed or amalgamated with the nations among whom Providence has cast our lot, this appears to me to betoken a design we are made the unwilling instruments to carry out—a design so Godlike so truly gracious to all his creatures, so stupendous, that "ye will not believe though it be told you," as it is written in verse 5, chap. I. Habakkuk, viz. the accomplishment or fulfilment of his oath to Abraham, to which verse 20, chap. vii., Micah, alludes. Awaiting with confidence the fulfilment of the Promise by Hosea, to wit, verse 5, chap. iii.

I am, Respectfully Yours,

D. DAVIES.

"What a tangled web they weave,  
When erst men practice to deceive."

"Train up a child in the way he should go, and when he is old he will not depart from it."

To be poor in purse, and poor in faith, is abject poverty indeed.

To believe in "a kingdom beyond the skies," is not to believe in the kingdom in the Holy Land. The future establishment of the latter in that covenanted region is the burden of all the prophets, and the proclamation of the apostles: the former is promised neither to saint nor sinner, in a single chapter of the testimony of God.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.] NEW YORK, SEPTEMBER, 1853. [VOL. III. No. 9.

### THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH;

OR, THE POLITICAL EVENTS OF THE NEXT FIFTEEN YEARS, described in accordance with Prophecies on Ezekiel, Daniel, and the Apocalypse; showing also the important position Britain will occupy during and at the end of the awful Conflict.—8vo, pp. 32. ANONIMOUS. Printed in Edinburgh, Scotland, Seventy-third Thousand. London, 1853.

#### PREFACE.

THE above is the title of the pamphlet already referred to in our strictures upon the London Quarterly Journal of Prophecy. There are several vulnerable positions assumed by the compiler of its pages, which it is remarkable the reviewers have not seized upon in demonstration of the supposed unscriptural conclusions it contains. But critical orthodox ignorance has been the compiler's safety. "Theology" has blinded the eyes of "the ministry" so that they cannot see afar off. "Divines," therefore, being in the dark, and the people being led by them, it is "like priests, like people;" all are in the fog, and the errors of *The Coming Struggle* have escaped detection.

In the following pages this renowned pamphlet is not reproduced as it came from the Edinburgh press. I have expurgated it of what I consider its untenable assumptions, and in so doing have converted it into a *brochure* properly my own. The original pamphlet undertook to present my views of the next fifteen years. But no one can present the views of another with sufficient precision to satisfy the original thinker. "*The Coming Struggle*" does not satisfy me. I have therefore revised and corrected it, as well as I could without re-writing the whole. I have made three hundred and twelve corrections on the thirty-two pages, which have materially altered the sense of the compilation in many places. I should not, however, have presumed to do this, but

for the peculiar relation I sustain to the original.

I am not able to say who the artist is that has undertaken to work up my published ideas of things into "*The Coming Struggle*." Some have styled him the learned Dr. Cumming; others, "the eloquent Mr. Wylie;" others, "a journeyman printer in Edinburgh;" others again, "a disciple of Dr. Thomas," &c. Be he whom he may, he must be greatly astonished at the success of his doings. Seventy-three thousand sterling six-pences must have afforded him a wonderful profit on the copy of *Elpis Israel*, out of which he fabricated his pages. I should have no particular objection to inheriting a dividend; but hitherto the case has strictly fulfilled the saying, that "One sows and another reaps." But perhaps good has been accomplished notwithstanding the errors. In this, therefore, I rejoice; but hope that no more of the original may be sold after this revise shall appear in Britain.

JOHN THOMAS.

Mott Haven, Westchester, N. Y., June 24, 1853.

### THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH.

REVISED AND CORRECTED

BY JOHN THOMAS, M. D.,

Author of *Elpis Israel*, from which work it was originally fabricated.

NEVER was there a time, in the past history of the world, when such a terrible and universal excitement prevailed regarding political affairs, as at this moment exists in the social mind. Wherever we turn, or into whatever society we enter, the same restless anxiety is apparent. the same question

passes from circle to circle and from friend to friend, but no reply comes forth to cheer or satisfy the alarmed interrogators. "What is about to happen?" is murmured in all the assemblies of men; and whether the sound floats along the noble halls of the great, vibrates among the rafters of the straw-roofed cottage, or wanders through mazes of tobacco smoke in a village ale-house, echo only answers, What! Conjectures, indeed, are made and opinions delivered, but as these rest solely on the shifting sand of political appearances, and assume the various aspects with which faction and party-spirit invest them, they are uttered only to be rejected; the same question is again asked by the same individual on the morrow, and with like success.

That such an excitement should prevail at the present time is not at all wonderful. The position in which the powers of Europe and Asia are placed, render it evident to every thinking mind—and in this age of boasted intelligence all should be thinkers—that we are on the very eve of a crisis, and a crisis unparalleled in the annals of the past. It is not at one part merely, or in one or two nations, that we discern the signs of an approaching storm; but from one end of Europe to the other, the ominous cloud has gathered, and when it bursts, as soon it must, the deluge will be not only overwhelming, but universal. Such a prospect as this is entirely new. The shadows which preceded the advent even of the most devastating hurricanes that swept over the world in the ages that are gone, were not so gloomy or portentous as those which now hover above our whole horizon; and as the image must resemble the reality, that reality must be awful indeed. We are in the midst of that oppressive calm which reigns when the elements are fully charged with all the ingredients of a storm, and, like the mariner, we long for its inevitable outbreak, in order that we may escape from our suspense, and learn at once how we are likely to cope with it.

But while the painful anxiety everywhere visible is, in the circumstances, extremely natural, it is not at all necessary that the equally manifest uncertainty and ignorance regarding the extent and duration of the coming struggle should remain; and were the prophetic declarations of the Bible properly understood, the inhabitants of Britain would comprehend all that is about to take place. In that Book—a book which some despise, many neglect, and nearly all misunderstand—is to be found a series of visions and prophecies, under which is symbolized the political history of the world, from the Babylonian Empire down to the

Millennium, that happy era to which the human family have long looked forward with delight. Unfortunately, however, as we have said, these prophecies have been, and are, sadly misunderstood. *The authorized interpreters of God's revelations have hitherto failed in finding a key to unlock their mysteries*; but of this we do not complain, as we are told that the vision was to be sealed until the time of the end. What we regret, however, is that in the face of this declaration our divines should have attempted an explanation of these mysteries, before God's time for their solution was come. They have done this, and the result is, that by their erroneous interpretations, a mass of obscurity, contradiction, absurdity, and error, has been heaped upon them, which serves completely to mystify both its authors and the world. Had Fleming and others contented themselves with tracing those parts of the prophecy which were fulfilled in their day, and left those sublime consummations mentioned in the Apocalypse to be disclosed at "the time of the end," the present generation would not now be under the necessity of throwing off a host of commentaries and opinions, which from early childhood they have considered unerring. This, however, must be done. The position of the world clearly intimates that the end has come, and events now furnish an explanation of the hitherto dark visions of Daniel and John, and by a careful examination of these and other prophets, the political history of the next thirteen years is spread out before us, nay, we are enabled to pass beyond that period, and trace almost accurately the regular course of events down to the beginning of the thousand years. DR. THOMAS OF AMERICA\* WAS THE FIRST TO FIND THE KEY, and they who have read his book will at once be able to understand the following description of the period mentioned. For the sake, however, of those who have not seen Dr. Thomas's work†—and we believe this applies to the majority of general readers—it will be necessary to give a rapid and connected sketch of the prophecy on which the whole hangs, and point out the errors into which former interpreters have fallen.

The first intimation we have of the prophecy is in the second chapter of Daniel, where we are told that one morning during the palmy days of the Babylonian empire, Nebuchadnezzar, its head, awoke from a

\* Editor of "*The Herald of the Kingdom and Age to Come*," published at Mott Haven, Westchester, New York.

† This work is styled "*Elpis Israel*," and should be in the hands of every one desirous of understanding the glad tidings of the Kingdom of God, which is indispensable to all who would attain to it.



troubled sleep, in which he had a strange and unaccountable dream. Being fully awake, he endeavored to call to mind the particulars of the vision which had passed across his sleeping spirit, but the "thing had gone from him," and do what he could he was unable to recall it. Nevertheless his "spirit was troubled to know the dream," and this he demanded of his magicians, who, being of course unable to comply, Daniel, a young Hebrew captive, volunteered to make it known and interpret it. Having "desired the mercies of the God of Heaven concerning the secret," Daniel had it revealed to him in a vision, and with a joyful countenance went with it to the king. He informed the monarch that in his sleep he had seen a great image standing before him. The head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly iron and partly clay. After the king had gazed on this giant of metal for some time, he beheld a stone poised in the air, unsupported by hands, slowly descending to the earth. Falling at length with a heavy crash upon the feet of the image, it "brake them to pieces," and the whole superstructure was hurled to the ground, where the wind carried it entirely away. The stone which smote it, however, grew into a great mountain, and filled the earth.

The interpretation given by Daniel to the king, was to the effect that the golden head, silver arms, brazen thighs, and iron legs, denoted a succession of four dynasties in the Babylonian Empire. The iron kingdom, which was the last, was at first to be divided into *two* parts, and latterly into *ten*, temporarily cemented to the feet by clay, and these were finally to be destroyed by the establishment of a kingdom of God upon the earth, a kingdom which should never be destroyed. This was a dim, yet true outline of the future history of the great empire which was at that time aptly termed the whole earth; but it was only a rough sketch, and the purpose God had in view in disclosing it required that a more detailed representation should be given; accordingly, after the death of Nebuchadnezzar, Daniel was favored with a more extended view. In this second vision, the four dynasties were symbolized by four beasts, and an outline of the history of each given. The fourth power, which in the first vision was described as iron, and divided into ten parts, is in the second shadowed forth by a beast with ten horns. The causes of the destruction of these ten powers by the God of heaven is in this vision also accounted for, and the time of their duration determined. They were to be destroyed on account of their

civil and spiritual despotism,—crimes which can never in the moral government of Jehovah pass unpunished. After the ten horns had been for some time established, a little horn came up among them, in which were the "eyes of a man and a mouth speaking great things." After making room for itself by plucking up three of the large horns, this little horn waxed insolent and domineering, and continued so "till the beast was slain, and his body given to the burning flame." Daniel was extremely anxious to find out the meaning of this, and having asked "one of them that stood by," he was informed that the ten horns were ten kings that should arise out of the fourth dominion; that another should rise after them, diverse from all the others, that he would "subdue three of the first kings, speak great words against the Most High, wear out the saints of the Most High, and think to change the times and laws;" but after continuing thus for "*a time and times, and the dividing of time,*" his dominion would be taken away, and he would be utterly destroyed.

In future visions a still more detailed representation of certain portions of this first vision was given to Daniel, and many of the prophecies of Ezekiel contain important developments of the same history; but God's determined measure of revelation was not yet full. Indeed, the chief part remained behind, and consisted of an ample view of the operations of the fourth beast and his ten horns, especially of that little horn which subsequently sprung up and became so prominent. Many hundred years after Daniel's time, when the gold, silver, and brass of Nebuchadnezzar's image had given place to the iron power, there lived an aged man on one of the desert islands that dot the bosom of the *Ægean* Sea. To this place he had been banished for adhering to, and promulgating, the gospel of the kingdom in the name of Jesus Christ, emanating from the land of Judea, but now almost entirely unknown to the professors of *Christianity*. In this lonely spot, and to this persecuted follower of the despised Nazarene, God gave his concluding Revelation to man, and wound up the whole by shadowing forth the history of the beast, and the horn, under the emblems of seals, trumpets, and vials. The iron power of Nebuchadnezzar's Image, or fourth beast of Daniel, is here represented by a Dragon with seven crowned heads and ten crownless horns; and the system of governments of the Roman West is at first called a beast, with seven uncrowned heads and ten crowned horns—the one being thus exactly the reverse of the other—and afterwards Daniel's Little Horn power of the west is represented as a two-

horned beast covering the area of three of the horns. The same distinguishing features are apparent here as in Daniel's vision. The beast waxes great; the dragon gives him his power, and his seat, and great authority; he makes war against the saints for a time, and times, and half a time, till the judgment sits, and his dominion is taken away, and he is cast with the Little Horn into a fiery lake, and the dragon into imprisonment for a thousand years.

Such, then, is a brief outline of this important prophecy—a prophecy which has occupied the attention, and engaged the interest of Bible readers, for many generations. The language in which it is couched has hitherto rendered it impossible for interpreters to agree concerning its fulfilment; and indeed, in past times, the occurrence of the events it foretells was the only guide to its course. Fleming is thought to have verged upon a correct interpretation of a part that was as yet unfulfilled: but it was only a faint glimpse he obtained of the truth; the elements that were to be engaged in the final conflict had not, at the time he wrote, assumed the position, by which the time of the end could be recognized, and this, together with his adherence to the stereotyped but false theories of commentators, led him far astray. All, however, are agreed as to the general meaning of the prophecy.\* The gold, silver, brass, and iron powers of the image, and the four beasts of the vision, are the Babylonian, Persian, Grecian, and Roman Empires. The seven heads and ten horns are the various forms of government and kingdoms of this latter power. The first beast of John is the civil and ecclesiastical system of Roman-Europe; and the second, or two-horned beast, is the Austro-Papacy grafted upon it. Thus far the history of the past might have enabled our divines to expound and agree could their theologies have permitted them to interpret the prophecy by the things that are. With regard to the time of the end, and the nature of the events which must take place previous to it, there exists an almost endless diversity of opinion, the greatest union lying in a universal misapprehension of both, particularly of the latter.

The great cause of misapprehension, besides that to which we formerly alluded,—viz., a premature interpretation,—is owing

to the fondness of theologians for the allegorizing method of Origen. Following this early father, they assert that the events to take place at the time of the end, are less physical than moral, and will consist of a series of spiritual changes which will usher in the universal triumph of the Church, and the regeneration of the world. They do not understand, or rather they refuse to believe, that the Jews will be restored to their own land, and that the kingdom of Israel will once more be established, though not precisely after its ancient model or with its former inferior splendor. With a very restricted partiality, they have construed all those glorious promises of a political restoration which have lighted up with hope the heart of the wandering Jew, into nothing more and nothing else than a spiritual conversion, and they claim for the Church all the glory of the latter-day. This, we apprehend, is a fatal mistake. The restoration of the Jews to Palestine forms the very keystone to the whole political structure of the world, and is the principal object to be accomplished by the awful events of the coming years. It is the grand consummation of which Hebrew prophets spake and Jewish bards sung; it is emphatically "the hope of Israel," and the Word of Judah's God is pledged to its accomplishment.

Having done away with a literal restoration, our interpreters have necessarily erred in deciding regarding the many minor parts of the prophecy. Hence the locality of the final conflict has been a matter of much dispute. The general notion is, that Italy will be the scene of the great battle of Armageddon, and one individual has actually measured a large valley in that country to see if it answers the inspired description. Another class, in the extremity of their fondness for spiritualism, say that at the moral destruction of Popery, wherever Protestantism encounters and overcomes Romanism, there will Armageddon be. In the sequel of this pamphlet, we shall show how erroneous are both of these conjectures.

Another great error, and one which has led to a host of misconceptions, is the belief that Britain is one of the ten horns, and that consequently she will be involved in the destruction that overtakes the toes of the great metallic image. This is a complete mistake. Though once a part of the Roman dominion, she is not within the boundary of the image territory, and none of the countries beyond that territory will be overthrown with Papacy, except those who have continued to worship the beast, such as Austria and others. And this is just an evidence of the evil effects of a premature interpretation

\*No interpreter has succeeded in correctly expounding Nebuchadnezzar's Image. They have overlooked the fact that it is composed of five elements instead of "four." The fifth is "the clay," or Russo-Assyrian, styled by Ezekiel "Gogue of Magog's land, the Prince of Rosh, Mese, and Tobl." The interpretation of the clay element has been brought out for the first time in the *Herald of the Kingdom*.—Editor of the *Herald*.

of the prophecy. At the period when many of our commentators wrote, it was actually necessary to include Britain in the toe kingdoms, in order to make up the number required. Up to the year 1820, there were only eight independent powers within the Roman Empire, but in that year the Greeks rebelled against the Sultan, and after several years' war, succeeded in establishing a new kingdom, which became the ninth horn. Still another was wanted to complete the prophetic symbol, and it did not come up till 1830, when the revolution of Paris divided the kingdom of the Netherlands into two, and Belgium became a separate power, to defeat the calculations of divines, and pluck Britain from the *anomalous* position in which they had placed her. We say *anomalous*, for how is it possible to reconcile the past history of Anglo-Saxon progression—of which she has been the mover and sustainer—with sudden and complete destruction? The very thought is a libel on the eternal law of development and the wisdom of the moral government; but it is false; and we will by-and-by show how different is the destiny of this country, and what the part that has been assigned her in the last act of the mighty drama. The powers which really answer to the toes of Nebuchadnezzar's image are Bavaria, Lombardy, Hungary, Greece, Sardinia, Naples, Portugal, Spain, France and Belgium; and if we understand the prophecy aright, these kingdoms will be brought to the verge of their final subversion at the end of the next thirteen years.

The next great error of our interpreters, and the last to which we will particularly advert, is in regard to the "time, and times, and half a time," or the duration of the beast. They do not understand that it means a period of 1260 solar\* years, and they have failed to find the true commencement of the era. The general theory dates it from the year 606, when Phocas proclaimed the universal supremacy of the Bishop of Rome. This fixes the secondary termination of the 1260 years in 1866. But the "time, and times, and half a time" began by its primal epoch earlier than this. The year 606 is the period of the *ecclesiastical* constitution of the beast, or the time when the dragon gave to its Lion-mouth his

authority. Its civil constitution dates 75 years earlier, or from 531, when the Justinian code was completed and published. These two epochs were the real beginnings of the 1260 years. The victorious reign of the beast ought, then, to terminate about the years 1791 and 1866, or two years earlier or later. The resurrection of the *two witnesses* (or civil and ecclesiastical class-antagonists to the Powers), which were slain by Louis the Fourteenth, took place in 1789, or at the period of the first French revolution, and this was the first time any successful opposition was made to the Papal power after 1685. Then wrath began to pour out, and the civil dominion of the Pope was taken away, to be "consumed and destroyed unto the end." And as 75 years elapsed between the imperial concession of a new code, and the acknowledgment of the Roman Bishop as the universal Father of the western dominion, or beast, so 75 years must elapse as the transition period, ending in the arrival of "the Hour of Judgment." This period is represented by the seven vials, the mission of which is to pour chastisement on the beast and his followers, till at the end of the combined sixth and seventh the whole will meet with a wonderful and signal destruction. It is a mistake to suppose that the 1260 years limits the *existence* of the beast—it merely limits his unwaning power. The full term of his civil and ecclesiastical pre-judicial existence as a Roman power, is 1335 years,\* and this terminates in 1866, or about thirteen years from this period. But what a number of awful events must take place within that short time; what revolutions, and strife, and bloodshed must be witnessed on the Continent, and in many parts of Asia! No wonder that the political sky is black and lowering, charged as it with the elements of a storm, which, for tremendous force and severity, has never been equalled. The people of the present age have come to the very border of a thrilling epoch, and they know it not. The newspaper press laughs at the cry of war which has risen on every hand. It points to the progress of railways and electric telegraphs, and asks if these are signs of war. Railways and telegraphs, steam-engines and copper-wire, can these overturn the purpose of God or falsify His word? A few hours of strife will suffice to tear up every vestige of these so-called pledges of peace, and their component parts may yet form efficient instruments to carry on the conflict. In these

\* In the days of Moses, the servant of Jehovah, on founding the Commonwealth of Israel, and in arranging its time, the Hebrew years were solar, of twelve months, each month having thirty days, excepting the twelfth, which had thirty-five days. By the enumeration of the days of the deluge, it is evident that the Hebrew year consisted of 365 days. A time of years, however, is limited to 360 solar years, being reduced from 365 to 360 by the explanatory phrase, "forty and two months."—*Editor of Herald.*

\* This period of 1335 years is the diagonal of the rhomboid 1260, initiated by the civil and ecclesiastical epochs of A. D. 520—531, and A. D. 602—606.—*Editor of Herald.*

days of skepticism and intellectual supremacy, it may be a hard matter to get such Bible truths borne home to the hearts of men; but in a very short time they will be compelled to acknowledge the reality and genuineness of that revelation they now despise or neglect. Amid the terror and confusion of the approaching hurricane, when men's hearts are failing them for fear, they will be glad to turn to its long-forsaken pages, to learn the nature and extent of the fearful calamity. If the people of Britain and America are wise, they will make themselves acquainted with this beforehand, and thus enjoy that tranquillity which the knowledge will impart. It is, even on other grounds than personal comfort and mental peace, extremely necessary that they should do so. Though for the present they will, by caution and prudence, keep free from the struggle, they have a high and holy mission to fulfil, and are, as yet, ignorant of it. To them has been committed the task of conducting the moral progression of the world, and preparing it for the coming millennium. While other nations are murdering and devouring each other, and gnawing their tongues, and blaspheming under the iron rod of Jehovah, the Anglo-Saxon race will be opening up the pathway for the entrance into this sin-cursed and strife-torn world of the reign of peace and love. Blessed, indeed, are they that wait, and come to the thousand, three hundred and five and thirty days.

But it is now time that we enter on the principal part of our present work, to which the foregoing forms a necessary introduction. And before speaking of what is about to occur, let us see the exact portion of the prophecy that has been fulfilled. By going back along the history of the past, we could clearly trace the course of the prophecy, from its first beginning to the present time, but this is unnecessary. It will suffice if we make the reader understand where we are at present. We are, then, under the sixth and seventh vials. The gold, silver, and brass of Nebuchadnezzar's image, in their imperial ascendancy, have passed away; three of Daniel's beasts have, in this sense, departed; and John's seals have been opened. His trumpets have been sounded, and five of his vials have been exhausted. By turning to the 12th verse of the 16th chapter of Revelation, the reader will find a description of the sixth vial. It was to be poured out on the Euphrates—or the Turkish Empire,—and began in 1820, when the Greeks rebelled against the Sultan and established a new kingdom. From that time Turkey has been subjected to incessant trouble with neighboring powers, distraction and strife from civil rebellions, and ravaging pestilences

from the hand of God. Six years after the successful revolt of the Greeks, the Janisaries attempted to withstand the will of the Sultan, but their fanaticism was repressed, and by the despot's command thousands of them were butchered. The next year she lost 110 ships in the battle of Navarino, and in the following season had to sustain a double conflict in a Russian war and an Albanian insurrection. Then followed the long war of France against Turco-Algeria, which resulted in the separation of that province from the Moslem empire and its annexation to that kingdom. In 1839 Egypt and Syria were taken by Mehemet Ali, and this led to sanguinary and bloody strife in that direction. Besides these reverses at the hand of man, the country was scourged with cholera and plague for eleven years; and thus wasted and weakened, she is in daily fear of being totally overthrown by a foreign power. But why, it may be asked, is such a vial of wrath poured upon the Turkish Empire? Ah, God had a long and heavy account to settle with this nation! What iniquity and injustice did it not perpetrate against the Jews, God's own peculiar people; and though permitted to succeed in its cruelty for the express purpose of punishing the Jewish nation for their transgressions against the Most High, yet such is God's jealousy with regard to this race which he has chosen, that even the instruments with which he chastises them are made the objects of his retributive vengeance. It was so with the Babylonian nation who carried them into captivity, and it is so with the Ottoman Empire, which has now the seat of the dragon, which in former days dispersed them among the Gentiles. For this and other causes, enumerated in the 11th chapter of Daniel, the Lord has a controversy with Turkey, which will never cease till its power is destroyed unto the end.

The seventh vial began in 1830, when the whole political atmosphere, as if charged with democratic electricity, gave forth flashes, and appeared to be on the eve of an explosion. These two vials are therefore both going on at this time, and will end together, at the beginning of the thousand years. It is at this critical period that the vision is to be unsealed. In other words, the Roman powers are to be placed in a certain position, and to be actuated by a certain agency, which, we are told, is to indicate the time of the end, and warn the inhabitants of the earth to prepare for the coming of the kingdom. This important information is given in the following words:—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out

of the mouth of the false prophet. They are spirits of demons working miracles, which go forth unto the kings of the earth and the whole habitable, to gather them to the war of that great day of God Almighty." The demons that represent the dragon, the beast, and the false prophet powers, are the Sultan, the Emperor of Austria, and the Pope; and the frogs, or frog-power, is France—frogs being the original heraldic symbol of that nation. When, therefore, we perceive the French government causing "unclean spirits," or evil policy, to emanate from these three incarnations of power, then are we to recognize the immediate approach of the end; for this, says the prophecy, will cause the kings of the earth to be gathered together to "the war of that great day of God Almighty." *This period has now come.* We are living in it. France has at this moment the Pope, the Emperor, and the Sultan, in a very critical position. By occupying Rome and forcing its protection on the Pope, it has obtained the power, to some extent, of dictating the policy of his Holiness,—now, alas for him, robbed of his imperial dignity, and reduced to the position of a "false prophet"—and is, by its policy, causing him to contribute to the involvement of other governments in war. By this move it has also placed itself in inevitable antagonism to Austria, and brought forth an unclean spirit from thence, which in a little time will create an open war between the powers, involving many other kingdoms in the strife, and ultimately producing consequences of a fatal nature to the whole ten kingdoms. France is also causing an unclean spirit to proceed from the Sultan, by its diplomacy connected with the Holy Places and demonstration of support in case of a Russian invasion, and thus involving him in a war with that mighty power, when he would otherwise quietly yield to it. Thus we see in full operation that agency which was to indicate the time of the end, and produce the terrible events which must precede and accomplish that period. Let us now, by the light of the prophecy, try to discover the nature of these, and thus be able to read the political history of the next thirteen years, and learn something of the events which will take place from that time till the millennium.

From what we stated at the outset, our readers will perceive that we have no sympathy with that system of wholesale spiritualizing, which our commentators have pursued in treating of the future part of this Bible history. That large portion of it which has been illustrated in the past, gives us no

warrant to believe—far less to assert—that its future predictions are but emblems of the changes and occurrences that will pass over the Church, and that the wars spoken of are moral, not literal. Hitherto it has been most accurately illustrated by real wars and political events, and until we have a better authority to go upon than Origen and his followers, we prefer to construe the language of the Bible in a literal manner, and, doing so, we believe that the following will be the principal coming events:—

I. *The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia.*

In following Daniel's version of the prophecy, which is more detailed than John's, we find, that the unfulfilled part begins at the first colon of the 40th verse of the 11th chapter. That verse opens with the declaration, that "the King of the South," or Mehemet Ali, would "push" at the Sultan. This was accomplished in 1839, when that monarch wrested Egypt and Syria from him, and endeavored to seize Constantinople itself, and probably would have done so, had not the other powers prevented him, or rather, had not God determined that he should only *push*, not overthrow. The next part of the verse is, however, fraught with dire calamity to the Moslem Dynasty of the dragon. "The king of the north," or Russia, it is stated, "shall come against him like a whirlwind, with chariots and horsemen, and with many ships, and he shall enter into the countries, and shall overthrow and pass over." Here, we read at once the doom of Turkey; notwithstanding the assurance of assistance from France and England, the Ottoman empire will soon be no more. It is very probable that these allies will be deceived by the professions of peace, which the autocrat is holding out, and when they are off their guard, he will suddenly invade and conquer the kingdom. Evidence of this consummation is already apparent. Notwithstanding the presence of the Russian fleet in the Black Sea, Britain has been so far deceived as to recall the only man\* who could have pursued efficient measures, in the event of an invasion. The country is thus left open to the inroad of the northern Emperor, and ere long the news will doubtless come that he is at the gates of the Sultan's capital. We have no date by which to determine the exact time of its occurrence, but considering the number and character of the events to succeed it, and the short space allowed for their performance, it must of necessity be almost immediately.

\* Sir Stratford Canning. Since the First Edition of this work was published, he has been again appointed Ambassador to Turkey.

## II. *War between France and Austria—Overthrow of the former, and subsequent destruction of the Papacy.*

Leaving for a time the sixth vial to run its course on the Turkish Empire, we must follow the seventh in its operations on the horns. After the angel had poured it into the air, where it caused a world of dire commotions, the apostle was carried away into the wilderness to see the judgments these would cause to fall on the beast and his image—in other words, on Roman Europe. For, let it be observed, that the Papal powers as well as Turkey are doomed to hard experiences before the ten toes of the image are finally smitten with the Stone.

As the Dragon had yielded to the Western Beast its secular and ecclesiastical power, so Austria, a secular imperial element of that beast, has supported this twofold authority more than any of the other powers, and therefore shall suffer a more signal punishment. Indeed, we find this dominion, which is in the prophecy styled the two-horned beast, identified with, and assimilated to, the Papacy in all its more damnatory features. The history of its rise and progress is given in the last eight verses of the 13th chapter of Revelation, as well as in the seventh of Daniel, where its fate is particularly described: "They (the saints) shall take away his dominion, to consume and destroy it unto the end." In that dark history of cruelties and crimes perpetrated by the horns against the saints, or friends of truth and liberty, Austria occupies an unenviably prominent distinction. The blood of the two witnesses lies heavily on that country, and has long cried for vengeance from on high. Nor has it cried in vain. When these witnesses were raised, and their power exerted itself through Napoleon, the iron hand of a stern retribution was laid upon Austria, and this horn's dominion over the imperial west was for a time taken away. The conflict was temporarily suspended by the removal of the ambitious Corsican; but though vengeance has been delayed it cannot be much longer averted. The Austrian horn's Roman dominion was at that time only temporarily taken away, but hereafter it must be "consumed and destroyed unto the end." And the earnest of this will doubtless be initiated by the same power that punished him before. France, though herself one of the doomed toe kingdoms, will be the scourge of this horn, and preparation is being speedily consummated for the accomplishment of the work. Already are the two powers adversely situated, and their position will not fail to ultimate in war. The result of this will be presently disastrous to the "bloody house of Austria;"

but premillennially and temporarily its occultation in the shadow of the Czar. Jesus appears as a thief, and the saints are raised from the dead. The power of Russia is broken, and the obscurity ends. Then comes the fall of Babylon. The Austrian and its cotemporary horns, the supporters of the False Prophet, now become confederate against the Destroyer of the Czarocracy. But Babylon must of necessity fall. The time when the ten horns "shall hate Rome, and make her desolate and naked, and shall eat her flesh and burn her with fire," obtains in the preadventual contest between France and the Northern Powers. The account of her overthrow is contained in the eighteenth of Revelations, and is one of the most fearful and awe-inspiring nature. It is not for us to describe in detail the events which will produce and accompany her death. These are but partially indicated in the prophecy; we are only told that the people of God will be the agents, and that the powers of Europe will be filled with fear, and wonder when they behold her desolation.

## III. *The occultation of the Horns or Continental Powers by the Emperor of Russia.*

By the time the above occurrences have taken place, the thirteen years will have expired, and the Hour of Judgment come. The whole ten horns will be greatly weakened by the war, and in this condition will manifest "one mind, and give their power and strength to the Beast." This power is Russo-Austrian, which is temporarily consolidated by the overthrow of many countries into the image of Nebuchadnezzar standing on its feet of iron and clay. It is necessary that the original Roman territory become subject to one majesty, bicrurally displayed, in order that the image of Nebuchadnezzar may be manifested in its latter day apparition to that king; and though we have not an exact description of their occultation by Russia, further than being informed that he would overflow and pass over, we find that Ezekiel, who gives a most minute and graphic account of the great battle introductory of the war of Armageddon, styles him "Gog, of the land of Magog, Prince of Rosh, Mosc and Tobl," and enumerates Persia, Ethiopia, Libya, and the bands of Gomer, in those that follow him. Now, it can be satisfactorily proved that Magog and Gomer mean Germany and France. These countries he must therefore conquer; and having conquered them the whole of continental Europe is within his grasp. The metallic image will thus be joined in all its parts, the territory comprehended in the Babylonian, Persian, Grecian, Roman, and latter day Assyrian Empires, will be ruled by one ma-

jesty, and that autocratic, or a majesty ruling by its own will. Events will now hurry forward to the mighty catastrophe. The heart of the emperor will be lifted up by success, and in his pride and arrogance he will endeavor to make the world his slave. But at last the Stone rejected by the builders descends heavily on his feet; the Roman iron, and the Russian or Assyrian clay separate; the brass, the silver, and the gold are broken to pieces, and "become as the chaff of the summer threshing floors," and the whole is scattered by the winds of heaven.

But what, it will be eagerly asked, is Britain about all this time? Surely she must have an important part to play in this direful game of war. Yes, but after an exceptional type, so far as we have yet gone, Britain is exempted from catastrophe, though her proximity to the scene of the unequalled struggle will keep her in a state of alarm, and her rulers anxious and watchful. But yet, though beyond the eddies of the whirling vortex of the Continent, she must not, can not, will not be idle. She has a mission to fulfil, and she must feel straitened till it is accomplished—a mission of the strongest necessity, and she cannot evade it—a mission of the noblest nature, and she will not shun it. To her—to the whole Anglo-Saxon race, of which she is the head and representative—is the task assigned of carrying forward the religious, moral, and social pre-ventual progress of the world, and in this she may be well assisted by her children in the west and south. America may be united with her in the work, and Australia must grow in strength for the same purpose; and thus supported on each side by a strong and stalwart son, the brave old empire will be energized to the task. Talk of America and Britain going to war! the thing is incredible; nature forbids it, and the Bible forbids it, too. When they do fight it will be on one side, and against a common foe; but they have a far different battle to fight in these coming years, than the sword or cannon can accomplish. The great moral contest of spiritual freedom and social morality must be sustained, and the cause must unite them and us in a hearty bond of brotherhood. A people must be presented to the Lord, that his domain may be populated when the time to establish the kingdom shall come; and Britain with her sons is called on to cherish and protect them. But to be more definite; the next event, though not in chronological order, will be—

IV. *Britain extends her Eastern possessions westward, prevents the immediate occupation of Judea by Russia, and initiates its colonization by the Jews.*

The many and severe wars which our

country has had to sustain, in order to preserve her Eastern territories, have by many been considered as too dear payment for their possession. We do not here, however, enter on this question, but beg to inform such, that a far higher purpose than commercial interest or extended empire is to be served by the presence of the British power in the East. So far, indeed, as she herself is concerned, this may have been the real aim; and now that she is in possession, the commercial advantages which accrue from them will be a sufficient incitement to their retention. To preserve the East India market, and keep a path open to it, Britain will strive much and do much; but while her rulers may think they are merely serving the nation, they are really accomplishing one of the grand designs of God, and evolving events, while they cause her to take measures for the preservation of this distant part of her empire, will really and only produce occurrences which will facilitate the great design of Jehovah. Both God and Britain had a special design in the annexation of the Indian territory to the lion power, but these designs were as different in nature and object as the finite is from the infinite. While Britain thought only of wealth and conquest, God thought of his ancient people, and of his covenant, and placed the British Lion in the East to prepare a way for his ransomed, and to become their protection in the infancy of their restoration. Such is God's design, and he has enlisted the energy of the Anglo-Saxons in its accomplishment, by making it their interest to bring it to pass. The value of these lands to the nation is the inducement he has given it to retain them at all risks; and one means of their retention, which will bye-and-bye become very obvious, will be to do that which will tend to introduce the accomplishment of Jehovah's long promised purpose—the restoration of the Jews. The idea has long been held, by those few who do believe in a restoration, that it must be preceded by a conversion. This is erroneous. The Jews, to some extent, will return to their own land as faithless in Jesus as the Christ as when they left it. They will be converted—of this we are assured; but it will be subsequent to their partial re-establishment in Palestine, and by a divine agency little suspected by "Christendom." In the many passages of Scripture which speak of this people acknowledging the Messiah, we can never identify the agency to be employed in bringing about the change as merely human. The Lord invariably speaks of it as his own work, and to be done, as only Divinity can do it—in one day. The veil is to be taken away, the blindness is to be removed, and

this after Judah is in part returned to the hill of Zion: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. THEN ye shall know that I am the Lord."—(Ezekiel xxxvii. 12.)

It is needless, therefore, to look for the conversion of Israel as an indication of the coming of the latter days. It is the preadventual partial colonization of Judea that becomes an evidence of this; and we can imagine with what surprise the conversion-theorists will witness the approaching colonization of the land of Israel by its former inhabitants. But how, it is asked, will they be colonized there, and how does Britain become the principal agent in the work? In this very simple manner: When Britain sees the Emperor of Russia in possession of Turkey, and overthrowing the hosts of continental Europe, she will become alarmed for her Indian possessions, and seek to strengthen her position in the Mediterranean Sea to prevent the autocrat dominating there.

Having succeeded in dethroning the Sultan, and annexing much of the Turkish dominions to his sway, he will naturally endeavor to take possession of Palestine, as that country forms a part of the Ottoman Empire. This, however, Britain will not consent to. To let him occupy this territory would be a virtual relinquishment of the Eastern market, because the road to it by the Red Sea would be shut up. What course Britain will actually adopt to prevent this we cannot learn from the prophecy, but that she will for a while prevent it we are sure. Not only will her own interests demand it, but the word of Jehovah is concerned in the matter, and demands it too. These political and commercial interests are but the means employed by God to cause this great nation to perform his long expressed determination, to preserve the Holy Land for the elected, eldest born of his children. Were the Russian Emperor to succeed in taking possession of it, he would carry the land tenure of the north along with him, and thus the soil of the land of Canaan would become part and parcel of another nation, its peculiar character as an inalienable possession would be gone, and being "common," it would no longer be called sacred or "holy." But this final alienation of the land cannot be. Jehovah hath said, "the land shall not be sold forever, for the land is mine." It is therefore impossible that it can ever be finally occupied by a power that would at once incorporate it with other territories. An attempt, since the expiry of the 1200 years, has already been made to do this, but, as was to

be expected, it signally failed. Shortly after Mehemet Ali established himself as "king of the south," he attacked and conquered Syria, and, as we before stated, "pushed at" the Sultan's throne. The powers of Europe, however, interfered to prevent him from gaining his point, and in negotiating terms of peace between the two countries, ordered Mehemet to restore Palestine to Turkey. This the king of the south refused to do, and claimed the land as his forever by right of conquest. He was, however, at length compelled to yield to the demand, and the land of Israel was given back to those whose creed will not allow them to claim the soil. They have indeed "divided the land for gain," but those pashas who occupy it hold it by no tenure, and may be, and indeed often are, deprived of their possession, without having the right to complain. According to the Mahomedan creed, the land is God's, and though it may be occupied, cannot be owned by any mortal; and certainly, whatever doctrine of the Koran is false, this is true. The Jews cannot even sell any part of it from one to another, far less can the uncircumcised Gentiles get it for a prey.

The only way that seems likely for Britain to preserve her Eastern market open in this emergency, will be to favor the formation of a Jewish colony in Palestine; and thus, it will appear, that the Euphrates is drying up in order "that the way of the kings of the East might be prepared." The drying up of the river, which is in part the destruction of Turkey, will render it necessary for the British power, which then extends to the Euphrates, to promote the return of the Jews to their own land, by extending its protection over it, and holding out every inducement for the sons of Abraham to repair to it. Be this, however, as it may, it is Britain that favors the return of the sons of Judah, as we learn from the eighteenth chapter of Isaiah, where the prophet is furnished with a command to "the land shadowing with wings, that sendeth ambassadors by the sea," enjoining it to render service in the presentation to the Lord of "a nation scattered and peeled, a nation terrible from their beginning hitherto, a nation rooted out and trodden down, whose lands the rivers have spoiled." What a powerful and graphic description is this of the present and past state of the Jews! How their former greatness and present degradation and desolation is associated and contrasted! But how, it may be asked, do we identify the "land widely overshadowing with wings?" We are told that it is from beyond to the rivers of Cush. Now, going east from Judea, across the Euphrates and Tigris, we reach to the "beyond," that is, to Hindostan, the most important of our In-



dian possessions, and therefore governed by a power that "sendeth its ambassadors by the sea," in other words, by an island state, which shows that the reference is to Britain, and to her alone. The allusion will, however, become more apparent in a short time, when our empire is greatly extended in that quarter, and when the lion-flag waves o'er many an island and country, proving as much its protector as its ruler. There can then be no doubt as to the fact that this country will open up a way for the despised and persecuted race of Abraham, to stand once more in their father-land, and raise anew the songs of David upon the holy hill of Zion, and it is probable that the event will be brought about in some such manner as we have indicated. But, first of all, this country must seize a great amount of territory adjacent to the Holy Land. In the present state of affairs, there would neither be peace nor safety for the Jews in their own country. The Sultan has "divided it for gain," and his pachas lay it waste, and hold it waste at their pleasure. It will, therefore, be necessary to occupy Egypt, Ethiopia, and Seba, besides other places, in order to make these a wall of defence for the Jewish colony, and hence the language of Jehovah to his restored people—"I gave Egypt for thy ransom, Ethiopia and Seba for thee." By possessing these she will also lay her hands upon Edom, Moab, Ammon, and other places on the Red Sea, till at length shadowing "to the rivers of Cush," and on every side the new colony, under the wings of this great maritime power, will grow and prosper, like a cedar on their own mountain of Lebanon.

But by this time the autocrat of Russia has got the nations of continental Europe beneath his feet, and, like Alexander in ancient, and Napoleon in later times, he thirsts for universal conquest. For the history of his career from this point, onward to its close, we turn again to the regular course of the prophecy. If the reader will, before going any further, take up his Bible, and read carefully the last five verses of the eleventh of Daniel, and from the beginning of the thirty-eighth chapter of Ezekiel to the twenty-third verse of the thirty-ninth chapter, he will clearly understand the following, which is but a paraphrase of it.

Turning his eyes eastward, on the wealth and prosperity of the countries under British protection, the triumphant conqueror of Europe will conceive the idea of spoiling them, and appropriating their goods and cattle. Scarcely is this idea formed than its execution is begun, and sudden and terrific as a whirlwind from the north he enters "the glorious land." So overwhelming is the invading force, that the British armies re-

tire before it towards the south-east, and Egypt, Ethiopia, and Libya fall into his hands. But tidings out of the East and North shall trouble him. "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto him, Art thou come to take a spoil? hast thou gathered thy company to take a prey?" How emphatically does this language identify Britain as the belligerent opponent of Gog the king of the north, and corroborate our former statements regarding the extension of her empire in the East? We would particularly point the reader's attention to the "merchants of Tarshish, with all the young lions thereof;" what an appropriate designation is this of the Honorable East India Company, in its peculiar relation to the British Government! This constitution of things, as is well known, is both civil and military, commercial and imperial. The former is represented by the merchants, the latter by the young lions, or the officials of the imperially-controlled Company, which receives its authority from the Lion of Britain, and may therefore be fitly termed thus, even as the representatives of the Persian and Macedonian sovereignties were called young rams and young goats. Indeed, the applicability of the title is admitted by the Company itself, whose arms are a shield, the quarterings of which are filled with *young lions rampant*.

The Anglo-Indian government, alarmed at the inroads of the autocrat, and the loss of Egypt, will adopt vigorous measures for opposing him. Hence, "tidings out of the east and out of the north shall trouble him." The news that the Anglo-Saxons have resolved to oppose his despotic progress will annoy and infuriate him. It is possible he may think of a time when another man, ambitious like himself, endeavored to possess the empire of the world, and went forth conquering till he was met by this same power, and overthrown; and no wonder that such a thought should fill him with trouble. But quickly rage takes the place of fear; he looks proudly on the heaving army that follows at his back, and is enraged at the presumption which dares to thwart a will and power like his, "therefore he goes forth with great fury to destroy and utterly to make away many." Proceeding onward, he seizes the unwall'd villages and gateless cities, till at length his huge and multifarious army pitch their tents before Jerusalem. He lays siege to the Holy City, which soon surrenders to his power, and enables him to "plant the tabernacle of his palace between the seas in the glorious holy mountain."

He has now reached the farthest limit of his conquering mission. The decree peals

forth from the eternal throne, "Hitherto shalt thou come, but no farther;" and could he but look a little forward, as he paces with proud and haughty step along the brow of Zion, he might see that large and spacious valley, which stretches itself out before him, filled with a mangled mass of dead and dying, swimming in blood, and ready to be devoured by the myriads of birds of prey which hover over the scene. But no such vision crosses his spirit, and he passes on to his tented palace to slumber in pride.

Meanwhile Britain has been making strenuous efforts to stop the progress of this gigantic Napoleon; and every soldier that can be spared is sent away in the direction of the rising sun. But what can the British army do against such a host as the Russian autocrat has around him? Brave as the officers and men may be, what success or what renown can be gained in such an unequal conflict? In the critical emergency the parent island may send a cry across the Atlantic, "Come over and help us." Swiftly is the sound borne over the waves, and soon an answering echo is wafted back from the shores of Columbia. The cause is common, and the struggle must be common too. "We are coming, brother John, we are coming," is the noble reply; and almost, ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the stars and stripes gleaming on every mast. Another force is on its way from the far south, and soon the flower and strength of the Anglo-Saxon race meet on the sacred soil of Palestine.\* The intelligence of their approach reaches the sacrilegious usurper, and he leads forth his army towards the mountains that rise in glory round about Jerusalem. The Jews within the city now arm themselves, and join the army that has come from the east and west, the north and the south, for their protection, and thus these two mighty masses meet face to face, and prepare for the greatest battle that ever was fought on this struggling earth. On the one side the motley millions of Russia, and the nations of Continental Europe are drawn up on the slopes of the hills and the sides of the valleys toward the north; while on the other are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly-recovered city, or perish, like their ancestors of a former age, in its ruins.

All is ready. That awful pause which ensues before the work of death begins, is

broken by the clash of arms; and while yet the contending hosts, are plunging incessant fire upon battalions of bleeding and quivering flesh, a strange sound—"The voice of the Archangel and the trump of God"—outroars the din of battle.\* The time for the visible manifestation of God's vengeance has arrived, his fury has come up in his face, and he calls for a sword against Gog throughout all his mountains. 'Tis this roaring voice of Jehovah that breaks forth with terror and confounds the assembled armies. The scene that follows baffles description. Amid earthquakes and showers of fire the bewildered and maddened multitude of the autocrat rush, sword in hand, against each other, while the Israelites and their Anglo-Saxon allies become unwittingly Jehovah's sword upon the enemy. The stone cut without hands falls on the Image feet, and breaks them to pieces; after which the iron, the clay, the brass, the silver, and the gold, become like the chaff of the summer threshing-floor, and the wind shall carry them away. The various descriptions which we have of this battle all intimate that Jehovah of armies is the mighty foe that shall contend with the autocrat in Armageddon. John terms it "the battle of that great day of God Almighty," and a principal instrument of their defeat will be mutual slaughter. The carnage will be dreadful. Out of all the myriads that came like a cloud upon the land of Israel, only a scattered and shattered remnant will return; the great mass will be left to rot upon the land, and fill the valley of Hamongog with graves.

We pause at this point of the prophecy, considering it unnecessary at the present time to enter into a minute examination of the nature or duration of the millennial period. We have already followed the subject beyond the limits indicated by our title page, and it would swell this pamphlet far beyond its intended size, to enter into a discussion of these points. A great obscurity rests on the events that immediately follow the battle of Armageddon, so that although we *might* come pretty near the reality, our remarks would be essentially conjectural.† It is probable that Assyria, Persia and Britain will be the only three powers that will exist in the old world, besides the kingdom which the Most High will establish in Jerusalem; for it is stated by Daniel that "the rest of the beasts" lived for a "season and

\* Joel iii. 16; Isai. xxix. 5-8; xxx. 30, 31.

† The compiler of this pamphlet is mistaken in the supposition that the events succeeding the overthrow of the Autocrat are obscure and conjectural. They are as well defined as those already outlined. He did well, however, to pause at this point. Better to say nothing than to give utterance to what cannot be proved.—*Editor of the Herald.*

\* This is possible; there is, however, no testimony in the Bible to give us assurance of faith that it will be so. † is probable, but not certain.—*Editor of the Herald.*

a time," after the destruction of the dragon. It is very natural to suppose that Britain will continue to hold a high place among the nations, though what that position will be, or how long she will retain it, the compiler of this pamphlet cannot say.\* The Anglo-Saxon race must, from the very nature of their constitution, be a notable people; but it is evident that the Hebrews will have the chief place during that glorious era which these stirring changes are to usher in. They will certainly become greater than any of the nations, and that in virtue of the covenant of Jehovah with their fathers.

For the preparation of a race for such a mission as that committed to the Anglo-Saxons, it was necessary that they should burst those chains of civil and ecclesiastical despotism, which priestcraft had forged for, and fastened around the human soul; and with considerable effect have Britain and America performed this duty! Must we remind the reader of Bruce and Wallace and the Covenanters, in Scotland; of Cromwell and Milton, Hampden, and the Puritans, in England, or of Washington and the war of independence, in America? Those fierce and fiery furnaces through which this renowned people struggled in years gone by, were intended to purify and qualify them for the work of the latter days; and the result is, that at this moment they are free, and ready to assume their Heaven-appointed mission. Hence the difference between their fate and the fate of those ancient nations whom they imitated, or the modern nations who imitated them. How often have the generous and noble-hearted gazed with indignant wonder at the gallant yet abortive efforts of patriots to save their country from bondage and oppression, and as star after star of liberty was blotted out by the blood-red sun of despotism, turned a reproachful eye to heaven, as if to ask why truth and justice was denied its own! And never will this dark enigma be explained, till the light of this prophecy, of which we have all along been speaking, shine upon it; but no sooner does its mist-dispelling influence pass across the gloom, than, as sun-light from on high, the answer comes, which amply satisfies the grieved doubting heart, and vindicates the justice of the Eternal. It is only while tracing the windings and developments of Daniel's vision and John's Revelation, that we learn the secret of Poland's downfall and Hungary's degradation. Those nations

stand upon the image territory, and are involved in its destruction, therefore all efforts to save them must be vain. As *powers* they are doomed to fall, and though their wrongs shall one day be righted, for the present their noble-hearted patriots must resign themselves and their cause to the will of Heaven.

And here, too, in the light of this truth-diffusing prophecy, do we understand the past and learn the future of IRELAND. The state of this country has long made it a puzzle to the world, and many have been the attempts, both within and without, to discover the cause and the cure of its evils. The prevalent feeling is, that its union with Britain constitutes the Alpha and Omega of its misery, and for many years it has sought to have the union repealed. Its patriots have even endeavored to identify their cause with that struggle which America successfully maintained with the mother country, and the idea has taken root in many hearts, both in Scotland and England, which cry shame against the injustice. Now, nothing can be more erroneous than this idea. The Irish struggle can never be identified with the western colonial emancipation, neither can it, on account of the absence of the religious element, be compared to the Scotch or English wars of independence. But without going into the vexed question of the justice or injustice of forcibly perpetuating the union, we would ask the question, What would be the consequences to Ireland herself were she to become an independent nation? These, in a political and social point of view, stand clearly forth to the eyes of many of those who steadily oppose the repeal agitation; but it is only when observed through the medium of this Scripture prophecy that we can discern their full extent or awful magnitude. Passing by those moral and political evils which appear on the surface, what, we ask, would be the fate of the country, *thirteen years hence?* 'Tis true, Ireland is not on the image territory, and, though not probable, it is still possible, that she might escape being conquered by one of the toes; nevertheless, she will be legitimately within the dark region of the curse. She is among those who worship the image of the beast. She has received its mark in her forehead, and if standing alone, and in these circumstances, when the hour of judgment comes, *how shall she escape?* We hesitate not to assert that Ireland's union with Britain is the only thing that stands between her and utter ruin, and that while Poland and Hungary failed in their effort for freedom, because they were doomed to be rooted up by the Little Horn, Ireland has

\* Assyria, Persia, Britain, and all other States will become the Lord's and his Saints' by conquest or surrender. None of them will be left in the hands of Gentile rulers. The nations will continue variously organized, indeed, yet all subject to the Great King, and those of his immortal brethren whom he may appoint over them.—*Editor of the Herald.*

failed to regain her independence, because she is destined to a better fate with Britain. We cannot here specify the means to be employed for her regeneration. This the future will show, but regenerated by Israel's King she will be, and by milder measures than those visited on the continentals, owing to that very union which she would so rashly sever.

In the preceding pages, we have seen that Britain's island will be kept comparatively free from the war and strife that will soon rage on the continent,—how the late past harmonizes with this decision! While nearly the whole of Europe has been convulsed, our sea-girt isle has remained in peace, and kept so far aloof from the oppressors and the oppressed, that many generous but mistaken minds have charged her with coldness and pusillanimity. She has indeed given shelter to both when exiled from their own lands, but she has hitherto been kept from entangling herself with the commotions of the times, and while strife and feud have raged around peace has been in all her borders. This course she will continue steadily to pursue; though, as we before stated, the doings on the continent will keep her in continual alarm and watchfulness. This feeling of uneasiness and anxiety will, however, be greatly dispelled by a knowledge of the truth; and the author of this pamphlet hopes that, for this very purpose, it will be widely circulated. What a sublime position does that individual occupy, who can stand at a distance and gaze upon such a thrilling spectacle as Europe will soon present, with calmness and assurance, “seeing the end from the beginning.” Can anything indeed be more sublime than this? It is like one of the ancient prophets of Israel, gazing from some far-off mountain side on the fulfilment of one of his own prophecies. As he gazes on the scene—perhaps a city staggering into the bosom of an earthquake, or the progress of a battle between Israel and her enemies—is it possible to imagine the calmly glowing feelings of his soul, as, privileged beyond all mortals, he contemplates what had already been pictured to his mind, and can tell the next dwelling-place that shall go crashing down, or the next enemy that shall “lick the dust?” Still greater, if possible, is the position occupied by one who can pass the boundary of the everlasting present, and boldly map the events of the future. God-like he sits on the edge of the thick darkness, and resolves the mystic shapes that fit and gambol there into regularity and order. The dense mist which has hitherto overhung this end of the “bridge” rolls slowly upward, and the things it concealed loom

forth, dimly it may be, but still visible enough in their outlines and lineaments to enable him to recognize them when the wheels of time bear him slowly past them. The very idea of superiority of position like this is enrapturing. To think that it is only a select few that are thus highly privileged,—that those whom the events so nearly concern are ignorant of them,—to witness the terror and astonishment with which they are met by those they come to destroy, and, above all, to know that he and his kindred are beyond the reach of their sweeping embrace, is to occupy a position never before reached by any, save the inspired of the Lord. Such a position may Britons and Americans occupy, if they can but speedily arrive at the knowledge of it. In a very short time the conflict will begin. The “powers that be” cannot long remain in their present relative positions, and the moment approaches when the dreadful moral volcano must burst. Already is the sound of the storm heard among the tree-tops. The Russian army is gathering on the frontiers; France has fallen back to that form of government, whose only tradition is war and conquest; the new Emperor is fast increasing his naval power; Turkey is trembling, and all Italy is in a smothered flame. The sooner then that a knowledge of the political future is obtained, the better; and while Anglo-Saxons congratulate themselves on their present advantages, and the prospect of a less severe judgment than that of other nations, let them learn their destiny, and prepare to meet it with humility and godly fear.

**THE GOSPEL SCHISMATIC—BAPTISM NOT SIN-REMITTING APART FROM THE ONE FAITH—TESTIMONY AND REASON INDISPENSABLE TO SCRIPTURE DEMONSTRATION.**

By the attention of a friend in England, I have become the recipient of “*The British Millennial Harbinger*,” for May, 1853. It has been forwarded to me, I presume, from the marks it contains, that I may see what it publishes concerning myself, who seem still to be a thorn in the flesh of its editor, and of the Star of his destiny, the “Professor of Sacred History” in Bethany College, Virginia, the newest “gate of heaven,” devised and erected by ambition and ignorance, or unbelief of the truth.

In looking over this May number, I perceive that the things I brought before the British public when in England, and now periodically finding their way thither in the *Herald*, give the editor no little trouble and vexation; and, I may add, some of his correspondents too. One, who signs himself

"G. M.," writes: "My mind is often saddened when I reflect upon the treatment which this truth (the coming of the Lord) has met with from its professed supporters; but not this only, for even baptism for remission of sins has shared the same fate. First come those who add to the Scriptures the Book of Mormon; and next Dr. Thomas, who makes the Millennial Reign the Gospel of our Salvation, scattering division and schism wherever he goes." He then proceeds to say: "Now these parties (Dr. Thomas and the Mormons) profess both truths. What I want to see is this truth (the coming of the Lord), and all other truths, delivered from such teachers, and stated simply as they occur in the Word of God, asking none to believe what I affirm, except there be at the same time a Scriptural demonstration of the position assumed."

Having nothing but utter contempt for Mormonism, I have nothing to say for that in the premises before us, but shall confine my remarks to what "G. M." affirms of myself. Those who are my regular readers and hearers, and whose minds are not biased by prejudice, will only smile at "G. M.'s" foolishness. They will know first, that "he errs not knowing the Scriptures," that is, Moses and the Prophets; secondly, that he does not tell the whole truth in saying, that "I make the Millennial Reign the gospel of our salvation;" thirdly, that he makes a false accusation in saying, that I make schisms wherever I go; fourthly, that he errs in saying that I profess "baptism for remission of sins," understanding by this that he means to say that I profess that doctrine as it is defined by Campbellites and Mormons; and fifthly, that he talks nonsense in supposing a Scriptural demonstration of a position assumed by a simple statement.

If "G. M." understood Moses and the Prophets, he would understand the New Testament, and know from all these writings that what *he*, but not the Bible, styles the "Millennial Reign," is neither more nor less than the blessing of all nations in Abraham and his seed, the Christ; which Paul, and, after him, Dr. Thomas, as his humble imitator, terms "the Gospel." Paul's words are these, "God preached the Gospel to Abraham, saying: In thee shall all nations be blessed." This blessedness has not yet come upon a single nation, much less upon all nations; and for any one to say that it has, argues his profound ignorance of what the Scriptures define that blessedness to be.

But I do not say that the blessing of all nations in Abraham is "the Gospel of our salvation," if by "our" is to be understood

"the Saints." It is the gospel of the nations' salvation. The glad tidings or Gospel of the Saints' salvation is, that *when the nations shall be blessed in Abraham and his seed, they, as constituents of that seed, being Christ's, shall possess with Him the best nations with power and eternal glory*, which is the same idea as possessing the kingdom and dominion under the whole heaven for ever. He who says, "This will not be," is an Infidel, and denies the Gospel, though he may believe in the personalia of Jesus. The Saints' reign with Christ upon earth over all nations, when established, will be a reign of righteousness and peace, uninterrupted by war's alarms for a thousand years, the longest peace the world will ever have experienced since man was created. Now, the good news to individual Gentiles and Jews is, that God invites all who believe in the Gospel he preached to Abraham, to become kings of the nations, with honor, glory and life eternal, on certain conditions. It is only believers in the Gospel preached to Abraham, to whom the conditions are accessible; because "the righteousness of God" can only be counted to those who believe the Gospel. "Seek first the kingdom of God." This is the order laid down by Jesus. If a man have found it, that is, have come to "understand the word of the kingdom," and say, "What must I do to inherit it?" the answer is, You must become the subject of "God's righteousness;" in other words, you must be constituted righteous in the way that He hath devised for the justifying of the ungodly. Now, "Jesus is the way." You are required, therefore, to believe in him, as well as in the Gospel preached to Abraham. Because the Jews did not, their belief in that Gospel was of no benefit to them, nor has it been to this day. To believe in him is to believe that he is the man ordained of God to occupy the throne of his kingdom, when "the kingdom shall come to the Daughter of Jerusalem," which is Zion, the city where David dwelt. To believe this is to believe that he is "the Christ," or Anointed One, called "Jehovah's King," by David, spoken of everywhere in Moses and the Prophets. To believe savingly in him is to believe these things, and that His blood shed was the blood of the covenant made with Abraham, called the New Covenant, shed for the remission of the sins of many; that is, of those who believe the promises of that covenant; that he was buried, and rose again according to the prophets, for the justification of believers. He that believes these "things concerning the kingdom of God, and the Name of Jesus the Anointed," with a love-working faith, believes the word of the kingdom in its gospe

and mystery, "with his heart unto righteousness."

Whosoever partakes in the reign of Christ will be a saved man; yet the abstract doctrine that Christ will reign on earth a thousand years, or the belief of it, is not, nor has it ever been defined by me to be, "the gospel of our salvation;" the "one faith," however, which must be believed for justification, comprehends it as an indispensable element of the Gospel. The Gospel is a plurality. It is tidings; not an item of news; but "things" called "good tidings of great joy, which shall be to all people," and one of the good things is, that Christ shall reign on the throne of his father David over Israel and the nations for a thousand years. If it be possible, let "G. M." comprehend this, and henceforth forbear to write until he is well instructed in the things whereof he affirms.

I remark, in the next place, that he accuses me falsely in saying that I "scatter division and schism wherever I appear." When Paul visited the synagogues "he reasoned with them out of Moses and the Prophets, expounding and proving by citations the things concerning the Christ." The result was division wherever he went. Was Paul, or the truth he set forth, the efficient cause of the schisms? "G. M." would hardly deny that *it was the truth that divided them*, and not Paul. This is the fact. Yet Paul was denounced by the "G. M.'s" of his day as a scatterer of divisions or schisms, a turner of the world upside down, a pestilent fellow, and so forth. Well, I take Paul for my example in preaching the Gospel. I sometimes enter into Campbellite and other synagogues where Moses and the Prophets are classed with old almanacs: and proceed to reason with the people out of them, opening and alleging, that Christ's mission is as yet only fulfilled in a very small degree; that He is to restore the kingdom again to Israel, and to rule over it on David's throne; that he is then to bring the gospel-blessedness announced to Abraham upon all nations to the ends of the earth; and that Jesus, whom Paul preached, is He, who must, therefore, come again in power and great glory to accomplish the work. These great truths and the testimonies of the apostles and prophets pertaining to them, are followed by debates and oppositions. But I am no more to be blamed for these than Paul. When God's testimony is presented to the blind who say they see, trouble in their camp is inevitable; for the thinking of the flesh is enmity against God and his word. The word of life is light, even as God is light. When, therefore, it shines into the darkness, a struggle ensues between the two elements. If the light pre-

vail the darkness is extinguished, and there is peace; but if the darkness maintain its position, as is generally the case, the light is excluded with all through whom it shines and death remains. Thus, a division or schism ("G. M." does not seem to know that they are the same) is effected. The Schismatics are the fleshly-thinking opponents of the testimony of God, and not he or they who show what that testimony is, and endeavor to prove that it means precisely what it says. This was all I did in Britain. It is true *σχίσματα*, or divisions, followed; but I am no more worthy of condemnation for these than Paul, whose doings were invariably followed by the same results. I obey the apostolic injunction, "Contend earnestly for the faith once delivered to the saints." Where this faith is unknown it is opposed when presented. Shall the earnest contention for that faith cease because of opposition? Shall ignorance of Moses and the prophets put to silence the advocates of their testimony? No; though that ignorance become incarnate, and rejoice in the high-sounding titles with which vain men and proud ecclesiastics delight to honor one another before the multitude. They may gnash their carious teeth, and rave against schism to their heart's content, but God's testimony must be declared. No church enlightened by the truth was ever disrupted or divided by an earnest advocacy of the gospel preached to Abraham, the Millennial reign, the things of the kingdom, or of life and incorruptibility, only through the gospel. A really Christian church rejoiceth in the truth, believing and hoping all things it contains. Not so mere ecclesiastical associations. These are averse to all things not dogmatized in the confessions of their humanly authorized opinions. Mere Diana-worshippers, the craft-creed is glorified to the rejection of the Word of God. I have no regrets, though convicted of being the remote cause of dividing such bodies as these, and no others have I ever set by the ears. All the alleged opprobrium of this I accept with pleasure; and cheerfully anticipate all the consequences to be visited upon the perpetrators of such offences against the kingdom of sin.

Furthermore, G. M. errs in supposing that I "profess baptism for remission of sins," in his, Campbellite sense, or in any other sectarian sense of the phrase. Campbellite baptism for remission of sins is not the baptism prescribed by the Apostle Peter for that result. The Campbellite sin-remitting baptism is the dipping of a believer of "facts" for pardon; for President Campbell of Bethany, in the number before us, says, "faith is the belief of facts." His words are:

"It is a great point gained to know and to appreciate that faith is the belief of facts!" When, therefore, Paul says, "We are justified by faith, and have peace with God," according to Bethanian divinity it means, "We are justified by the belief of facts, and have peace with God." This is "historical faith," and "historical faith," he has told us of old, "is the best sort of faith a man can have!" His facts are, Jesus Christ, the Son of God, was delivered unto death for blasphemy, was buried, and rose again from the dead, to sit on David's throne in sky-kingdomia, some Utopia "beyond the skies!" He that affirms his belief in these facts, and is sorry for his sins, is considered as a fit subject for dipping. In dipping him, the usual formulary is pronounced over him, and he is told that all his past sins are remitted. This is styled by Bethanians and Mormons, "baptism for remission of sins." Let not the reader, however, suppose that the Bethanian theology denies remission to the undipped. It teaches that there are Christians among the sects that reject dipping as the divinely appointed mode of using water. These may be styled "*the unwashed*," who can never be classed with the "washed hogs who return to their wallowing in the mire," referred to by Peter. Hogs unwashed cannot "return" to the unwashed state, though "washed hogs" may. Well, Bethanianism recognizes *unwashed Christians*, while it professes, at the same time, to take the New Testament as the only rule of faith and practice! This is a remarkable incongruity, seeing that all "disciples" styled Christians in that book, were "washed in the name of the Lord."\* But if men be Christians without washing, why exhort them to be baptized so earnestly as Bethanians do? Thus, says their supervisor, the unwashed believers of the facts have the remission of their sins in believing, but not knowing it they are subject to doubts and fears. Dipping is to give them certainty, that, knowing they were pardoned, they may enjoy the pardon—an enjoyment arising from knowledge. Hence, the Bethanian version is, "be baptised that you may know that your sins were remitted when you repentingly believed the facts, and knowing may enjoy the remission of sins."

But I maintain that the Scriptures teach no such baptism for remission of sins" as this. It is an unscriptural dipping, because the faith is an unscriptural faith. The faith which justifies is *the love-working belief of the exceeding great and precious promises yet unfulfilled, and of the FACTS and their DOCTRINE concerning Jesus as the Christ*; in other

words, justifying faith Abrahamically embraces the things concerning the kingdom of God, and the name of Jesus Christ. The promises, facts, and doctrine, are essential to that faith "without which it is impossible to please God." These understood and appreciated, will lead men to repentance, because they exhibit comprehensively "the goodness of God," and "knowest thou not," saith Paul, "that it is the goodness of God leadeth thee to repentance?" The reason why immersed people produce no better fruits than the undipped, and many of them not so good, is because their "faith" is a mere belief of history—of a narrative of facts—leaving them altogether in the dark respecting the heart-touching and mind-renewing promises of the gospel. Ignorant of these, they fail of becoming "partakers of the divine nature."\* Bethanian, and other species of "orthodox divinity," ignore the promises of God, or double-distil them into the absurd follies of spiritualism. Their repentance is not the mind that was in Abraham—an unstaggering mind, strong in faith, giving glory to God; being fully persuaded that what he had promised, (and the things promised he knew and understood) he is able to perform.† Their repentance is sorrow because their sin has found them out. Their minds are in torment because of the apprehended tortures of the damned, which may seize upon their "souls" if they do not appease the fury of God! "Fear hath torment," and their "repentance" is the offspring of their terror. This is a repentance that needeth to be repented of; for it is a repentance that worketh death. It is "sin working death in them." Repentance of this sort pervading the inner man is evidential of that heart being untouched by "the goodness of God," for faith in this goodness produces no such result. Its legitimate fruit is "faith working by love and purifying the heart;" and, a belief of facts combined with hell-terrors never since the world began, nor while flesh is flesh will it ever yield that perfect love which casteth out fear, which is essential to a scriptural purification of the soul.

A love-working faith in the gospel of the Kingdom is essentially necessary to qualify a man for immersion into the name, of the Holy Ones. When an intelligent heart-purified believer of the Gospel of the Kingdom is immersed into this name, his faith and disposition are counted to him for repentance and righteousness, or remission of sins, in the act of immersion, which act, according to the formula prescribed by the Lord Jesus,

\* 1 Cor. vi. ii.

\* 2 Peter, i, 4.

† Rom. iv. 16—23.

unites him to the Holy Name. 'Thus "by grace are ye saved through faith;" so that where the "one faith" is deficient salvation is not: for where the one faith is not in the mind and heart of the subject, there is no faith to be counted for the remission of sins.

This is what I understand the Scriptures to teach concerning "baptism for the remission of sins." It is very different, essentially different, from the Bethanian, Mormon, and Baptist, baptisms. They are unscriptural, because the subjects of them do not believe the Gospel of the Kingdom, which is foolishness to them, or unknown to them, or rejected with contempt as heresy, or reduced to a nullity by some crotchety hypothesis or vain conceit. Baptism saves by the resurrection of Jesus; but whom? "Us," says Peter. The "us" is defined by himself as an example. He was one of those sent out to preach the Gospel of the Kingdom in all the habitable for a testimony unto all the nations thereof.\* He understood, believed, and obeyed what he preached like a candid and honest man. He was one of the saved by baptism through the resurrection of Jesus. And the rest of his contemporaries whom he associated with himself in the plural "us," had believed the Gospel of the Kingdom and been saved from their past sins by baptism also. This was the divine order, and has only been inverted by the ignorance and perverseness of mankind. Faith in the Kingdom's Gospel first, and then baptism, is the order prescribed by the Lord Jesus in the commission; but wayward humanity says, "No; immersion upon any pious grounds first, and faith in the Gospel of the Kingdom afterwards, though not absolutely necessary at all."

Fifthly and lastly, "G. M.," talks nonsense in supposing a scriptural demonstration of an assumed position possible by a simple quotation of Scripture. For example, he "affirms" truly enough, that *Jesus will execute the office of High Priest for Israel*. An objector says, I deny it, and demand the proof—a scriptural demonstration of your assumption being a truth." G. M., replies, "I will give it in these words of Jesus, "I am King of the Jews;" and of Zechariah, "He shall sit a priest upon his throne." "Now as Christ's Kingdom"—"Stop!" exclaims the objector, "I don't want your reasoning. You have placed your scripture texts by the side of your affirmation, and that is all you have any right to do. You say that you "ask none to believe what you affirm, except there be at the same time a scriptural demonstration of the position assumed" by you. You have

affirmed your proposition, and produced what you call "a scriptural demonstration" which to my mind is no demonstration at all. The words of Jesus prove that he said he was King of the Jews; but your quotation from Zechariah may refer to some one else, and therefore does not prove to me, who am a non-Nazarene Israelite, that it is Jesus who shall sit upon the throne of Israel as a priest."

It is obvious from this supposed case, that unless a man is permitted to reason on testimony adduced nothing can be demonstrated to the human mind, which is essentially "enmity against God, and not subject to his law." G. M., nor any one else, can demonstrate affirmations without reasoning. God said to Israel, "Come let us reason together." Paul reasoned with his contemporaries *απο των γραφων* from the writings; that is, he showed that those writings testified what he said was God's truth. This showing was done by what is called "reasoning." G. M., must also reason, or be silent. G. M.'s article in *The British Millennial Harbinger* is his reasoning, and proves him to be "a heretic," if the editor be "orthodox;" and I feel satisfied he could not have obtained admission into its columns for what he has therein written, if he had not set out by speaking evil of Dr. Thomas. Have I not a right to show by reasoning what God's testimony declares as well as G. M., or any one else? G. M., says that he asks none to believe what he affirms except it be scripturally demonstrated. I ask no more; but at the same time, claim equal right with all others to endeavor to show what the Scriptures teach; and if I prove that they teach a system of truth subversive, root and branch, of Bethanian and all other theologies, the convicted have no right to rail at me or to seek to silence me in any other way than by the force of argument. My weapons are the divine testimony and reason. If these be too sharp for them, let them stand aloof, and cease to pule about my creating divisions wherever I go. He that fights the good fight of faith with the sword of the spirit, which is the word of God, cannot fail of dividing the enemy, and cutting them up into mince meat: for "the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." When reason wields this "mighty weapon" against "imaginations" and all "high things that exalt themselves against the knowledge of God," it makes the wise in their own conceit angry and desperate. Instead of receiving what is proved they become violent and disruptive.

\* Matt. xxiv. 14.



They praise the weapon resting in its scabbard; but let reason bring its razor-edge in contact with their self-deceivings, and they curse the hand that wields it, and rave against the cut and thrust as the reasoner's dogmatism and opinions. Then in the words of G. M., they "want to see all truths delivered from such teachers, and *stated simply* as they occur in the word of God." They do not want the truths of that word brought home to their consciences. Men do not like that light which condemns their "piety" as evil. "State simply" that "he that believes and is baptized shall be saved; and he that believes not shall be condemned;" but whatever you do, don't be too particular in defining the thing to be believed, lest in so doing thou shouldst bring us into condemnation also. This is the head and front of my offending. While in Britain I proved to the conviction of many, that "the wholesome words of the Lord Jesus" are scripturally interpreted by the paraphrase, "*He that lovingly believes the Gospel of the Kingdom, and is immersed into the name of the Father, and of the Son, and of the Holy Spirit, shall have repentance and the remission of sins granted to him in my name; and he that believes not the glad tidings of the kingdom shall be condemned.*" G. M. has probably been dipped on a mere belief of facts, knowing nothing of the promises; and being tenacious of his own righteousness, he does not like reasonings that reduce it to mere "filthy rags." Not being able to overthrow them, he falls upon the reasoner as a schismatic, and prays God to deliver the truth out of his hands, that peace-loving pietists may continue undisturbed. But the days of peace are gone; and G. M. must trim his lamp or perish in the war. EDITOR.

#### THE SAINTS' REIGN ON EARTH NO FIGMENT OF THE IMAGINATION.

"That a period will arrive when mortals and immortals will visibly mingle and co-operate in carrying forward the plans of the Divine Being, is a theory to sustain which we cannot find the least evidence in the Word of God. The proposition seems to us a fragment of the imagination."—JAMES WALLIS, Editor of the British Mill. Harb.

This editor must have been groping about in outer darkness with the word of God in his hand, but hid from his eyes, not to have found "the least evidence" upon what he ignorantly styles "a figment of the imagination." Unhappy man, to be afflicted with such inveterate blindness! Surely there is one here to be turned from darkness to light, and therefore from the power of Satan unto God. Being always ready to open the eyes of the blind, if possible, or at least to try, I will then just present him with a little evidence in the case. It is one of "the plans

of the Divine Being" to bless the nations with good government after he has subdued them. This government is to be administered by Jesus and his brethren, who are to conquer them. If this can be shown, even Mr. Wallis will hardly object to style it, co-operation in carrying forward the plans of the Divine Being. Well, the Lord Jesus says, "That which ye have hold fast *till I come*. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter, they shall be broken to shivers." This testimony teaches that Jesus will come again; for these words were uttered after he had gone away to the far country, where he now is. He is an immortal king; and therefore when he returns he will be an immortal in the midst of a mortal race, or of nations, whose political organizations he will shatter to pieces. To him that overcomes he promises life in paradise, exemption from the second death, and to sit with him upon his throne, as well as to rule over the nations. It is evident, therefore, from these promises, that the overcomers are, like himself, immortal kings. It is also evident that the nations are political communities of mortal men, or they would not be ruled with a rod of iron. The scripture saith that where He is, they that overcome the world by their faith shall be also. It is shown he is to be "head of the nations upon earth;" therefore they that overcome will be here also; consequently the population of our planet will then be partly mortal and partly immortal, the former being subject to the latter, as the kings and priests of God administering for him the government of the world, then blessed in Abraham and his Seed. This is the commingling of mortals and immortals—the nations walking in the light of the New Jerusalem—taught in the word of God; co-operating to do the will of God upon the earth as it is in heaven. But so blind is Mr. Wallis that he can find not the least evidence of such a thing in the Bible! What a man for the editor of a paper professedly advocating primitive Christianity, and the ancient apostolic gospel! Surely Nottingham, "the Jerusalem of Britain," has no reason to rejoice in his light!

Has Mr. Wallis ever read the "new song" the redeemed of Adam's race sing in view of their possessing the kingdom upon earth? Does he find no evidence at all of their earthly residence and reign over nations of mortal men in the words, "Thou, O Lamb of God, hast redeemed us to God by thy blood, and hast made us for him kings and priests; and we shall reign on earth?" What need priests reigning on earth if there are no m-

tals under their reign? "Priests are ordained for men in things pertaining to God, that they may offer both gifts and sacrifices for sins." The saints reigning as priests with Jesus, the High Priest, shows that under their reign there are sin and death; if there were not, there would be no priesthood. The priesthood of the saints is only millennial. At the end of that dispensation it will be abolished; for then death, the last enemy, will be destroyed; a fact which presupposes the taking away of the sin of the world, because death is the wages or punishment of sin, and being no more sin, there will be of necessity no more death. The priestly element of the kingdom will therefore be removed, gifts and sacrifices for sin being no more needed. The mixed state will then have terminated. Mortals and immortals will cease to be the division of earth's inhabitants. All will be immortal, and "God all things in all"—*τα πάντα εν πασι*—when the kingdom is delivered up to him. But Mr. Wallis is in outer darkness concerning the priesthood of Jesus and the saints. His theory sends them all to sky kingdoms, and detains them there forever! Will he tell us what gifts and sacrifices for sins their spirits offer there; and for whose sins they present them? For on earth in the days of their flesh they officiate for none. Remember the saints are priests in their immortal state. This cannot be got over; for when they sing that new song they speak of themselves as redeemed persons—"thou hast redeemed us." They must, therefore, be resurrected persons; for none but such are redeemed in the past tense. Being resurrected, they then finish their song by saying, "We shall reign upon the earth;" and when they thus reign, they officiate as offerers of gifts and sacrifices to God for the sins of those peoples over whom they rule.

But this is not all. We have yet another contribution of testimony for the opening of the blind eyes of Mr. James Wallis, Britain's Harbinger of the Millennium! "Blessed and holy he," saith the Lord's angel, "that hath part in the first resurrection; on such the second death hath no power; but they shall be *priests* of God and of Christ, and they shall reign with him a thousand years;" that is, in the same region where the binding of Satan is effected, and where he is loosed again. When Christ's priestly household springs forth from the dust, they will be prepared for action. "They are the first fruits unto God and to the Lamb," whom they follow "whithersoever he goeth." He goes, then, to war against "the kings of the earth and their armies;" and against the dominion symbolized by "the Beast and the False Prophet;" and the redeemed go with

Him as His *στρατευματα εν τω ουρανω* heavenly body guards. At this crisis, "the judgment is set;" and "the saints of the Most High" prepare to "take the kingdom." "Judgment is given to them;" that they may "take away the dominion" of the Little Horn, "to consume and to destroy it to the end." In this work they will be gloriously successful; for they are wheels burning with fire, and going forth from the Ancient of Days as a fiery stream. "They shall tread down the wicked; for they shall be ashes under the soles of their feet;" and in doing this, "the Beast and the False Prophet" will be burned alive; and the remnant cut up by the sword of Israel's Commander; for "the Lamb shall overcome the kings." But in all this Mr. Wallis finds not the least evidence of immortals mingling in the affairs of mortals, or of co-operation in carrying out the plans of the Divine Being! It is to be hoped that God has not blinded him in judgment for wilfully contending against the truth in times by-gone. Not the least evidence! Surely none are so blind as those who will not see. This, I fear, is Mr. Wallis' unhappy case. EDITOR.

#### "THE NOBLEST VOCATION"

"FORTUNATE Englishmen! Envidable day laborers in the noblest vocation that can engage the immortal faculties of man! What glory shall surpass that of the enterprising, painstaking, and heroic men, who shall have restored to us, after the lapse of thousands of years, the history and actual stoney presence of the world renowned Nineveh, and enabled us to read with our own eyes, as if it were our mother tongue, the language suspended on the lips of men for ages, though written to record events in which the prophets of Almighty God took a living interest!" Such is the enthusiastic expression of the admiration of the writer in *The London Times* at the discovery of the ideas represented in the hitherto for ages unreadable arrow-headed characters of the pre-Macedonian Assyrian tongue! The discovery was indeed a remarkable result of industry, patience, and ingenuity; and a feat which few men are capable of. But the idea of this deciphering of forgotten characters being "the noblest vocation that can engage the immortal faculties of man," are great words expressive of a very small affair. "Immortal faculties" are at present possessed by no man; and will hereafter be only by those of Adam's race who shall be accounted worthy of the Age to Come, and of equality with the angels. According to the

writer before us, their "noblest vocation" will be the restoring to their contemporaries the knowledge of the foolishness uttered in the long forgotten languages originally spoken, or "suspended on the lips of men," when, in building old Babel's tower, they asked for brick and they gave them bituminous cement. Accustomed as is the student of prophecy to contemplate the great things hereafter to be manifested through Christ and his Saints, how very insignificant do the "noble vocations" which excite the admiration of the world's scribes appear to him! Though Mr. Layard has well performed the work of unearthing the idolatrous remains of Assyria; and Major Rawlinson that of reading the inscriptions upon the slabs and obelisks, they would both have performed a nobler and more commendable enterprise, if they had taught their admirers how to read aright those more interesting and wonderful records in the Bible, which relate to the future manifestation of the Assyrian empire in more than the extent of its dominion under the dynasties of Sennacherib and Nebuchadnezzar. The people of this age are mere children, notwithstanding all the discoveries of which they boast. Their minds are spell bound by trifles; the truly great they can neither grasp nor comprehend. How noble will that vocation be—grandly magnificent—the discharge of that divine mission in which the nations shall be brought to confess the ignorance of their leaders and their own foolishness; and from one end of earth to the other to reflect as from a mirror the wisdom and knowledge of God, implanted in their hearts by Christ and his brethren, the conquerors and regenerators of the world. Here is a labor, this is a work indeed.

EDITOR.

#### LIGHT ON THE EASTERN QUESTION.

To be a first-rate power, to have been so blessed and favored by Providence as to become one, and have risen to that height by the industry, courage, hardihood, and resolution of the English race—to be all this, and yet shirk its manifest duties, is impossible. For who will say that that position has not entailed upon us duties, duties to ourselves and our present interests, to our race and past name, to Europe, and to the world? To be a first-rate nation, and yet profess indifference to the balance and distribution of power, or indifference to the fate of such nations as are emerging from barbarism and struggling for independence, this, we repeat, is as impossible for a proud and a just nation, as it is impolitic for a provident and foreseeing one. Such a view of our duties as a first rate power is not

the less just, because a sense of such duties may have been so strained on former occasions as to fling the country into a war of principles. The great struggle between France and England occupied a quarter of a century, and exhausted both the countries that were foremost in civilization. It was this that created opportunities for countries the youngest and best advanced of the European race to step forth before their time, and assume an ascendance which now menaces even to thrust back civilization itself. Our mistake was to have quarrelled for mere opinion with a country that stood beside us in the foremost rank, and which, so closely our equal, maintained an almost interminable struggle. The duty now imposed, and the interests appealing to England and to France together for protection, involve no mere preferences of opinion. Considerations of democracy or despotism have nothing to do with them. It is the great material question whether one power shall be allowed to become so preponderant on the confines of Europe and Asia, as virtually, if it succeeds, to dominate the two continents. It is a question not merely of government or its principles, but of self-conservation, of national existence. Whatever forbearance we may suppose to mark the politics of Russia, or whatever fabulous magnanimity we may impute to its Emperor, we can judge by his present tone and demands, while the Pruth yet bounds his empire, what would be his requirements and his policy were his eagles hoisted upon Saint Sophia. The Czar now, from his stronghold at the extremity of the Black Sea, ordains the closing of the Dardanelles against us—an order, forsooth, which our marvellously prudent statesmen think it advisable already to obey. Enthroned the Czar at Constantinople, and could he do less than close the straits of Gibraltar? The stretch of authority would really not be greater than in proportion to his advanced empire and improved position. The position of Constantinople, we well know, confers on him who grasps it the first maritime position in the world, an inexpugnable position, behind which navies to any extent could be prepared and manned. Had Napoleon, crushed as his naval strength was, possessed such a resource as Constantinople, he could have renewed with us ten times over the struggle for maritime superiority. Suppose Russia in that position, and Greeks and Slavonians would then have no choice but to adopt the Russian uniform. The wild races on either side of the Straits demand but a great military power which will give them pay and a fair chance of success. Mahomedanism, humbled in the person of the Prophet's descendant and in the fall of

his empire, would enlist its remaining energies in the service of the Russian Sultan. And we should soon find England, its colonial possessions, and world-wide trade, not only menaced and interrupted throughout Asia and Africa, but its naval power disputed on the Mediterranean. But the result of such augmented might on the part of Russia, of the swelling of her armed masses from hundreds of thousands, to tens of hundreds of thousands, would be even more fatal to the continent of Europe than to the maritime powers. As it is, the Slavonians and Germans groan under her impending weight, which forbids to every remnant of the races either national or representative institutions; and jeopardised as we already find the latter in France, we could scarcely hope other than to see them utterly extinguished on the continent of Europe, if Russian influence should be able now to strengthen and extend itself. It is indeed needless to dilate on such a theme, or to depict the too manifest consequence of a Russian occupation of Constantinople. That war would be obviated by allowing the Russians unresisted to establish themselves on the Bosphorus is an argument too absurd for even a Peace Society. Such an event would not only necessitate war in order to extricate ourselves, our trade, shipping, the sea, India, and Europe, from a yoke more universal than Napoleon ever dreamed of imposing, but would involve a quarter of a century's war of the civilised and industrious West against the despotic and military East in order to get back a full emancipation. We do not believe that Russia will risk a war with us. We are convinced that at present what we see of boldness and decision on the part of Russia, of hesitation and doubt on the part of the maritime powers, has been owing altogether to the Russian Emperor's thorough acquaintance with our weak points; too natural in a constitutional government like ours, and which oftener enables enemies to take advantage of our weakness, than friends to put confidence in our strength. Russia, in fact, knows the *carte du pays*, and has marched across the Pruth, solely because of the conviction that Lord Aberdeen would not resent it. In this, however, the Czar may find himself mistaken. Great forbearance may not preclude resolute action at last.—*The News of the World*.

"It is now a settled opinion of many of the most thoughtful of New Englanders, that the assertion of the independence of each separate congregation was as great a step toward freedom of conscience as all that had been previously gained by Luther's reformation."—*Visit to U. S. by Sir C. Lyell*.

## Analecra Epistolaria.

### THINGS IN EDINBURGH.

Dear Brother Thomas,—I cannot help wishing for your "Second Visit to Britain," and the second British edition of *Elpis Israel*. You were welcomed by many during your first stay, and I am sure that a second visit would be hailed as a new era in the history of "the Latter Days." The truth is gaining ground here gradually, as an illustration of which I may mention that a congregation is now in course of being formed on the principles historically set forth in the Acts of Apostles in such language as—"They that gladly received his word were baptized"—interpreting the word by Peter's speech in the light of his commission, and the teaching of Jesus and the first preachers—as "the word of the kingdom," Matt. xiii., 19; as "the things concerning the kingdom of God, and the name of Jesus Christ," which Philip gospelized, or announced as glad tidings, Acts viii., 12, (see Greek.) We are made up mainly from three sources. First, wandering believers of the kingdom's gospel who have been trying for sometime to get embodied. Second, some who have left the meeting in South Bridge Hall. Third, the majority of a meeting in High Street for some years conducted on what are called *free communion* principles, and who have for a considerable time believed and preached the gospel of the kingdom, and have been baptized. The number in all may be nearly thirty.

I remain in the One Hope Yours,

J. CAMERON JUN.

265 High Street, Edinburgh, }  
March 13, 1853. }

### THINGS IN PLYMOUTH.

Respected friend,—No. 6 of the Herald came to hand last week, and the long expected account of your visit to Plymouth contained in it. Knowing the deep interest you feel in the Kingdom, I shall endeavor to give you some information how matters stand in this place. You are perfectly correct in the definition of the Faith held by the church in Plymouth, of which Mr. Micklewood was the pastor. The crotchet of the non-restoration of Israel, Mr. M. has not yet got rid of. His motive for bringing you to this place was twofold; first, a hope that by your lectures he might increase his congregation, which would be very likely to increase his income; and secondly, a desire to hear your exposition of the Scriptures of Truth. But alas, the seed sown was to him, I fear, like unto that sown in stony ground.

He still continues at the Central Hall as a member. He is at present engaged in the stationery business with another person; and has declined the offer of going as a pastor, because his present business would be more advantageous. And now, dear Friend, as to the "One Hope" in this place. Through Elpis Israel some of us here saw that we were not united to Christ; for our baptism was but a mere ablation, being ignorant of the things concerning the Kingdom at the time of our immersion. Mr. D. came to this place about two years since, and baptized four of us into the name of the Holy Ones; since which time we have baptized sixteen more; so that we now number twenty, who meet together twice on every Lord's Day in a large room at Stonehouse to commemorate the dying love of our Blessed Master, and endeavor to edify each other by reading the scriptures, singing praises, and by prayer. Thus, respected friend, your "labor of love" was not entirely lost by your journey to Plymouth. There are several more who would join with us, but the necessity of believing the truth before baptism is the rock of offence to them.

I look anxiously every month for the Herald; I have endeavored to aid it all I can in this place but without success.—Elpis Israel and the Herald give great satisfaction here to those who hear them read.

Remaining your's faithfully in Israel's Hope I subscribe myself,

J. W. MOORE.

Plymouth, England, June 29, 1853.

#### BISHOPS' BILLS TO CLERGYMEN.

We take the following from "The News of the World," a weekly published in London. If our readers have discovered anything like what it reveals in Bishop Paul's dealings with the Reverend Messrs. Timothy and Titus, we can only say that we have not; and that we shall be much obliged to them for light upon the subject. Our opinion, or rather conviction, is, that an ecclesiastical system that sanctifies such extortion and mammonism, is an adulteress, and of that family of Harlots whose mother is "Babylon the Great." How grossly dark must be the generation that with the Bible in hand can pronounce the Church of England a section of the Church of Christ!

Sir,—Your observation on the "Reform of the Ecclesiastical Courts" and all things connected with them, might well be extended

to the notice of the grievances to which clergymen are at present subject from the secretaries of their respected bishops. I allude to the exorbitant fees, &c. paid to them for institution and induction into preferment, as well as for ordination. Now, perhaps, you have never seen a bishop's bill to a clergyman, so I will give you a true copy of one or two, which I have now by me:—"Correspondence about stamp to presentation and agents charges about letters of orders, £2 2s; stamp for presentation, £20; the bishop's fiat, £2 2s; institution fees, £5; bishop's mandate, £2 2s; sequestration fees, £1 15s; certificates and mace, 13s 6d; stamp, £2 2s; license for public preacher, stamp, £44; archdeacon's mandate, £2 2s—total, £42 2s 6d."

The following bill was paid a short time since in the diocese of Chester:—

"Drawing and engrossing presentation to parchment, £1 1s; writing to patron, 3s 8d; ditto to London, 3s 6d; drawing and engrossing commission and declaration of conformity under seal to qualify you thereto, drawing and engrossing letters of institution, the like mandate of induction, paid for stamps and attending registrar to fill papers, and paid his fees on filling same, secretary's fees, and postage, £9 9s 6d; Mr. Burder's charge for getting presentation stamp, £11 10s 2d—total, £22 7s 10." These fees differ in all dioceses. I met a clergyman the other day, who had just been presented to two small livings which always go together, but the bishop's secretary takes very good care that he shall have double fees to pay; the net annual value of the one living is £130, the fees to presentation in this case were £80. The second living was worth £50 a-year, and the fees he paid for this poor little living swallowed up his first year's income from it. Now let me show you how the poor curate is charged for ordination, and if you ever read the 135th canon, you will find that where *l. s. d.* are mentioned in explicit terms, if they do not produce a "*tidy sum*," the bishop's secretary at once throws canons overboard. The canon is thus headed:—"A certain rate of fees due to all ecclesiastical officers." "Provided furthermore that no fee or money shall be received, either by the archbishop or any bishop, or suffragan, either directly or indirectly for admitting of any into sacred orders, nor that any other person or persons under the said archbishop, bishop, or suffragan shall for parchment, writing, wax, sealing, or any other respect thereunto appertaining, take above *ten shillings* under such pains as are already by law subscribed." This one would think is about as plain and clear as it can be. Now I paid for orders as under

—Deacon's orders with license, £4 7s 6d; priests, ditto, £3 3s—total, £7 10s 6d; and on a change in my curacy the other day I was charged £1 18s 6d. The *Times* friend, Mr. S. G. O., with his comfortable living of £500 a-year, who finds time to run up and down the country spying out for abuses among his clerical brethren, and not confining himself to his own country, but must needs visit the Sister Isle, to see how she fares on this respect, might be of some little use if he would drop the *Times* newspaper a note addressed from his *own home*, on such abuses as these I have mentioned to you.—I am, sir, yours obediently,

Birmingham.

CLERICUS.

#### PARENTAL DISCIPLINE.

When parental discipline destroys filial love, it is bad. Veneration is a mixture of fear and love, and is created in every well-organized child by strict discipline and kindness on the part of the parent. But a parent who is always beating, always frowning, scolding, and commanding, and never coaxing and caressing a child, can only be feared, and, ultimately, disliked. Children can never be beaten into goodness, any more than nations can be persecuted into orthodoxy. They generally love their mothers best, because they are most indulgent; but at last they find that indulgence is weakness, and then they learn to disobey the old lady, as they call her. They fear the father, because he is stern and severe; and at last they dislike him, and avoid his society, for his want of sympathy. Were the weakness of both parents combined in one, they would make a virtue. The joint and cordial co-operation of the two sexes makes the best discipline for children; but we are sorry to say, that there is very little of that co-operation to be found. The mother is generally a shield from the father, and her opposition always increases his severity, whilst his severity increases her indulgence. Children cannot be well reared unless parents are well married.

#### LIFE ONLY THROUGH CHRIST.

"Life only through Christ" is a great truth very conspicuously exhibited in the Scriptures. But what benefit to the mortal inhabitants of earth is the preaching of it unless the preacher demonstrates beyond all question from those Scriptures, *how men may obtain that life through Him*; in other words, "what they must do to be saved." He that affirms the abstract proposition of "life only through Christ," but is ignorant of, or opposed to, "the Gospel of the Kingdom," and

therefore does not, and cannot, bring men to "the obedience of faith" expressed in the being immersed into Christ, is a mere beater of the air, gymnasticizing for his own behoof, and the glorification of a crotchet.

EDITOR.

"We should bring our religious conceptions into definite alliance with the real world, and with nature, and break up a little of those vague and powerless notions which place our religious expectations at a dim remoteness from whatever is substantial and affective. Let us rather persuade ourselves that the future and unseen world, with all its momentous transactions, is as simply natural and true as is this world of land and water, trees and houses, with which we now have to do."—*Physical Theory of Another Life*, C. 17.

Rev. H. Harbaugh in his "Heaven," Philad. edit. 1851, p. 61, says, "There seems something undesirable, if not repugnant to our hopes, in the idea that at death we are to be launched forth into a world with no other material substratum but ether, or something still more subtle or refined. It grates on the feelings of one familiar with Scripture representations of heaven, and sounds wild and unnatural to a deeply pious christian consciousness."

There is no meeting an age of inquiry except in the spirit of profound candor. Men dare not write or talk now as Sir William Berkeley near two hundred years ago, then Governor of Virginia, wrote to Charles I. "I thank God, said he, "there are no free schools or printing, and I hope we shall not have them these hundred years. For learning has brought heresy and disobedience, and sects, into the world, and printing has divulged them, and libels against the government."—*Edinburgh Review*.

"It is said that even Irenæus declared the idea that the souls of the Saints pass immediately at death to Christ into Heaven, to be heresy."—*Harbaugh*.

Is not this testimony a refutation of the objection so often urged against the doctrine of future life only by resurrection, that it is a new opinion?

Homer, though an idolator was certainly "orthodox" as the following passage from the *Odyssey* proves:

"The rest at last, where souls unlodged dwell,  
In ever flowering meads of asphodel;  
The empty forms of men inhabit there,  
Impassive semblance, images of air!"

Alas for a "Theology" which courts such "blind guides" for support and sympathy!

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.]

NEW YORK, OCTOBER, 1853.

[VOL. III. No. 10.

### SYRIA, AND ITS NEAR PROSPECTS.

BY COL. GEORGE GAWLER, K. H., F. R. G. S.

*Late Governor and Resident Commissioner  
of the Province of South Australia.\**

THE portion of the surface of the globe to which our attention is to be directed in this address, is known to Europeans in general by the name of SYRIA.

Phœnicia, of which the principal sea-port and capital was the renowned city of Tyre, Zor, or Soor, was the great commercial, manufacturing, ship-building, colonizing and science-spreading nation of antiquity. Her "merchants were princes, and her traffickers the honorable of the earth."† Her emigrants formed settlements in the then uttermost west. Of these, evidences remain in the traditions of Ireland and the Irish language itself, in Punic relics found in the

south of England, and in the enumeration of "tin" by sacred\* and profane historians as articles procured from the western Tarrish, "the metal islands," the "End of the earth."‡

There are, moreover, strong reasons for believing, that in the then far east, the Phœnicians traded with the islands of the Indian Archipelago, and that sailing from the Red Sea to the South, they performed the marvellous exploit of circumnavigating the whole of the vast continent of Africa, returning to Tyre by the straits of Gibraltar.

Phœnicia was evidently to the ancient world, what Great Britain has become to the world as it now is. The Queen of the Ocean, the great mart of nations, and the principal maritime carrier for the human race. The resemblance runs most momentously close, in the fact that Tyre was the great preparatory instrument in the establishment of that temple at Jerusalem, in which Deity, usually invisible, appeared in visible glory. Hiram, the faithful friend of David and of Solomon, hewed down the cedars of Lebanon, transported them in floats to Joppa, and sent, besides, carpenters, quarrymen, stonemasons, and artificers for the work.‡ His hardy sailors, also, showed the Jews the way to Ophir, for gold, silver, and ivory,§ to increase the glory of the temple, and the wealth of Israel.

It is a satisfactory recollection, that in sacred writ, few forerunning types are complete likenesses of their subsequent antitypes. So far as we have gone, may the resemblance between ancient Phœnicia and

\* This pamphlet was forwarded to me by a kind friend in England at my request. Finding that it sets forth the truth, I republish it for the benefit of my readers. It contains the substance of an address delivered by Colonel Gawler in "the Young Men's Christian Association Lecture Room, Derby." I do not recollect any point of difference between the Colonel and myself. He does not appear to be far from the Kingdom of God; he may be near it: though of that I cannot speak positively from his address. There are many who believe the gospel of the Kingdom without understanding the Mystery of the name, though they believe the facts concerning Jesus. They are like Apollos, who need to be taught the way of the Lord more perfectly. They will admit the truth concerning the kingdom, confess that Jesus is the King who is to sit on David's throne in Syria, acknowledge that his blood is the blood of the Abrahamic covenant, that by his death he gave it force, &c.: yet will they fall back upon theological foolishness, and call the saving of an immortal soul from hell at death, and its translation to a sky kingdom through the merits of Jesus, *The Gospel!* I know not if the Colonel be one of these. I hope not. There are many such, however, who have not yet learned discrimination. If the Colonel write on all other Bible topics as on Syria, he may be regarded as a scribe instructed for the Kingdom of God. I have added some notes which I hope will be found useful to the student of the word. The Colonel's address, I believe, has never been republished in this country before.—*Editor of the Herald.*

† Isaiah xxiii: 8.

\* Ezek. xxvii. 12.

‡ The celebrated Abraham Aben Ezra, writing his "Epistle on the Sabbath," in England, in the year 1153 (4019), dates it from "a town of the towns of the island, which" is called (Ketesh ha Aietz), the End of the earth."

§ 1 Kings v.

¶ 1 Kings ix. 26—28. x. 22.

modern England be perfect; but may England never sink into the pollution and degradation of that tyranny (the word "tyrant" is derived from "Tyre"), pride, luxury, contempt of God's laws and idolatry, that have turned the once gorgeous, "crowning city," into a bare rock upon which fishermen spread their nets—an eternal mockery for men and angels!

It is natural that the name of the splendid centre of that ancient marvellous mercantile prosperity, should have been extended among foreigners to a large surrounding district. From the eastern name of *Zor* or *Soor* was derived the appellation of *Sooria* or *Syria*, which in process of time has been stretched to include the whole of the extreme eastern boundary of the Mediterranean Sea, from the bay of Scanderoon to el Arish on "the river of Egypt."

Eastern tradition, however, true to its primitive antiquity, overlooks the comparatively modern splendor of Tyre, and gives to the country a more venerable title. The whole Arab race see in it, with especial reference to Damascus, the territory which Shem, the favored son of Noah, selected for his own personal residence, and with simple pertinacity in their ancient Creed still call it "esh Shamy"—Shem's country.

I would now beg you to fix your eyes on this large general map of the ancient world, and to observe the remarkable central situation that Syria occupies in it. With Europe, Asia and Africa around her, the extraordinary inland channels of the Mediterranean, the Black Sea, the Red Sea and the Persian Gulf, diverging from Syria as a general focus, give her ready maritime communication with all the sea-coasts of the world. Her northern, eastern, and south-western borders, also, run in proximity with those vast districts of Asia Minor, Armenia, Mesopotamia, Media, Persia, Assyria, Babylonia and Egypt, which bore the earliest and heaviest populations of primeval society.

In no visible circumstance on the surface of the globe, can right-minded persons discern more clearly the forerunning design of the invisible Creator. Syria, with especial reference to Jerusalem, was created—*was created*—to be the centre from which divine truth should radiate to the whole human race. Do you wish to see a visible footprint of the invisible God,—behold it *there*.

Though in some sort anticipating the subject, I would also at this point call your attention to another very remarkable forerunning arrangement of the Creator in creation itself. Great Britain, manifestly destined to perform in these modern times a work similar to that which her maritime mother Tyre accomplished in the days of David and

Solomon, was also most signally prepared in creation for her high commission. Though lying in near proximity to the civilized nations of the old hemisphere, yet her girdle of waters has become in the hour of need, a wall of preserving fire against the frightful evils with which they have been too often, and that too recently, desolated. Those waters have also given to her sons the maritime experience through which she has become the mistress of the seas, and those facilities of communication, by which, in resemblance of ancient Tyre, her colonies and dependencies have been spread to the very ends of the earth.

Remarkable as are these creative arrangements, they are surpassed by the further fact, that under her surface were laid in profusion altogether unequalled elsewhere, the very materials which are above all others essential to modern maritime superiority, and commercial and manufacturing pre-eminence. Her inexhaustible beds of coal, combined with ironstone, are gifts from God. Do you desire to see another footprint of the invisible Creator,—it is certainly exhibited *here*!

These extraordinary advantages were not bestowed (as Sidney Smith would remark), for the mere purpose of "building up the walls of flesh of her comfortable" denizens, but for the more exalted object of furnishing her as the honored instrument of preparing the way for God's beneficence to the whole world through the Jewish people.

In the Lecture to which you invited me soon after my return from Syria, I described the general geography and present condition of that country. I will now after a necessary brief sketch of its past history proceed to its future prospects. These shall first be considered in themselves, without reference to time; and evidence shall then be produced that the stupendous events included in them, are so near at hand as to have already commenced their operation.

All present will bear me witness in their hearts that the subject is as difficult as it is momentous. I therefore beg from you forbearing consideration, with the confidence that I hold unchanged the principle which some of you will remember was declared to be the regulator of my former Lecture, *that the highest duty and advantage of man is in all things to discern, to grasp and to impart REALITIES*, and, moreover, that I do not hazard a single opinion which, in a checquered life, has not been tested by very long and very close observation. There are some here present who know, that when I first entered this town about thirty-four years ago, my mind was directed to this very subject. God in his mercy had brought me a short



time previously, when with the Duke of Wellington's army in France, from the wretchedness of French infidelity and skepticism, to a permanent practical conviction that the invisible God is the God of revelation. Nothing confirmed me more fully in this confidence, than the standing miracles of the state of Syria and the Jewish people; and nothing, even then, gave me a brighter hope, than the sure and certain knowledge that in God's good time both would be delivered, as well as the whole human race after them, from miserable degradation. I have therefore at least well considered the points at issue.

In pursuing them it is of intense importance to discern and grasp the REALITY, that the eternal invisible Being with whom we have to deal, is as infinite in *minuteness*, as He is in *magnitude*. Perfection requires Him to be a minute God as well as a great God. "Where are you going?" said a vexed skeptic on a Sabbath morning, to a poor man whom he met every week walking in a direction opposite to his own. "I am going to worship God." "To worship God—what do you know about an invisible and inaudible God?" "I know that he is a great God and a little God. A great God, for He fills the universe with his majesty; a little God, for He dwells in my heart!" Dr. Chalmers beautifully expresses the same reality in the words, "Magnitude cannot overwhelm Him, variety cannot perplex Him, minuteness cannot escape Him!"

To apply these realities to our subject. God who in his greatness controls with the same laws which regulate the movements of our own planetary system, the worlds that Lord Rosse's monster telescope has defined; worlds so distant that their light, travelling at the rate of twelve millions of miles in a minute, may take ten thousand years to reach our eyes, in his minuteness has selected this ball of earth to be the scene of one of the most marvellous of His moral works—the raising of a fallen race from guilt to glory. Having chosen for this object our globe from among the myriads of creation, He selected (as has before been observed) the land to which our attention is this night directed, Syria, from among all the countries of this earth to be the great centre and focus of His beneficence.

Do the minds of any of you revolt from this idea of the pre-determined arrangement and control of God—go to one of our great dockyards, and see the prearranged lines by which the floating leviathans of the deep are precisely formed, and the machinery by which stubborn beams and planks are twisted exactly for their determined places. Shall the God of heaven be less in design and in

the power of control, than one of Britain's master shipwrights?

#### PAST HISTORY OF SYRIA.

Syria having been formed at creation as the especial centre of the ancient world, became possibly a portion of the first glorious demesne of the parents of the human race. We are disposed to limit the dimensions of Paradise to something like those of an English park, while the reality may well have been, that, embracing whole countries, it extended from the Mediterranean to perhaps the Caspian Sea; the river Euphrates, especially named as belonging to it,\* thus flowing through its centre. Arab tradition, for whatever it is worth, makes Adam to be formed from the red earth of the plain of Damascus, and refers to Syria other events in the history of the antediluvian age.

Descending to the period subsequent to the flood of Noah, the same tradition ascribes (as has been already observed) Damascus for the residence of Shem, the greatly honored servant of God,† and the favorite son of Noah; and before his death and during the comparative youthfulness of Abraham, there appeared in another portion of Syria, Melchisedec, the king of Salem, the priest of the most high God.‡ The peculiar divine selection of the country being thus early maintained, possibly by the residence in it of Shem, and certainly by the reign of Melchisedec and the advent of Abraham.

That extraordinary land which we see before us, was then stamped with a seal which every man who truly grasps realities, must believe the principalities and powers of earth and darkness cannot disannul. The most ancient, the most solemn, and the most wonderful conveyance of land on record, is to be found in the fifteenth chapter of Genesis. The gift is Syria, "the land from the river of Egypt to the great river, the river Euphrates." The donor was the eternal God, the legatees were the seed of Abraham, the marvellous and mysterious witnessing signs and seals were "a smoking furnace and a burning lamp that passed between the pieces" of the victims, which, according to the custom of those days, Abraham had divided.

Who can show such a title-deed to any estate in the wide world? Abraham cannot for the field and cave of Machpelah. His covenant for that property with "Ephron the Hittite,"§ so celebrated among English jurists as an ancient example of land conveyance, was nothing like so solemn as that

\* Gen. ii. 14.

† "Blessed be the Lord God of Shem." Gen. ix. 26.

‡ Gen. xiv. 18.

§ Gen. xxiii.

for Syria from God himself; and yet the covenant with Ephron *remains unbroken*. Abraham, Sarah, Isaac, Jacob and Leah, have remained undisturbed through thirty-six centuries in their most honored possession. Veneration has even fenced it round with a high wall of massive stone, of which intense jealousy even now keeps the narrow portal. **WILL THE COVENANT ARRANGEMENT OF A MAN BE MORE LASTING THAN THAT OF THE MOST HIGH GOD?**

After a preparatory period of humiliation and suffering in Egypt and in the desert, the children of Abraham were planted as a nation in Syria. God "remembered his holy promise, and Abraham his servant, and brought forth his people with joy and his chosen with gladness."\* The immutability of His purpose was vindicated to the uttermost by suspensions of those majestic laws of gravitation and centrifugal force, which ordinarily reign omnipotent from this our solar system to the most distant sun in the nebula of Orion. The waters of the Red Sea and of the Jordan stood in heaps. ("What ailed thee, O sea, that thou fleddest, and thou Jordan that thou wast driven back?"), and the sun stood still on Gibeon, and the moon in the valley of Ajalon. The ruler of a deeply learned and most powerful nation, who ventured to array the unchangeableness of his puny purpose against the "I change not" of the Eternal, lives forever as a monument of consummate folly—another laughing-stock for men and angels.—Oh, that among rulers, the line of the infatuated Pharaohs had ceased forever with the ancient kings of Egypt!

The massive and gorgeous temple of the living God, was at length built upon the very hill on which Abraham had, by the highest act of devotedness, grasped the REALITY of God's existence, character, power and faithfulness; the visible glory of that God "filled the house,"† and, upon the throne of David and Melchisedec, Solomon reigned supreme from the torrent of Egypt to the banks of the Euphrates.

For nearly eighteen centuries, that temple and the glory, the high priest and the sacrifice, have ceased;‡ and the Hebrew nation has been "scattered and peeled"§ in and throughout every country in "the wide, wide world." What of that? Has not the condition of Syria and of the Jewish nation throughout this (humanly speaking) immense interval, borne a witness to the faithfulness of God's covenant deed to Abraham and his

descendants, more mighty, miraculous and marvellous than if the Jews had remained in Palestine? Despite the fiercest and most energetic efforts of men, and, no doubt, of more than men, the land through eighteen centuries has been kept for the nation, and the nation for the land!

Since the ejection of the Jews from Syria, the Franks have settled as a nation in France, the Anglo-Saxons in England, the Goths in Spain, and others elsewhere; *but no nation has been able to establish itself as a nation, in Syria*. Up to this day, there has been there no nation, no national union, and no national spirit. The motley impoverished tribes which have occupied it, have held it as mere tenants at will, temporary landholders, wasting, and manifestly waiting for them whose permanent right it is. The land "devouring up men,"\* in desolation has enjoyed her Sabbaths,† waiting for them, in truth, whose right it is, by that "WORD OF OUR GOD WHICH ENDURES FOREVER." Every eye that has seen Syria, its moral divisions, its wastes, its ruins and its depopulation, has received mournful but joyful testimony to the fact.

#### THE FUTURE PROSPECTS OF SYRIA.

Having thus sketched briefly the prominent points in the past history of Syria, and brought the subject to the days in which we ourselves live, I now proceed to a close, though of necessity very brief, consideration of the marvellous events which must mark its future destinies, and involve the fortunes of the whole human race. I still have no desire but to spread before you *strict and sober REALITIES*.

My own conviction that the Jewish nation will be restored as a nation to its ancient land, is, as you may have judged from preceding observations, as positive as the conviction of my personal existence, or rather as my conviction of the existence of Him who "rules in the kingdoms of men and gives them to whomsoever he will."‡ In addition to that solemn conveyance to Abraham, which if it stood alone would be a sufficient guarantee, there are in the word of Revelation repeated references to it, such as the following.

"He hath remembered His covenant forever, the word he commanded to a THOUSAND GENERATIONS, which He made with Abraham and His oath unto Isaac . . . . ."

\* Ezekiel xxxvi. 13.

† "I will scatter you among the heathen . . . . And your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths . . . . And yet for all that I will not cast them away . . . . But I will for their sakes remember the covenant of their ancestors." Leviticus xxvi. 33—45.

‡ Daniel iv. 25.

\* Psalm cv. 42, 43. † 2 Chron. vii. 1—3.  
‡ "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. . . . . Afterwards shall the children of Israel return." Hosea iii. 4, 5.  
§ Isaiah xviii.

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.\*

"Ye shall inherit it one as well as another: concerning the which I lifted up my hand" (the ancient token of solemn asseveration and oath) "to give it unto your fathers: and this land shall fall unto you as an inheritance"†—in reference to a division which certainly has never yet taken place.

It is accompanied again with such stupendous declarations as the following, which if an upright man were to make to his fellows no one would presume to disbelieve.

"Thus SAITH THE LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of hosts is his name: If those ordinances depart from before me, SAITH THE LORD, the seed of Israel also shall cease from being a nation before me for ever. Thus SAITH THE LORD; If heaven above can be measured," (have you yet travelled to Lord Rosse's most distant telescopic stars, and planted there his telescope to fathom the abyss beyond them?) "If heaven above can be measured and the foundations of the earth searched out beneath" (have you yet succeeded in mining down to the centre of gravity?), "I will also cast off all the seed of Israel for all that they have done, SAITH THE LORD." The promise, as in almost every other instance, binds up the land with the nation, for without any interval there follows, "Behold the days come, SAITH THE LORD, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. . . . it shall not be plucked up, nor thrown down, any more forever."‡

Again, (if one may be permitted to say so) the deepest sympathies of the soul of the Most High are involved in this great consummation, for the land, be it always remembered, as well as for the people. In the same chapter as the preceding unspeakably powerful asseveration, are found the following outpourings of divine pity.

"Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tablets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria," at this moment as bare as the south downs of England; "the planters shall plant and shall eat them as common things."

"Hear the word of the Lord, O ye nations, and declare it in the Isles afar off;" ARE THE BRITISH ISLANDS MORE THAN ADAMANT DEAF, THAT THEY CANNOT HEAR EVEN THE VOICE OF THEIR GOD? "He that SCATTERED Israel WILL GATHER HIM, and keep him as a shepherd does his flock."

"Is Ephraim, my dear son, a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord. Set thee up waymarks, make thee high heaps. Set thine heart towards the highway, the way thou wentest: turn again, O virgin of Israel, TURN AGAIN TO THESE THY CITIES."

Every one who has really examined upon this subject the revelation of our invisible Creator, must know that distinct and absolute passages like these, might be brought forward in number sufficient to occupy your attention for the greater part of the night; I will therefore leave this point of the certainty of Israel's future restoration to Syria to plead its own cause, as "THE WORD OF OUR GOD" which "SHALL STAND FOREVER."\* Let those who dare neglect or reject such passages, but let us, if we would, dare not to do either. Knowing the Bible to be God's word, may we take God AT HIS WORD and actively comply with it.

The restoration will embrace not only the two tribes of Judah and Benjamin, which were dispersed by Titus and are to be found generally among civilized nations, but also the other ten tribes, which were carried away captive to Media, about seven centuries before the Christian era.

"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."†

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel," the ten tribes, "and gather the dispersed of Judah," the two tribes, "from the four corners of the earth."‡

If any should ask where are those ten tribes now? It may be replied, that modern travellers have furnished evidence they should first of all be sought for where they were lost, in the district of ancient Media; and that from that point looking to the north, north-east, and east, abundant traces of them will be found from Daghestan on the west-

\* Psalm cv. 8—11. † Ezekiel xlvii. 14.  
‡ Jer. xxxi. 35—40.

\* Isaiah xl. 8. † Ezekiel xxxvii. 21, 22.  
‡ Isaiah xi. 12.

ern side of the Caspian Sea, along the southern shores of that great inland water, into Bokhara, Afghanistan, the north of India and China.\* Portions of them may have wandered elsewhere, but in the countries above named they certainly exist in considerable numbers.

2. 'The restoration is to be accomplished, in a very great degree, through the assisting instrumentality of other nations, and in an especial manner of some of the "Islands," of the "Daughter of Tyre," "Tarshish," the great maritime nation of the day, of the nation which shall "overshadow with wings," and to which shall be applicable the peculiar title of "Ketsch ha Aretz," "the End of the earth."

I beg your close attention to the foregoing summary; the welfare of your sovereign, of your country, of yourselves, and of your children, may be inseparably bound up with it. The worst blight that can fall upon nations or families, JEWS OR GENTILES, flows from the sentence from above, "Because when I called, ye did not answer; when I spake, ye did not hear; . . . . Therefore, thus saith the Lord God, . . . . Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."†

"Listen, O ISLES, unto me, and hearken ye people from far."‡

"Keep silence before me, O ISLANDS; and let the people renew their strength."§ There is need enough with Great Britain at this moment for obedience to this last injunction, and it is a happy augury that the passage soon proceeds to declare, "THE ISLES SAW and feared; the ends of the earth were afraid, drew near and came."

"SURELY, THE ISLES shall wait for me, and the ships of TARSHISH,"|| tin-producing Tarshish,¶ "FIRST to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God. . . . to beautify the place of my sanctuary; and I will make the place of my feet glorious. . . . And they shall call thee the city of the Lord, the Zion of the Holy One of Israel."

"THE DAUGHTER OF TYRE shall be there with a gift."\*\*

"HO! TO THE LAND OVERSHADOWING WITH WINGS" or "extremities," (that is, it seems to me in sober application, "overshadowing

\* These from the land of Sinim, † Isaiah xlix. 12, pronounced Seenim or Sheenim. La Chine (French) pronounced la Sheen. In Tartarian, Tcheen.

† Isaiah lxx. 12-15. The whole passage, referring as it does especially to our own days, is most worthy of close attention.

‡ Isaiah xlix. 1. § Isaiah xli. 1. ¶ Isa. lx. 9-13. † Ezek. xxvii. 12.

\*\* Psalm xlv. Daughter of Tyre is doubtless applicable to Britain, the Bath-Tzor of this Psalm; which

a large portion of the earth with her dependencies")\* . . . . . that sendeth ambassadors . . . . . to a nation scattered and peeled . . . . . All ye inhabitants of the world and dwellers of the earth, see ye . . . . . and hear ye."†

And lastly, "Behold, the Lord hath proclaimed unto 'Ketsch ha Aretz,' to 'THE END OF THE EARTH,' say ye to the daughter of Zion, Behold thy salvation cometh."‡ This command is usually understood to be addressed to all mankind, from one end of the earth to the other end of it. If this were the true meaning it would of course include the British Isles, and still make the duty enjoined imperative upon them. As, however, it is expressly asserted as a general truth, that at the commencement of the restoration of the Jewish nation, "darkness shall cover the earth, and gross darkness the people," it is not likely that the nations of the earth, in general, should appreciate such a command, or be the objects of it. Nations in "gross darkness" could not say "to the daughter of Zion, Thy salvation cometh." This solemn command, therefore, I take to be not general but particular. Not to mankind from one end of the earth to the other end of it, but to that particular nation, which was the western extremity of the great political world, (America|| does not interfere with general politics,) and which was emphatically known of old by the very name used by the prophet, "Ketsch ha Aretz," "the End of the earth,"

prophecies of "the latter days" when "the Mighty God" girds his sword upon his thigh in glory and majesty to overthrow the people, and to establish his throne. Names of countries and towns are feminine in Hebrew, Bath-Tzor is feminine. Bath, translated "daughter," signifies also female descendant. Britain is the commercial descendant of Tyre, and therefore styled Bath-Tzor—descendant, in the sense of the trade and commerce of the east and west once possessed by Tyre being now in the hands of Britannia. Tyre's commerce has descended to Britain, therefore is she Tyre's daughter of the latter days. No other Gentile power will inherit the world's commerce after her: for "the abundance (or commerce) of the sea shall be turned unto Zion, and the wealth of the nations shall come unto her." Jerusalem is the next heir of Tyre's Daughter, and not the United States. The trade and commerce of the nations will travel no further west; but pass from Britain to Syria, whence it originally departed. This is the end scripturally revealed of that "commercial rivalry now subsisting between Britain and the United States. The people, though not the governments, of these two countries will find increased prosperity in the transfer of the commercial throne from London to Jerusalem, the city of ancient Tyre's wise, glorious, and powerful ally.—Editor of the Herald of the Kingdom.

\* The Colonel's idea is doubtless correct. It is a "land" upon whose dominions the sun never sets—a "land widely overshadowing with wings from beyond to the rivers of Cush," as rendered and interpreted in my translation of Isaiah xviii.—Editor of the Herald.

† Isaiah xviii. 1. ‡ Isaiah lxii. 11. § Isaiah lx. 2. ¶ America is a "New World," forming no part of the prophetic earth, which belongs exclusively to the "Old." The world known to the ancients is the theatre upon which is to be displayed the grand and marvellous events of the latter days, which are to ultimate in bringing Europe, Asia, America, &c., into absolute

call

—"the end," *sing.*, not "the ends," *plur.* I am the more confirmed in this application from the circumstance that "Tarshish," of which "tin" producing England certainly formed a part, is declared to be the "first" to engage in Jewish restoration—"the ships of Tarshish first;" and the more still, as certainly, of late years, Great Britain has been particularly chosen to be the great sanctuary of the word of divine revelation, and the great means of circulating the sacred volume throughout the earth.

Under all these considerations, whether as included in mankind *from one end of the earth to the other end of it*, or as especially included in Great Britain, "Ketsch ha Aretz," "the End of the earth," I, seeing the extraordinary indications of the days in which we live, bow before the divine command, and with the loudest utterance that I can give, I would say to the daughter of Zion, "BEHOLD, THY SALVATION COMETH!" "PREPARE YE THE WAY!" And in the same spirit of responsibility, as a man and as an Englishman, I would invite every prudent heart and voice in this United Kingdom, to join with practical energy in the appeal.

For its literal accomplishment, it is not necessary that we should endeavor to define to the Jewish people, whether that "salvation" is the Saviour they expect, or the Saviour we Christians expect. Both parties look for a mighty Saviour from the God of Israel, and the scriptural and natural signs of our times (as will be presently shown), loudly testify to the nearness of his approach. Let us, therefore, *in union*, in obedience to the divine command, which clearly implies union in effect, "PREPARE THE WAY" for the manifestation of the goodness of our great Creator, whatever it may be. Let it not be recorded against any of us, "When I called, ye did not answer!"

England will not long remain single-handed in assistance to this great work; for it is expressly declared.

"The Gentiles shall come to thy light, and kings to the brightness of thy rising."\*

"Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; and

kings shall be thy nursing fathers, and their queens thy nursing mothers."\*

3. The restoration, however, will not be effected without great opposition. When, in this world, was ever any great and good work accomplished without strong opposition?

"Now also many nations are gathered against thee that say, Let her be defiled; and let our eye look upon Zion. *But they know not the thoughts of the Lord*, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people."†

I will not enlarge on this painful particular, although the sacred volume contains extensive evidence in regard to it. The trial will be great, but the triumph greater.

A singular feature in its commencement will be, the general dulness of perception of the Jewish people, and the determined opposition of a portion even of them; though divine mercy will supply remedies for the first, and give to the second a signal rebuke and overthrow.

"I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor that, when I asked of them, could answer a word."‡

"Hearken unto me ye stout hearted that are far from righteousness: I bring near my righteousness, it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion, for Israel my glory."§

Those who have been brought, as I have been brought, to the full confidence that the words of the Most High God are never uttered with lightness, will bend in reverence before the power of language with which the last declaration is enforced.

"I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. . . . yea (aph); I have spoken

\* Isaiah xlix. 22, 23.

† Micah. iv. 11. The daughter of Zion will not "Arise and thresh" until Messiah appear; for it is written, "Judah shall be as the mighty who tread down in the mire of the streets; and they shall fight because the Lord is with them." They will, doubtless, contend in battle with Gog, or the Antecrat of Russia, when he invades Syria, but instead of threshing they will be threshed, notwithstanding Britain's aid. The Deliverer, however, will be at hand to come with great power to cast the enemy out of their land.—*Editor of the Herald.*

‡ Isaiah xli. 27, 28.

§ Isaiah xlvi. 12, 13.

subjection to the King of Israel. The general declaration that "he shall be King over the whole earth," by implication foretells the conversion of these United States of North America into regal provinces of his Empire; and the consequent abolition of Republicanism, which is merely a provisional and temporary element of the Gentile economy.—*Editor of the Herald.*

\* Isaiah ix. 3.

it, yea (aph), I will bring it to pass; I have purposed, yea (aph), I will do it.\*

4. All difficulties will be finally overcome and removed by the especial, visible and audible interference of the Great God himself.

"Behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem. . . . The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem: and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion my holy mountain: THEN SHALL JERUSALEM BE HOLY, AND THEN SHALL NO STRANGERS PASS THROUGH HER ANY MORE."†

5. I now request your most particular attention to the effects of Jewish national restoration upon the whole human race and upon the condition of our globe. They are truly worthy of your consideration, for you will perceive that they are the very effects which statesmen, philosophers, philanthropists, and religious persons have been laboring for centuries to produce in whole or in part, but without success.

All have been sensible that the human race, as a body, is degraded, disorganized, afflicted and unhappy: all have striven to lessen or remove these evils, and yet, after labors indescribable, the success of all and every class has been extremely limited. The mass of human degradation and misery remains unchanged.

This picture represents strict and sober realities. Why are they realities? Is it not because these persons, eager though they have been for great and glorious ends, yet have they not grasped the further reality of the rigid jealousy of the God they have to deal with, for his own appointed means—the placing of the Nation He has chosen, in the land he has chosen to be the focus and centre of his goodness and glory?

The effects of Jewish restoration must be—for the Most High God has said it must be.

1. Their own extraordinary purification. "Thy people also shall be all righteous."‡

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you . . .

. . . . and ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God."\*

"And the Gentiles shall see thy righteousness and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shalt *thy land* any more be termed desolate, but thou shalt be called Hephzi-bah, and *thy land* Beulah: for the Lord delighteth in thee, and *thy land* shall be married. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."†

O you who are ice-hearted and infatuated among Christians and Jews, bend your eyes to read the last paragraph flowing from the mouth of Him that formed you, and who *even now* searches you out; and say if human language can express more powerfully the glory and happiness of *the land* and of the people, and, through their union, of the whole race of man! What words from God would you have, if the preceding are not sufficient to move you? I know of none that voice can utter or pen can write: fit preludes are they to the marvellous reality that comes next for consideration.

2. The great invisible author of the immeasurable wonders amid which we live, breaks from the thick darkness in which He has been pleased to shroud himself for ages past; "destroys the face of the covering cast over all people, and the veil that is now spread over all nations,"‡ and with wonders in the material world worthy of his approach and presence, again reveals His own visible glory to mankind.

"The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven

\* Ezekiel xxxvi, 24-28, *Mayim tehorim*, pure waters, or waters of pureness, that is, of heart. The word rendered sprinkle in Isaiah lii, 15, is the future *zakh-rakti*, as in Ezekiel:—*khaïn yazzeh goyim raabim ahlav* is rendered by Gesenius so shall he cause many nations to rejoice in himself, the verb *nahzah* signifying to leap, to exult, to spring; leaping is the natural action expressive of joyousness; hence when spoken of nations, *nahzah*, signifies to rejoice; but when spoken of liquids, to leap forth, spirt, or spatter. In Isaiah it is used of many nations, not of liquids; it therefore in that place means to leap for joy, to exult.

The Seventy have translated the Hebrew by οὕτως θαυμασονται εἰς πολλὰ ἐπ' αὐτῶν, so many nations shall be filled with admiration because of him. But not so their kings! They will not exult: for it is so written in the next sentence, *yikpetzu melakchim*, the kings shall contract; i. e. as one gathers himself up in death. They shall be dumb, they shall die, they shall not rejoice when the world exults in the king whom Jehovah gives. This is the sense of this passage, which was not, however, perceived by the baby sprinkling translators of the common version.—Editor of the Herald.

† Isaiah lxii, 2, 5.

‡ Isaiah xxxv, 27

\* Isaiah xlii, 9, 10, 11. † Joel iii, 1, 15-17.

‡ Isaiah lxx, 21.

days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.\*

"When the Lord shall build up Zion, He shall appear in his glory."†

"Thine eyes shall see the King in His beauty . . . . look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation . . . . there the glorious Lord shall be unto us a place of broad rivers and streams."‡

"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."§

"The sun shall be no more thy light by day: neither for brightness shall the moon give light to thee: but the Lord shall be unto thee an everlasting light and thy God thy glory."||

"My tabernacle also shall be with them: yea, I will be their God and they shall be my people. And the nations shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."¶

3. These unutterable blessings will not be confined to the Jewish nation. The whole human race, which was made "in the image of God,"\*\* and this globe which He "created, not in vain, but to be inhabited"†† in peace and in love, will also rejoice in them with joy inconceivable.

"He hath remembered his mercy and truth towards the house of Israel: and all the ends of the earth have seen the salvation of our God."‡‡

"For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."§§

"Rejoice ye with Jerusalem and be glad with her ALL YE THAT LOVE HER: rejoice for joy with her all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For, thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."|||

"In that day the Lord shall be King over

ALL the earth: IN THAT DAY SHALL THERE BE ONE LORD, HIS NAME ONE."\*\*

What a most effectual and indispensable element for human happiness is here! Religious doubts and difficulties which fill men's hearts with anxieties, and theological enmities which have blotted the whole volume of the history of our species with frauds, contentions, and blood, will universally cease, and the Most High God be worshipped in his true essence, name and character. To take the lawful preparatory measures for such a great end as this; should not Jews and Gentiles, setting aside in abeyance the differences which make union in effort impossible, heartily and honorably labor *in concert*, as the word of their God commands them? If they labor not *together*, the required preparatory work cannot be done.

"I will also make thy officers peace, and thine exactors righteousness."†

"O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth."‡

Here is a motive for all political reformers. They cannot have spotless supreme government, or completely peaceful and just subordinate management, until Syria and Israel be united. Then, they will soon realize the brightest vision of political perfection.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. . . . and He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."§

Here is an inducement and a warning for the most ardent promoters of "Peace Societies." So long as the nation of Israel remains dispersed, and the land of Syria depopulated and desolate, Peace Societies are engaged in the labors of "Sisyphus." They may tug and sweat to roll back the mountain avalanche of war as they will; their labor will be in vain; it must return upon them with tenfold impetus, until "Jerusalem be the throne of the Lord," and He shall say to it, "Stand thou still." They cannot make straight what He has made crooked,|| but through the means alone which He has appointed to straighten it; and let them remem-

\* Isaiah xxx. 26. † Psalm cii. 10.  
 ‡ Isaiah xxxiii. 17, 20, 21. § Isaiah xxiv. 23.  
 ¶ Isaiah ix. 19. †† Ezekiel xxxvii. 28.  
 \*\* "So God created man in his own image, IN THE IMAGE OF GOD CREATED HE HIM I."  
 †† Isaiah xiv. 18. ††† Psalm xcvi. 3.  
 §§ Habakkuk ii. 14. || Isaiah lxvi. 10-13.

\* Zachariah xiv. 9. † Isaiah ix. 17.  
 ‡ Psalm lxvii. 4.  
 § Isaiah ii. 2, 4, and Micah iv. 1-3.  
 || The Colonel speaks truly. The Peace Society is an empty bubble, the idiotic bawling of inaudible avarice and infidelity. Jesus says, he came to send a sword upon the earth; yet in spite of this, they dream of substituting peace for the benefit of merchant-princes and

ber, that for such means He is most jealous ; crossing sometimes in anger every other even though the end in view be good and desirable.

This portion of our subject may be well and appropriately concluded, with the most energetic invitation and command of the God of Heaven to universal nature to rejoice.

*"Sing, O ye heavens ; for the Lord hath done it : shout, ye lower parts of the earth : break forth into singing, ye mountains, O, forest, and every tree therein : FOR THE LORD HATH REDEEMED JACOB AND GLORIFIED HIMSELF IN ISRAEL."*

(To be continued.)

From the News of the World.

### THE REBELLION IN CHINA ;

OR,

A CONSTANTINIAN CONFLICT IN THE LAND OF SINIM BETWEEN PROTESTANTISM IN ARMS, AND CÆLESTIAL IDOLATRY.

SOME time since we were enabled to inform our readers that there were strong grounds for believing that the great and singular movement which, during the last eighteen months, has been rapidly making head in China, and which threatens, or, perhaps, we should say promises, before many months shall elapse, to effect a complete revolution in that immense empire, had its origin in a religious motive, and that the foundation upon which it was based was the rock of Christianity. We are happy now to state that this deeply interesting information has been indisputably confirmed by the tidings which have reached us from that quarter of the world within the last week.

It will be remembered that when the English mail left the Chinese waters early in the month of April last, it was reported that an engagement had recently taken place between the insurgents and the imperial forces before the walls of Nankin, and that it was doubtful, from the confused and imperfect intelligence which was spread upon the subject, on which side the victory had fallen. On the one hand it was loudly proclaimed that the insurgents had sustained a severe defeat—on the other it was as confidently

asserted that they had obtained a decided victory, and that the great city of Nankin, as well as the neighboring important town of Ching-kiang-foo, were in their possession.

To resolve the doubt, and, if possible, to collect some more authentic information than had yet been received as to the nature and object of the insurrectionary movement, Sir George Bonham, her Majesty's chief representative in the Chinese seas, determined to make an expedition to the seat of the rebellion, and to place himself in communication with some of its leaders. Accordingly, just before the April mail left China, he set out in her Majesty's ship *Hermes* with the intention of making his way up the river, and of proceeding as far as the walls of Nankin itself. By the mail which arrived from China only a few days ago, we receive the gratifying intelligence that Sir George returned to Shang-hae on the 5th of May, having completely succeeded in accomplishing the objects of the expedition. He had ascertained that the insurgents were in actual possession of Nankin, which had been reduced to ruins, but which they were, nevertheless, strongly defending—that they were also in possession of Ching-kiang-foo—and that they were only awaiting the arrival of reinforcements from the south, before they proceeded on their way to Pekin. More than this, he had succeeded in bringing himself into communication with several of the insurgent chiefs, from whom he had gathered a mass of information respecting the character and object of the insurrection, in the deep and vital interest of which every European reader must warmly sympathize. Of all the mighty and mysterious movements at this moment impending or actually in progress, upon the face of the earth, it would appear that this movement of the Chinese is the most striking and the most pregnant with hopeful and salutary consequences for the time to come.

It is now ascertained beyond the possibility of doubt that the insurgents are *Protestants* and anti-idolaters of the strictest order. They acknowledge but One God, the Heavenly Father, the All-wise, All-powerful, and Omnipresent Creator of the world ; with him, Jesus Christ, as the Saviour of mankind ; and also the Holy Spirit, as the last of the Three Persons of the Trinity. Their chief on earth is a person known as "Tao-ping-wang, the Prince of Peace," to whom a kind of divine origin and mission is ascribed. Far, however, from claiming adoration, he forbids in an edict the application to himself of the terms "Supreme," "Holy," and others, hitherto constantly assumed by the Emperors of China, but which he declines receiving on

millionaires ! "There is no peace for the wicked, saith God," who would never be able to avenge the blood of his saints shed upon the earth, if the Peace Society's crotchet were to become a fact. War is inevitable, and cannot be staved off by the cupidity of merchants and traders who are heaping up their rusty gold for the spoiler. The day of Christ is at hand, when his poor shall be covered and filled with good things, and the peacemongering rich sent empty away.—*Editor of the Herald.*

\* Isaiah: xliiv. 23.



the ground that *they are due to God alone*. Furthermore, it appears that the insurgents have adopted a moral code which they call the "Heavenly Rules," and which, upon examination, Sir George Bonham ascertained to be no other than the "Ten Commandments." The observance of these, we are told, is strictly enforced by the leaders of the movement, chiefly Kwang-tung and Kwang-se, men who are not merely formal professors of a religious system, but practical and spiritual Protestants, deeply influenced by the belief that God is always with them. With proud humility, and with the glistening eyes of gratitude, they point back to the fact, that, at the beginning of their enterprise, some four years ago, they numbered but 100 or 200 followers, and that, except for the direct help of their Heavenly Father, they never could have done what they have done. "They," said one, speaking of the Imperialists, "spread all kind of lies about us. They say we employ magical arts. The only kind of magic we have used is prayer to God."

From men thus actuated and controlled, ultimate success cannot be long withheld. Their objects are to overthrow and to expel the hated dynasty of the Mantchoo Tartars—to restore the throne to the descendants of the ancient Chinese dynasty of Ming—to purge the land of the gross and foul idolatry which has so long debased and disgraced it, and henceforward to place the Empire within the fold of pure and uncorrupted Christianity.

It must be confessed that these—or, at any rate, the last two—are noble aims; and, now that we are thoroughly acquainted with them, it becomes even more manifest than it was before that no foreign interposition of any kind whatever should be made, either by ourselves or by any other State, to thwart or impede the progress of a movement which promises to be productive of results so beneficial and so vast.

The insurgents are represented as being full of hope; but at the same time manfully prepared to endure the consequences of a reverse. "If it be the will of God," they say, "that our Prince of Peace shall be the Sovereign of China, he will be the Sovereign of China; if not, we will die here."

Contrasted with this, the perturbation and alarm exhibited by the Emperor are almost pitiable. "I am filled with apprehension," says he, "and I humbly entreat august Heaven to pardon my offences and save my poor people." He then issues a proclamation summoning the great officers and all the people of the Empire to a solemn sacrifice to the gods; and at the same time repeats his exhortations to his army to be stouter of heart and more valorous, and not to persist

in what he calls the "detestable" practice of "running away" the moment they are brought face to face with the enemy.

Now that the nature of the movement in China is thoroughly ascertained and distinctly understood, its future progress will necessarily be watched with the deepest interest by the whole Protestant world.

### TARSHISH.

THE IDEAS OF THE HEBREW SACRED HISTORIANS IN RESPECT TO THE WESTERN LOCALITY COMPREHENDED UNDER THIS TITLE.

THERE was, unquestionably, with these writers, an *Eastern* locality to which the name Tarshish was, in some manner, applicable. It was reached by water from the ports of the Red Sea; the time occupied by the whole voyage was three years; and the imports from it into Syria were, "gold and silver, ivory, apes, and peacocks."<sup>\*</sup>

The family of Tarshish (a grandson of Japheth) might have thrown off a colony to the eastward; or this eastern Tarshish might have obtained its Shemitic name, from some fancied resemblance between it and the main settlements of the Tarshish race in the west of Europe, in something of the same manner that, in our days, there are East Indies and West Indies.

The *Western* Tarshish, however, was certainly the original stock and territory. Javan, the son of Japheth, had four sons, "Elishah and Tarshish, Kittim and Dodanim. By these were the isles of the Gentiles" (the coasts of Europe, and in part, perhaps, of Africa, from Syria westward), "divided in their lands: every one after his tongue, after their families, in their nations."<sup>†</sup>

They did not proceed to occupy the then wilderness earth, in mixed parties; but separated themselves from the beginning, into great family nations. According, also, to the prevailing custom of those days, the *region each family selected was named after one of its early progenitors*.<sup>‡</sup>

To appreciate the true character of the colonizing movements, it is of very great importance to cast off the nursery prejudice that in arts, sciences, and civilization, the early descendants of Noah *had to begin the world again*. The truth is, probably, to an amount which we rarely conceive or admit, on the opposite side. Noah and his sons, must have possessed the experience and re-

\* 1 Kings x. 22. xxii. 48. 2 Chron. ix. 21. xx. 36, 37.

† Gen. x. 4, 5.

‡ As, Assyria from Asshur, Canaan from Canaan, Cush (Siliupia) from Cush, &c.

finement of the antediluvian age.\* The constructors of the ark could not have been inferior shipwrights, or the architects of Babel contemptible builders.

The grandsons of the high-principled Japheth, were likely to carry with them in their practical colonization, the highest attainments of the age. Gesenius, one of the best recent authorities on ancient geography, indicates the order of their settlements to be; † Dodanim, at the western end of Asia Minor; Elishah, in Peloponnesus; Chittim, in Northern Greece, and, perhaps, Italy; and Tarshish in Spain.

Adopting this arrangement as correct, the probability (in a question, be it remembered, which in our days is suspended altogether on probabilities,) becomes preponderating; that, under the very general ideas which the sacred historians embraced of very distant countries, the term *Tarshish* (when applied to the western locality of that name), comprehended indistinctly, in their minds, the whole region of the uttermost southwest and neighboring west of Europe.

It is, again, within the bounds of very reasonable probability, that the race of Tarshish, for a time, actually occupied that region with settlers. According to Dr. Cowles Prichard, the Iberians (Euskaldunes, or modern Basques, †) were the *aborigines* of Gaul and Spain. He, certainly, resists strongly the supposition that they ever formed settlements in the British Islands; but it is only on the ground, that no evidence remains of such settlements. Against this conclusion, we may with fairness range on the opposite side; that no evidence remains that they did not form such settlements, or that any other human beings, whatever, were then in possession of the domains we Britons now occupy.

The *Celtae*, Dr. Prichard admits, came from the east after the Iberians; extirpated the latter out of all their possessions, except the impregnable western Pyrenees and mountains of Biscay; and passed over to Great Britain and Ireland. In which last mentioned countries, the historians, Tacitus the Roman, Lhuyd the Welchman, and Niebuhr the German, conceive they might have found as *aborigines*, the Iberians.

Be this as it may, it is reasonable to consider, that, regarding the Iberians as the descendants of Tarshish, the sacred historians should not have run very precise boundary

lines as to what portions of the extreme west and south-west of Europe were occupied by actual settlers, and what portions were still in wilderness; but that in their generalizing and most obscure notions of distant lands, they comprehended the whole region, and its adjacent islands, under the name of the immediate progenitor of the first occupants.

The evidence of strong probability which is thus derived from the name of the natural father of the aboriginal race, is, in the most forcible manner, corroborated by the circumstances and proceedings of the commercial parents of the same region, the Phœnicians.

It is connected with this most ancient and enterprising nation of merchants and mariners, that the western Tarshish is mentioned in sacred writ. So early as about 580 years before the Christian era, Ezekiel, describing the commerce of Tyre, says of it, "Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, tin, and lead, they traded in thy fairs."<sup>\*</sup>

At that period, (580 years before the Christian era,) the distant region called Tarshish, was, evidently, from the prophet's description, a long established, and extensively occupied, portion of the globe. In our days we have seen Australia, at the very antipodes, springing up into importance in little more than half a century, and its adjacent islands and coasts well searched out. How great and extensive then, in all reasonable probability, must have been, after centuries of occupation, the results produced in the region of Tarshish, by sailors as enterprising, and merchants as eager, as are even those of modern England!

In the ages when brazen armor, swords, spears, and other instruments, were counted of the highest value, and when brass (as has been proved by modern analysis) was invariably "an alloy of tin and copper," the tin of Cornwall must have been a stimulus at least as exciting, as now is the gold of Australia.

It is true, that "tin mines were opened by the Phœnicians on the northern coast of Spain beyond *Lusitania*."<sup>†</sup> (Strabo, 119.) But, also, "it is fully proved, that the British and Cassiteridean isles were the seat of the tin trade."<sup>‡</sup>

The same is supported, most fully, by Sharon Turner in the introduction to his "History of the Anglo-Saxons," with the assertion, also, that "the most learned at home and abroad" unite in this opinion. Moore, in

\* The sculptures and other relics of ancient Nineveh also give strong support to this assumption.

† Gesenius's Hebrew Lexicon by Bagster, in loci.

‡ "In the west, as aborigines of western Europe, we have the Euskaldunes, or ancient Iberians, . . . they are supposed to have inhabited Spain, Gaul, and Italy." *Researches into the Physical History of Mankind*, vol. iii. page 17.

\* Ezekiel xxvii.

† Historical Researches, by A. H. L. Heeren. Translated, Oxford, 1833, vol. ii. page 66.

‡ Page 68.

his "History of Ireland,"\* is as decisive and more copious to the same effect; adding to it, on very ancient testimony, that "*the husbandmen or planters of Carthage, as well as her common people, went to those isles.*"

From old authorities and existing relics, quoted and adduced by Moore and other recent writers, it further appears, that Ireland was revered by the Phœnicians as "the Sacred Island," the mysterious far-west of the whole world, and devoted by them to the worship of the sun, under the name of the great deity of Phœnicia, "Baal Samhim."

Thus the two passions for which the Punic race was eminently notorious, enthusiastic idolatry in religion, and rapacious idolatry in commerce, united to make the British Islands a greater point of attraction to them, than probably was any other portion of the earth.

Heeren observes, among the oriental nations who had heard nothing more from the mysterious Phœnicians than the name of this distant country, Tarshish; "*it was considered in a general manner as the furthest place towards the west, without any one being able to give more accurate information concerning it; but in the commercial geography of the Phœnicians, was evidently understood, the whole of Southern Spain which had been subject to their authority. It was consequently a very indefinite term, much the same as that of the West Indies among the moderns.*"

The limitation of the name among even the commercial Phœnicians, may well be doubted; but, most manifestly from all the preceding testimony and considerations, we have sound reason for holding the conviction, that among the Hebrews and the Eastern people in general, it included the whole region beyond the straits of Gibraltar, from which the "ships of Tarshish" came, and from which the "silver, iron, tin, and lead" were procured.

In this sense, we discern the beautiful consistency of sacred prophecy in describing the British Isles as "the daughter of Tyre," and as the nation which shall be the first to supply the "ships of Tarshish," to convey returning Israelites to "the name of the Lord their God."

That judgments are foretold against the modern "ships of Tarshish,"† forms no objection to the interpretation. "Whom the Lord loveth, he chasteneth." He calls England, by His word and providence, to the repetition of the most glorious work of Tyre,—the uniting with the Jews to "pre-

pare the way" for the manifestation of His Majesty upon earth,—while, by His "loving correction," He may purpose to deliver us from the vices of Tyre, unbelief, luxury, pride and commercial rapacity, and from her consequent total and fearful destruction.—*Gawler's Syria.*

#### INDUSTRIAL PLANTATION, NEAR JERUSALEM, FOR JEWS IN NEED OF EMPLOYMENT.

AMONG the means of promoting the independence of the Jewish people, and thereby advancing the best interests of Jerusalem, one of the most likely to be efficient appears to be the establishment of Industrial Institutions.

The Jews are an industrious and enterprising people, willing to relieve themselves, whenever the opportunity is given, from the state of pauperism in which, unfortunately, the greater number of those in Jerusalem exist and starve. The tailors, bakers, blacksmiths, shoemakers, watchmakers, glaziers, &c., &c., are almost without exception Israelites; but the amount of employment afforded is inadequate to the wants of so many thousands.

The Hebrew population of Jerusalem is variously estimated from seven to ten thousand, and, with the exception of a very few families, all are extremely poor. The Fund contributed to by pious brethren in every part of the world, is administered by the Rabbies; and when the various other claims upon it are satisfied, but a very small proportion is left for the poor and needy. The Ashkenaz (or German and Polish) community is generally considered the wealthiest, and yet a common allowance to a poor man from its fund is ten paras, or about two and a half farthings, per diem; and even this starving pittance is liable to be withdrawn if the Rabbies should take offence at any thing their pensioners may do.

Surely this is slavery and bondage of the worst description,—bondage for the merest necessaries of life, in the Holy City of their former kings and princes, where gold was like stones, and silver was nothing accounted of.

There are at present two Industrial Establishments in Jerusalem. One, the House of Industry for men, has been opened by the Society for Promoting Christianity amongst the Jews, for persons inquiring into, or believing, the truth of Christianity, and the number of those admissible bears as yet but a small proportion to those willing to earn their daily bread by the labor of their hands.

\* For all such quotations see History of Ireland, by Thomas Moore, vol. i. chap. i.

† Psalm xlviij. 7. Isaiah ii. 16.

The second, under the care of Miss Cooper, established by her independently of any Society, is for Jewish women and children, and is open to *all* who are willing to come. This Institution has answered so well that an assistant has been found necessary, and another English lady has joined Miss Cooper in the beginning of this year, (1852.) The number rose to forty-five and forty-six, and it was impossible for one pair of hands to prepare the work fast enough for them; and many were refused admittance on this very account. There is now an immense class wholly unprovided for, viz., such men as would work by the day, and at night return to their families, whether calling themselves inquirers into Christianity or not, who would be grateful for an honest and independent means of livelihood. Agriculture is a branch of useful employment which offers many such great advantages, besides the happiness of clothing once more the barren hills, and cultivating again the waste places around Jerusalem.

Some have supposed that the Hebrew people are at present unfitted for field or garden work, or at least unwilling to labor at it. Such as think this cannot have witnessed Hebrew laborers, aye, and Hebrew Rabbies, at work in Mr. Meshullam's farm at Urtass, or Solomon's Gardens, near Bethlehem, and the English Consul's plantation, near Jerusalem; and cannot be aware of the fact that not a week passes without fresh applications for employment being made by poor Jews, or of the melancholy truth that Israelites literally die for want of meat in Jerusalem. Others may suppose that the neighborhood of Jerusalem is insecure, and that people would be afraid to work. These again cannot have seen the summer encampments of the European residents, where, without guards, single families, including ladies and children, pass the hot season without the slightest annoyance by night or day. Others there are who believe Palestine to be an accursed land, incapable of producing any crops but stones and salt and sulphur. Let them come and see two crops a year produced by the poorest land we have. Let them behold quince trees groaning under the burden of 400 quinces, each one larger than the largest apples of England: vines, with a hundred bunches of grapes, each bunch three feet long, each grape three and a quarter inches in circumference: a citron tree, bearing 510 lbs. weight of fruit: half-grown broad beans from Urtass, the pod thirteen inches long, and six clustering stems from each plant: Indian corn, eleven feet high, on ground from which, four weeks before, a similar crop had

been taken: water-melons, twenty, thirty and forty pounds weight.

The unbelief and apathy and indolence of man,—these are the curses on Palestine; but the land itself is being healed before our eyes. Few persons are aware that the cultivation of land around Jerusalem has received much attention within the last three years, from an Archimandrite of the Greek Convent. The large plantations around the convent of St. George, opposite the Jaffa gate of Jerusalem, at Mar Elias, half-way towards Bethlehem, and at the Convent of the Cross, &c., are the work of the Greeks, who have moreover purchased immense tracts in the neighborhood of Jerusalem and elsewhere, which have not yet been planted. The value of land is very much enhanced in consequence. During the month of February, 1852, the Greeks planted 23,000 young mulberry trees, close to the Jaffa gate of Jerusalem, those formerly planted having answered well. Olives are planted at intervals, and small crops with vines between. They have blown away the surface rocks with gunpowder, and exposed the rich clay beneath. The loose stones are gathered into terrace walls. The ancient rock-hewn cisterns existing in every field are repaired, and supply the trees with water during the first year, after which the rains are sufficient for them. The supply of rain has steadily increased during the last seven years. In 1848 the lower Kedron flowed, on account of the well En-rogel rising to a height not known for eight or nine years before. Every year since, En-rogel has overflowed, and a fine stream poured down the Kedron, between the months of January and March.

This year we had delightful latter rain at the end of April and beginning of May, a thing unknown for years before. The new plantations have already yielded a considerable quantity of silk, which will increase every year. The olive tree is at present one of the most valuable products of this country, but would be infinitely more so did the inhabitants understand the art of crushing the berries and refining the oil. An Italian gentleman has declared that a handsome fortune might be derived from the residue, considered by the Arabs as worthless when they have passed the berries under their primitive and clumsy crushing mill. Two years ago olive oil of this country had never been imported into England. In the beginning of last year, twenty ships, of one hundred tons each, were loaded at Jaffa with this article alone; and merchants of London and Glasgow are endeavoring this year to open a trade in oil with Jerusalem, which will ensure handsome profits. Olive trees of ten

and twelve years old bear transplanting well, and begin to yield in three years.

There is a piece of land near Jerusalem already secured (though the purchase money is not all paid), on which it is intended to establish an industrial plantation, for any Jews willing to work thereon. English residents, competent to judge, approve the Institution, and consider that there is every reason to expect success. A few hundred pounds are required for repairing the ancient cisterns, planting the trees, &c.; and for the first two or three years funds will be necessary for paying the laborers, &c. It is calculated that for about £300 the planting and clearing may be accomplished. The extent of the plot is about seven or eight acres. An oil and soap manufactory should be added. (The kali plant is a product of the country.) As soon as the first arrangements are completed, the writer will put it into the hands of trustees, who shall carry out the object.

POSTSCRIPT BY FRIENDS IN ENGLAND.

The above statement has been printed as sent from Jerusalem. Additional information has since been received. On Monday, July 5th, a second petition was addressed to the British Consul by sixty-three Spanish Jews, earnestly imploring agricultural labor, to preserve themselves and children from starvation. Seven of them named Cohen, five Levi, two Kimchi.

The Consul says:—

“One of the bearers of the paper, with tears, asserted that his family had been three days without food, and the Rabbies had given them leave to get such work where they could. I gave them a note of recommendation to Meshullam, as they told me he had promised to employ six. The rest I sent yesterday to my Talibiyeh ground. . . . Fifty-one were employed, and to-day there are thirty-four. It is a truly animating spectacle, but the pecuniary burden on me is immense.”

Another account states that seventy-five were at work.

The undersigned friends in England, struck with this wonderful intelligence, that the Jews are beginning to cultivate their own Holy Land; convinced that they must learn to labor before they can again become a great nation, and desirous to assist the good work, have formed themselves into a Committee to superintend the transmission of contributions, in order to secure a judicious application of the Funds raised for this purpose.

They particularly request that all Donations may be addressed to *Captain Henry L.*

*Layard*, 16, Lincoln's Inn Fields, with a special notification that they are intended for *The Promotion of Jewish Agricultural Labor in the Holy Land*; and, without pledging themselves altogether to the details of the above plan, undertake the application of contributions to the great object of employing Jews in the cultivation of land.

*Wm. Freemantle, A. M.*

*T. G. Hatchard, A. M.*

*H. L. Layard,*

*Wm. Marsh, D. D.*

*A. M'Cauley, D. D.*

*J. M. Strachan.*

*R. Trotter.*

London, August 25th, 1852.

BIBLE EXAMINER PROTEST—“BOLD ASSUMPTION.”

At a Convention held at Rochester, N. Y. in June, the Advent Harbinger reports Dr. John Thomas as having said:

“A man may believe the truth with all his heart for twenty years, and yet not be justified—Baptism is essential to this—this is the law of justification; we are immersed into the name of Jesus Christ.”

“We have italicised that part of the remarks which we denominate a bold assumption. The Bible teaches, in no equivocal terms, that the ‘law of justification’ is *faith*. ‘That he [God] might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? *Nay*: but by the law of *faith*.’ Rom. iii. 26, 27. ‘Seeing it is one God, which shall justify the circumcision by *faith*, and uncircumcision through *faith*,’ v. 30. ‘Therefore being justified by *faith*, we have peace with God, through our Lord Jesus Christ,’ Rom. v. 1. But it is needless to multiply texts of Scripture on this point; nothing is taught more distinctly than that ‘the law of justification’ is ‘*faith*.’ To affirm that ‘baptism is the law of justification,’ and that ‘a man may believe the truth with all his heart for twenty years,’ or one year, or one hour, ‘and yet not be justified, we regard as unscriptural and a daring assumption. The question is *not* whether he can continue justified unless he is afterwards baptized; that may be true; and it is equally true that he cannot continue justified if he knowingly disobeys God in any of his commands: but that ‘baptism is essential,’ (i. e., that without it is impossible) to ‘be justified,’ is neither scriptural nor rational; and such an assumption we regard as the very highest development of sectarianism. We express our opinion of the sentiment distinctly, that none need be in doubt as to our position on

that question. If men wish to establish a *bitter and persecuting sect*, the sentiment we have animadverted upon is the very best they can start with. We are determined to have no strife with those who hold and promulgate such sentiments; we have borne our testimony against it, and thus discharged what we believed was a duty."—*Bible Examiner for July, 1853.*

Upon the above, the Editor of the Harbinger (from whose paper we quote, not being favored with an exchange) very properly remarks:—

If we do not mis-judge, Bro. Storrs has misapprehended the real sentiment conveyed in the *short extract* which he has made from the brief report of Dr. Thomas' discourse as given in our paper of June 18. If so, we presume it will be his pleasure to be corrected when shown his mistake. By looking at that report, it will be seen that it reads—"Baptism is essential to THIS—THIS is the law of justification;" instead of—"baptism is the law of justification"—as Bro. Storrs has worded and quoted it! Here is a mistake in giving the words of the Report, if not its real sentiment.

Bro. Storrs understands the second relative pronoun, "*this*" to refer to *baptism*, thereby making "*baptism the law of justification*;" whereas we think the true construction of the paragraph makes baptism only a part of that law. It does not read that *baptism is this justification*, nor *this law of justification*, but that baptism is "ESSENTIAL" to this justification, or law of justification. There is a marked difference between baptism *being the law of justification*, and being *essential* to that law.

The first part of the paragraph more intimates that something besides baptism constitutes the law of justification, for it reads, "A man may believe the truth with all his heart for twenty years, and yet not be justified." Why not? "Because *faith without works is dead*." Faith in the abstract, or mere heart belief, does not constitute the law of justification: the elements of that law are *faith* and *works*; baptism is *one* of those works, therefore baptism is "*essential*" to, or helps to perfect the law of justification.

This we understand to be the sentiment expressed in the paragraph, which we believe to be in harmony with Dr. Thomas's faith. He does not believe, according to his teaching while recently in this city, that a man without a *true gospel faith* would be any more justified should he be baptized every day for twenty years, than he would to live that length of time in the neglect of baptism, and "*believe*" all that time. He most strenuously

holds that true *Bible faith, Bible baptism and Bible works* are all "*essential*" to the law of final justification. To show that these are his sentiments as reported in the *Harbinger* for June 18, and that Bro. Storrs is mistaken, we will give the entire report of Dr. Thomas' discourse, in which Bro. Storrs finds the [to him] very exceptional sentiment. Speaking of that discourse, the reporter says:

"He read the scriptural definition of faith from Heb. x. 38, 39; xi. 1, and remarked on the 'full assurance of faith.' We have no miracles to give assurance of faith; but we have what is greater—the prophecies. By an habitual study of them, we acquire the full assurance of faith. This faith grasps the future—'the things *hoped for*.' Hence, faith is not simply 'the belief of facts'; historical facts is not sufficient. Promises are to be believed, and commands obeyed; yet faith does also embrace a belief of the facts of the gospel—the death, resurrection, and ascension of Christ, &c.

"Faith comes by hearing, and hearing by the Word of God; which, put together, is, faith comes by hearing the Word of God—all the prophets said should come to pass. If we speak not according to this Word—law and testimony—we have no light. 'Preaching the Word,' was preaching 'Moses and the Prophets,' and embraced two great topics, Acts viii. 4-12, viz., The kingdom of God and the name of Jesus Christ. Not Jesus first, then the kingdom; but 'the kingdom first, then God's righteousness.' He that believes and is baptized—believes what? What the Samaritans did concerning the kingdom of God and the name of Jesus Christ. Matt. xxiv. 14. *This gospel of the kingdom must be preached in all the world for a testimony to the nations.* Compare chap. iv.—the kingdom of the heavens. Acts x. 34-38—God sent a word to the Israelites by Jesus, and the household of Cornelius perfectly understood it: it contemplates the restoration of the kingdom to Israel—all nations are to be blessed through Abraham. To preach the kingdom of God, is to preach the gospel, and *vice versa*. If either is omitted, the other is. No kingdom, no gospel; no gospel, no kingdom. Parable of the Nobleman illustrates the time of the kingdom. When he comes, energized by the Holy Spirit of his Father, we shall see whether these men will have this man to reign over them. This same gospel was preached of Christ through David and the prophets. God has established the throne of his kingdom in the house of David. David had no desire but the salvation that Christ would bring—we should desire no other. The promises are for the believers only. Cæsar would not have been concerned, if

Christ's kingdom was to be 'beyond the bounds of time and space.' There are certain conditions to submit to—the law of faith must be conformed to. The world needs two things which it cannot provide itself with, a righteous civil and ecclesiastical code of laws, and righteous rulers to administer them.

"God is preparing from among the nations a body of righteous administrators to administer such a code, when they shall be raised from the dead all prepared.

"Continuing in well-doing implies beginning to do well. A man may believe the truth with all his heart for twenty years, and yet not be justified—baptism is essential to this—is the law of justification: we are immersed into the name of Jesus Christ."

Taking this report as a *whole*, as every man's discourses should be taken, it surely teaches that something more than *baptism* constitutes "the law of justification." Faith most clearly and forcibly is made a very essential part of that law by Dr. Thomas.

#### "DO IT."

A CORRESPONDENT, in calling my attention to friend Storrs' article, says: "Reprove, rebuke, correct, exhort, &c." In the present number of the Bible Examiner I notice a piece captioned "*Bold Assumption*," the origin of which is accredited to some pertinent remarks made by you at the Rochester Convention. Now, sir, I, and not myself alone, would heartily rejoice to see brother Storrs so lovingly disciplined, and brought to a bearing on this point, as would produce a stereotyped impression on him, and as far as possible help to a dissipation of that lax and animal sentiment and feeling which disposes of the word—"the wholesome words of the Lord Jesus Christ, by a test so futile, irreligious, and sensual in character. When will people learn that man's animal feelings are to be subordinate in all respects to the word? How difficult to obey, indeed impossible, so long as a disposition is indulged in meddling, modifying, altering, and with a restless spirit parrying off, lowering down, variously graduating, and tempering a seeming severity to please their testy and unsanctified humors. Surely such things need the double-edged sword of truth to be not only brandished against them, but with a masterly and unsparing hand to be made to enter into their supporters, dividing asunder their souls and spirits, joints and marrow, and laying bare the hidden things of their deceived hearts.\* Brother Thomas, do it!"

A. O.

Wisconsin, 1853.

#### REMARKS BY THE EDITOR ON MR. STORRS' TESTIMONY.

FRIEND STORRS is right—"The Bible teaches in no equivocal terms, that 'the law of justification' is faith." I affirm nothing else; and am glad to see that in these words "faith" stands in the sentence for "*the law of faith*;" for the phrase "the law of justification is faith," can have no other import than, "the law of justification is the law of faith." This is evidently Mr. Storrs' sense of his words; for he quotes Paul to show that justification is by "the law of faith," and not by "the law of works."

But *what is a law?* While Mr. Storrs defines the law of justification to be the law of faith, he has not favored us with the sense in which he uses the word "*law*." We are left to guess this. Man's self-glorification, or boasting, in the affair of justification, is not excluded by the law of works, though it is by the law of faith. This idea he reproduces from Paul as excluding all idea of justification being consequent on baptism; because baptism with him belongs to the category of "*works*." He has not been immersed himself; yet he regards himself as "*justified by faith*." We may take his practice therefore as a definition of his sense of the phrase "*law of faith*" and also of "*law*," in default of a verbal explanation. Defined by his practice, then "*law*," in the New Testament acceptance of the word, is *conviction that what is written is true*. Hence law, belief, and faith, are words expressive of the same thing. The "*law of faith*" is convertible upon this hypothesis into the phrases "*the faith of faith*," "*the belief of faith*," "*the law of law*," &c.; which may all be very intelligible and significative to Mr. Storrs, but to myself who am unusually dull, and perhaps stupid just now, they are mere tautologies without meaning. The faith of justification is faith; or the law of justification is law! I cannot understand this. A law which interdicts, produces, or requires no definite or specified bodily action, is a curiosity. An involuntary assent of the mind a law! There must be something wrong in Mr. Storrs' theology to admit this; for what is nonsensical cannot be according to truth.

"Law" in Hebrew, Greek, and English, is a *rule or standard of acting*. It was applied to the Mosaic Code, which was the ecclesiastical, civil, and social rule according to which the Twelve Tribes of Israel and the strangers among them were to regulate their actions as tenant-at-will occupants of the Holy Land. The *obedience* rendered to this law was called "*works*," of which immersion into the name of the

\*Heb. iv. 12.

Father, Son, and Holy Spirit was never one. The law of works was the Mosaic Law, and is that to which the apostle refers in Romans, and which Mr. Storrs does not perceive, or he would not number baptism among works of law. If a man were justified by keeping the burdensome ritual of Moses (which none but Jesus ever did, and even he was cursed by that law because of hanging on a tree,) he would have something to boast of; but in being baptized, which baptism belongs to the law of faith, there is no scope for self-glorification, or boasting; for a man does not baptize himself, but is passive, being baptized of another, which to the subject is no "work" at all—no more than the burial of a corpse is the work of the deceased. "We are buried with Christ by baptism into death" to sin, "that we should walk in newness of life."

Law, then, implies regulated action, or obedience. Law of faith defines the subjects of the law or rule, that is, *believers*. This law exacts obedience only from believers; none others however willing can obey it; for it is only believers who can render *obedience of faith*. An unbeliever may perform the act prescribed by a law of faith, but he has not therefore yielded obedience in the sense of the law; because his performance has not resulted from faith in the things propounded for his belief.

"The law of faith," is a phrase which denotes some particular rule, conformity to which is styled, *obedience of faith*. "The law of works" exacted obedience from all Israelites whether they had faith in the things covenanted to Abraham or not; "the law of faith" is "THE GOSPEL OF THE KINGDOM," which by the commandment of the everlasting God was made known to all nations "for the obedience of faith."\* That is, the gospel of the Kingdom was made known to the nations that it might be obeyed; hence says Peter, "what shall be the end of them that obey not the gospel of God?"—who believing the gospel become not the subjects of the obedience of faith? They shall be punished, says Paul, with everlasting destruction issuing forth from the presence of the Lord, and from the glory of his power. †

The law of faith, then, and the gospel of the kingdom, are synonymous; and the obedience of faith and the obedience of the gospel, also signify the same thing. I do not mean to say that "gospel" and "law" signify the same thing; but that the gospel comprehending the law of faith, is by synecdoche put for the law. Gospel is glad tidings; and it is a part of that good news that

those who believe the things covenanted to Abraham and David by rendering obedience to a certain law, may become joint-heirs with Jesus of what God has promised to these ancients. If the gospel contained no law, believers could render no obedience; but as there is a law connected with it, obedience is of necessity demanded, and indispensable.

If it be required, "What is the gospel-law?"—I reply, read Acts x. 48, where it is written, "And Peter commanded them to be baptized in the name of the Lord." His command expressed to the Gentiles—yea, even to Gentiles not behind Mr. Storrs in piety—"what they ought to do"—*τις δε δεῖ ποιεῖν*—*what it is necessary that thou do*, ver. 6. "There is no avoiding this necessity with impunity. If obedience to this command were not imperative, the Angel would not have said to Cornelius "it is necessary." It was made necessary by the Divine will, to which friend Storrs has not yet learned submission as a little child. "Repentance unto life," and remission of sins, are "granted" to believers of the gospel of the kingdom "through the name" of Jesus as the Anointed One; to which name there is no access but through obedience to Peter's command. I say Peter's command, which in this matter is identical with that of Jesus Christ's and the Father's: for it was not Peter, but the Spirit of the Father in him which spoke.\* The Keys of the kingdom of the heavens were committed to him, with the assurance that what he should do in relation to it should be ratified in the heavens. † These testimonies secure for Peter's command the authority of his Lord, and exhibit it as the law of the gospel to be obeyed.

I repeat that "a man may believe the truth with all his heart," not "for twenty years" only, but all his life, "and yet not be justified," if he submit not to Peter's command. It is hardly supposable that a man would believe with all his heart "the truth," and not obey it; for where a sincere believer lives in disobedience, it is no "bold assumption" to say that, granting his sincerity, his knowledge of that truth is not enough to save him. An enlightened man whose faith works by love and purifies his heart, needs no exhortation to obey Peter's command. All he desires is to know what that command is, and to do it heartily, readily, and gladly. What I have said that is deemed by friend Storrs so bold an assumption, is this—that no believer is justified in disobedience. So long as he refuses to do what Peter commanded the benevolent and devout Cornelius and his house to do, so long he is in disobedience, in a state of rebellion, an unpardoned insurgent against

\* 2 Thess. i. 8, 9.

† Dan. vii. 10. Rom. xvi. 26.

\* Matt. x. 20, 40.

† Matt. xvi. 19.



Israel's King. Friend Storrs may think this severe. But what have I to do with that? I have to do with truth, testimony, and fact, and not with the severity of their pressure on the rebellious. If he would take off the edge of the word with respect to himself, let him do as Cornelius did, and he will be astonished how mild the severity will become; how "bold" indeed, but unassuming is the truth even in the hands of babes.

But if Mr. Storrs is determined to justify himself in disobedience, let him point out a single case of such a justification subsequently to the ascension of Jesus. Let him answer this, Was Paul in his sins, or purified from his sins, before he was baptized? I repeat, friend Storrs has not been baptized, yet he says he is a Christian, a justified man, a saint. Judging then from his position with which, I suppose, he is satisfied, he can only answer the question by saying, "my own position indicates my reply"—Paul was not in his sins though unbaptized! This reply then is irrational, which friend Storrs will not admit. According to his position it is most reasonable; to maintain which, is to charge Ananias with speaking nonsense. He said, "Brother Saul arise, and be baptized and wash away thy sins, calling upon the name of the Lord." Had Mr. Storrs been in Saul's place, he would have exclaimed (supposing he had no more light than at this present) "Bro. Ananias, what bold assumption! Do I not believe with all my heart, and have I not been praying to Jesus for three days past? How sayest thou then, 'be baptized and wash away thy sins'; and am I not already 'justified by faith' and at peace with God? Ananias, my friend, what is thine ambition? Desirest thou to establish a bitter and persecuting sect, that thou comest to me, a believer in Jesus, with an exhortation to wash away my sins in baptism? I am a hearty and firm believer of three days old, and to affirm or insinuate that a man may believe the truth with all his heart one year, or one hour, and yet not be justified, or have sins to wash away, is an unscriptural and daring assumption. I have determined to have no strife with thee, Ananias, but have just borne my testimony against your sentiment, and so discharged what I believe to be my duty."

Poor brother Ananias, how blank he would have looked had "the chief of sinners" replied to his exhortation in the words of our friend Storrs' article and position! But Saul had become like a little child, and meekly arose, and obeyed the truth. He was well skilled in all the questions and customs of the Jews, and when convinced that Jesus was the Christ and that he was alive forever more, he acknowledged him as the Son of David and of God covenanted to Israel for their re-

demption out of the hand of all their enemies. His dogmatism was exploded and his exceeding madness totally subdued, so that at last he was dispossessed and clothed in his right mind. It takes "the unadulterated milk of the word" to develop these results. When friend Storrs shall come to feed upon this congenial, unirritating, and growth-promoting diet, he will no doubt become more like Paul. The Gentiles have very proud hearts, and are puffed up by theologies whose dogmas are nowhere found in scripture. Methodism is a form of Gentilism but little promotive of a Saul-like or godlike disposition. When friend Storrs purges himself from this by a childlike study of the word, how sorry he will be for having written such vain words as are now before the reader. He will then see our "bold and daring assumption" in another and more favorable light; at present we must bear with his Gentile manner of discharging his duty and bearing his testimony. I wish him deliverance from bondage, and trust that ere long he may be found in his right mind like Paul, and zealously preaching the faith which now he would willingly and effectually destroy.

The Editor of the Harbinger has truly said that Mr. Storrs has misrepresented my saying in the short extract of his brief report of my discourse at Rochester. I neither said, nor intended to say that "baptism is the law of justification." I never uttered such nonsense. Baptism is not a law, but an action commanded to be submitted to by believers of the gospel of the kingdom, and by none else. It is the act by which the obedience of faith is rendered. Baptism is essential to justification by the law of faith; for without baptism a believer cannot obey the gospel, because the immersion of a true believer is the obedience of the gospel. Till that action is intelligently submitted to a believer is to that same instant in his sins, or unjustified, which is the same thing. Justification by faith is through the name of Jesus; and immersion into the name of the Father, and of the Son, and of the Holy Ghost, is the act of union to that name. It is the only formality, rite, or ceremony, by which a believer of the gospel of the kingdom can be married to the name of the Lord Jesus. If such a believer refuse to be thus united to his name, in so doing he refuses repentance, remission of sins, and eternal life through that name, for these blessings come to the justified by faith only through his name. A believer is no more united to Christ's name without true baptism than a woman is united to the name of a man without the legal marriage ceremony. This simple rite gives her a share in all that pertains to her husband's name, be they riches, or honor, or both; so

after a like manner does baptism into the name of the Lord give the true believer all spiritual blessings communicable through his name, and a title to share with him in his glory.

If it be asked, then, "At what instant is a believer of the gospel of the kingdom justified by faith in the kingdom and name?"—the answer is in the words of Peter, "Having purified your souls *εν τη υπακοη της αληθειας δια πνευματος* in the obeying of the truth through the Spirit," which is synonymous with *in the being baptized*, in the being united to the name, &c. When a believer goes into the water, he becomes passive in the hands of the administrator, who pronounces the formula divinely prescribed, and having ended them, he buries him in the watery grave, from which he raises him to walk in newness of life. In being buried in the water, his renewedness of heart is granted to him for repentance, and his belief of the promise made to the fathers, and in Jesus as Lord and Christ, is counted to him for righteousness or remission of sins; for he is then introduced into the name of Christ, through which name repentance and remission of sins are conveyed to him. An unimmersed believer is not united to the name; he is therefore *not in it*, but exterior to it; and can no more have the things contained in the name, than a man can have access to things in a house when he is in the street without its door.

Baptism, then, is essential to justification. This is both scriptural and rational, friend Storrs to the contrary notwithstanding. "*Baptism saves us*," says Peter, "by the resurrection of Jesus Christ, as Noah and his family were saved by water by the resurrection of the earth. This testimony sufficiently establishes the scripturality of baptism being essential to salvation from all past sins, which being remitted in Jesus' name, the believer is transferred from under a sentence of death to a sentence of life; for "the wages of sin is death," but sin being forgiven and obeyed no more, the penalty is abolished, and the sins and iniquities remembered no more.

The essentiality of baptism, or the obedience of faith to justification of life, is also rational as well as scriptural. What more reasonable than that as condemnation to death was incurred by the *disobedience of unbelief*, so deliverance from that condemnation or justification of life, should be consequent upon the opposite, which is the *obedience of faith*? The simplicity of the action is no argument against its essentiality. No action can be more simple than the stretching forth of the hand, and plucking fruit from a tree. It is more simple or

easily performed than baptism. It was a little thing in itself to pluck; but that plucking was expressive of unbelief of God's word; and behold in the world's history, the awful consequences that have ensued. It is indeed no great thing in itself to be dipped; but then that dipping is expressive of faith in what God has promised. The wonderful results of this simple act of faith will be fully manifested in the Age to Come. All God's institutions are simple, but potent and effectual; and essential to the end proposed. Friend Storrs would probably march up to the cannon's mouth for justification, if ordered of God. This would be a great thing to boast of. But God has laid no such burden upon him, but on the supposition that he believes the truth, he says to him, "Wash, and be clean." If the washing of Peter's feet, who had been baptized of John, was essential to his having part with Jesus, how much more scriptural, rational, and necessary, that the unwashed, and therefore unclean, Mr. Storrs, should be bathed from head to heel, that he may have part and lot with the Lord. Let friend Storrs ponder on this. If Jesus would make no exception in Peter's case, Mr. Storrs has no right to presume.

I have heard that Mr. Storrs has expressed his willingness to be immersed to please his friends, but that he considers it unnecessary. This is certainly a very accommodating disposition! But Mr. Storrs should remember that "what is not of faith is sin." He has no right to trifle with God's institutions to maintain his popularity with those who believe in the essentiality of baptism. He ought on no account to presume to be immersed in the name of the Holy Ones, unless he heartily believes in the gospel of the kingdom of God. Believers are "justified by faith" in being baptized, and not by immersion without faith; for "he that believes not (the gospel of the kingdom) shall be condemned."

Baptism once scripturally received, ought on no account to be repeated. Let Mr. Storrs see well to his faith of what sort it is. The article before us proves that at present he is not fit for immersion either in faith or disposition. I hope it will not be long before he is; for certainly the Lord is at hand to come quickly; and if he find him in his nakedness, Mr. S. well knows what the consequence will be. This is the law of justification which he cannot evade—"Repent and believe the gospel," "be baptized in the name of Jesus Christ into remission of sins," and thenceforth continue patiently in well doing to the end, and a crown of life shall be yours. I am glad to see that Mr. Storrs is ill at ease in the disobedience

of unbelief. In what I said I had no special reference to him. But it seems the cap fits, he feels his position impugned; hence his recent sally to bear his testimony against what I honestly and heartily believe to be unvanquishable truth. Well, I am contented calmly to await the Lord's decision when he comes. If Mr. Storrs be accepted in his sins, I have no right to complain though I find no such doctrine in the scriptures of truth. If Mr. S. be Christ's, he has a right to do what he likes with his own; so there I leave it for the present.

#### HOW THE CHILDREN OF GOD ARE KNOWN.

Friend Storrs believes in justification by faith, and that he himself is justified, and therefore a child of God. If justified, we would respectfully inquire, *at what instant* his justification occurred; and *how he ascertained the fact?* Besides this, we would like to be informed *by what faith* he was justified? Was it by the Methodistic faith? Or by the Millerite faith when he denied the restoration of Israel, and preached all or most of the vagaries of that sincere, but mistaken theorist? Or by the faith he embraced when he renounced Millerism? Here are three different faiths—the Methodistic, the Millerite, and his present, all condemnatory of each other! If he were justified by the Methodistic he should have remained a Methodist; if by the Millerite, a Millerite he should have continued; for that system that can impart justification, or make a man a child of God, must be God's own. We should like to be informed *upon divine testimony* concerning these questions relating to Mr. Storrs' justification, that we may be justified upon the true principle. God has but "one faith" for justification, but Mr. Storrs has had at least three incompatible, antagonistic, and mutually destructive faiths. Which of these is the "one faith?" In the absence of light we lightly esteem them all. *Perhaps* we may err in this, though at present we are sure we do not. Will Mr. Storrs enlighten our darkness, or what he considers our darkness? In the meanwhile we will show him a more excellent way of proving divine sonship than that of rummaging over the old gentile crotchets of the past to discover some happy frame or feeling of the brain upon which he may vaticinate a hope of acceptance in the day of the Lord Jesus.

As Mr. Storrs professes to recognize Paul's authority, we will hear what he has to say on the subject. To the Galatians the apostle observes, "Ye are all sons of God in Christ Jesus, *through the faith.*" Thus far Mr. Storrs might say "amen!" Now suppose Mr. Storrs had stood at Paul's elbow

when he wrote these words, he might have inquired, saying, "But Paul, how do they know that they are God's sons through the faith; and at what instant did they become sons?" The apostle having overcome the surprise created by such a question proceeding from one who professes to be a son of God, and a guide of the blind, would reply, "Why, Mr. Storrs, they are the sons of God by the faith, *because* as many of them as have been baptised (or immersed) *into* Christ, have *put on* Christ; and though before Jews and Gentiles, bond and free, male and female, yet now having been baptised into Christ, they are all one *in* Christ Jesus;" and therefore "sons of God in him." Have you been baptised into Christ, Mr. Storrs?" Paul had been so baptised by Ananias, but Mr. Storrs by no one. Paul and his brethren of Galatia knew they were sons by faith because they had been baptised into Christ. And this is the only way it can be known; because since the faith came, all God's sons have emerged from or been born of water into Christ. Unborn believers are *in embryo*, and may prove abortions not having vitality enough to come to the birth. We hope this will not prove to be Mr. Storrs' case; but that he may become Christ's as Paul did, and in the only way possible. If thus he do, "then is he Abraham's seed," being in the *Seed* constitutionally and scripturally; and if a seed of Abraham, then "an heir according to the promise," covenanted with God; and not else. We hope sincerely that Mr. Storrs will soon be able to give like evidence with Paul of his being a son of God by faith; for we should rejoice in being able conscientiously to recognize him as a christian and fellow laborer for the kingdom of God. He will then be able to advocate the *Immortality in Christ* on Bible and gospel principles; which at present we regret to be under the necessity of testifying that he is not.—EDITOR.

#### LANGUAGE EITHER LITERAL OR FIGURATIVE.

"Language neither ever has, nor can have, any other meaning than that which is either literal or figurative."—Lock.

We have already defined the literal meaning of language to be that which mankind by general consent have agreed shall be the true and only meaning of certain words and sentences, as representatives of sounds and ideas; and the figurative meaning of language to be that meaning which it acquires by being borrowed from objects, &c. to which men have agreed it shall belong, and used to describe objects, &c., to which it does not conventionally belong. Words are used to represent the thoughts of the

mind. These words, alone or connected together in a certain order, so as to express a single idea or ideas, in their relation to one another, compose language. These words, alone or connected, cannot have any but that meaning which mankind have agreed to attach to them, or that meaning which they have when borrowed from one object, &c., to describe another object, &c.

But, closely analyzing the words as used in the latter case, we shall find that even then they do not undergo any change in their meaning. They retain that meaning which men have agreed shall be their only and true meaning under all circumstances. When it is said, in consequence of Jehovah's blessing upon the earth, "The little hills rejoice on every side," we know that the little hills did not rejoice. They did nothing at all. Still the word "rejoice" does not lose its meaning. The only change that really takes place is an imaginary one in the object itself. The hills are, by an act of the imagination, converted into an intelligent being, and then described in language appropriate to that being. When our Saviour says, "Come unto me, all ye that labor and are heavy laden," he does not mean those who toil for a mere earthly livelihood, but sinful beings, distressed on account of their deplorable condition and danger. Still, the words "weary" and "heavy laden" do not lose their own meaning. By an act of the imagination the sinner is viewed as a laborer, and then language used to describe him which is truly appropriate to describe a laborer. Thus, should all the language that is called figurative be examined, the figure will be found to consist, not in a change in the meaning of the words, but in the view taken of the object described. So that language has but *one* meaning, and that a literal one, or that which mankind have agreed shall belong to it. This axiom is universally applied to all mere literary productions, in all languages, in all ages of the world. Just so far as mankind depart from it, they unsettle the laws of language, and render doubtful the meaning of any word or sentence.

When, however, men come to the investigation of the meaning of the Word of God, they no longer regard universal usage. By some strange hallucination they proceed as though Bible language were something different from human; and having no key to its meaning, they launch out upon the sea of obscurity in the bark of the imagination, with no better helmsman than a fickle caprice.

They are not satisfied with the meaning which the language gives them when interpreted according to universal usage. They

contend that language may have in the Word of God a meaning different from either that called "literal" or "figurative." E. g.: "And say unto them, 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 a king to them all." This passage has no figure in it, and therefore is not figurative. The language is truly appropriate to the objects and events. The objects are not conceived by the imagination to be something that they are not, nor is language borrowed from any other object to describe them. It is a straightforward account of the restoration of the two nations, Judah and the ten tribes of Israel, to the land of Canaan, and their re-union under one king. But this meaning must be discarded as not being a true expression of Jehovah's will. He has nothing to do with man's temporal affairs; He only looks on the heart in its corruption, and speaks only of its purification and holiness; and whatever language He may use, it must be made to describe ~~this~~ <sup>the</sup> spiritual state of things. God, by His Spirit and His holy ministry, will call Judah and Israel to repentance among the heathen wherever they are found. He will bring them into the Christian Church, unite them in the bonds of fellowship, and Christ shall rule in their hearts. This meaning of the passage is called spiritual. But we shall perceive by a little examination that the process of spiritualizing is no less than making the language figurative. The event of the conversion and union with the Church of the house of Israel, is viewed by the imagination as a return from among the heathen, their national union and reinstatement in their own land, and language is used appropriately descriptive of it. Thus the axiom holds true even in this use of language, that the meaning must be either literal or figurative.

The cause of complaint for the use of language in this manner lies not in the violation of the axiom, but of the rules of figurative language.

The rules of figurative language are: 1st. That there is a similarity between the two objects, events, &c., in question.

"But there is no similarity between the two events,—the migration of a people from one point of the compass to another, and the regeneration of the soul by the Holy Spirit."

2d. That the language belonging to an object or event well known, be used to describe an object or event not so well known.

But in this case, the event of the restora-

tion of the two nations to their own land, their re-union, and their subjection to one king being denied, it is merely imaginary, and totally unknown to the reader; hence the language belonging to an event which never had realization, and consequently unknown, is borrowed, for the sake of illustration and perspicacity, to describe another event equally unknown. This is contrary to all principles of language. It plunges the reader into utmost obscurity. It darkens the words of Jehovah. It is a false and absurd use of language. The passage in question is literal, and only literal. There is no rational method to make it mean anything different from what it plainly conveys. Should the spiritualizer insist upon the lawfulness of his method of interpretation, and deny that he violates the principles of language, then the literal meaning of this passage must be true in order to the truth of the spiritual view.

The prophet is desirous of illustrating and making perfectly intelligible an obscure event,—the conversion of the Israelites of both nations to Christianity. He looks around for an event which bears some similarity to it, and which is well known to those addressed. His mind rests upon the event of the gathering of Judah and Israel from among the heathen whither they be gone, the bringing them into their own land, making them one nation, and placing one king over them; and he takes the language which is used to describe this event, to describe the other event. Hence the latter event must be a reality and well known, in order to make the other possible and palpable. Now where has this spiritualizing process brought us? The spiritualist insists upon the conversion of the Jews as here taught. He must also admit their restoration to their own land. For, however many of the Jews may have returned to Canaan from Babylon, it is certain none of the ten tribes of Israel have been brought back, that the two nations have never been united nor ruled by one king, as one nation; hence the spiritualist is driven into a faith which he will be very loath to espouse, viz: that the conversion of the two nations to Christianity will not take place until they are restored to their own land, for this event must precede the other,\* in order to become its illustration and explanation.

Now it is a fact, that all those passages which literally predict the restoration of the Jews and ten tribes to their own land, are

\* The restoration of the Ten Tribes of Israel is consequent upon their acknowledgment of Jesus as their king. God brings them to this confession, and grafts them into their own olive again as the result.—*Editor Hera.*

turned in this manner to a spiritual account by hundreds of readers and commentators of the Scriptures. This is done with a view to escape the fact of a literal restoration; but behold how the spiritualist fortifies the fact! Nothing could be more triumphant.

We have now to see how a figurative passage becomes spiritualized.

"The whole head is sick, and the whole heart is faint: from the sole of the foot even to the head there is no soundness therein. It is wound, and bruise, and putrifying sore. It has not been pressed, neither has it been bound, neither has it been softened with ointment."

This passage is composed entirely of figurative language.

The prophet would describe the condition of the Jewish people, after their afflictions and desolations in war with the surrounding nations, which the providence of God had brought against them for their sins, and who, notwithstanding their national wretchedness, would not turn from their idolatry to the service of Jehovah. There is suggested to his mind the condition of an individual that has been scourged and beaten for his civil crimes, and in a lacerated state thrown into a dungeon, where no physician has access to him, and where are no means to palliate his wounds nor alleviate his distress. The former event is described in the language of the latter.

By this use of language, the condition of the Jewish people is presented in a clear and vivid light.

The whole passage is spiritualized by building a figure upon a figure. Instead of tracing a similarity between the thing to be illustrated and something which is better known, a similarity is traced between an illustration and a phenomenon which is not at all mentioned by the writer. This phenomenon is the depravity and wickedness of the Jewish people, not their physical misery in consequence of that moral state.

A similarity is discovered between the condition of an individual severely punished for his crimes, and an individual totally corrupt in his moral character, and the language of the former is borrowed to describe the latter. It is, therefore, figurative in this application of it. It is a wrong use of language, however, when judged by the principles of figurative language.

The object of all figurative language being to explain and ornament something already known, here the assumption is, that the figure is given for us to ascertain what the thing in question is, and what is said of it, and the thing discovered is wholly an imaginary creation. Had anything else been imagined, it would have answered equally as well.

It is a wrong use of language when judged by the context. Jehovah is said to have brought this condition upon the Jewish people on account of their perverseness. "Why should ye be stricken any more? ye will revolt more and more." Now if the condition intended to be described by the figure be a moral one, the case would stand thus: "Why should ye be depraved any more? ye will become more and more depraved." And the inference is that, on account of their total depravity, they were cursed with total depravity, which is nonsense.

Such is the result of spiritualizing figurative language. Hence language neither has nor can have any other meaning than that which is either literal or figurative.

But there is such a thing as a spiritual meaning of language after all. It is that meaning simply which literal or figurative language gives us when determined by its own laws. The whole Bible is a spiritual book. It treats throughout of our relations to God and our fellow-men, and the obligations consequent upon them. They point to a holy and happy state of existence hereafter, as a reward of fulfilling, and to a miserable state of existence, as a punishment for violating, our obligations in those relations.

The whole end of the Divine revelation is summed up in a most comprehensive manner by the apostle Paul. Repeating our Saviour's words, he says, referring to sinful beings: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." This end is a spiritual one. Everything that Jehovah purposes or performs is spiritual. It is for his own glory and the happiness of his creatures.

Whether he purpose the gathering of Judah and Israel from among the heathen, their reinstatement in their own land, the reign of Christ over them, or their regeneration and sanctification; whether he purpose the manifestation of God in the flesh, and his humiliation to an ignominious death for human redemption, or his coming the second time, not as a sin-offering, but as a triumphant Saviour, to put an end to the mad career of Satan, and be admired by all who love his appearing,—it is all for the glory of God, and the good of his creatures. It is a spiritual

and. But this spiritual meaning is always obtained by simply interpreting literal and figurative language by its own laws. Hence there is no conceivable necessity for spiritualizing language in order to a spiritual meaning. This axiom is sound and infallible.—*American Protestant Jewish Chronicle.*

#### JUDICIAL BLINDNESS OF THE POWERS.

IN the last week of April 1853, Lord Clarendon, Secretary of State for Foreign Affairs, stated in reply to a question from Lord Clanricarde, that the British and other governments felt themselves bound not only by the interests of sound policy, but by the principles of international law, to uphold the Turkish empire, which had therefore nothing to fear from external aggression. He concluded his speech by saying also that he could assure their lordships that as regarded Turkey, there was no danger of the peace of Europe being disturbed, nor any prospect of the unanimity which prevailed between England and the other great powers of Europe, as to the necessity of maintaining the integrity and independence of the Ottoman empire, being disturbed.

Subsequent events within three months have fully proved how little confidence is to be placed in governmental "assurances." So far from Turkey having nothing to fear from external aggression, two of her provinces are in the actual possession of the Emperor of Russia, who has seized upon them with a perfect "overflow" of troops, horse, foot, and artillery! Of all the other great powers, France is the only one that stands up with Britain and proves itself decidedly anti-Russian. Prussia and Austria dare not defy the Autocrat; and Germany, however reluctant, is chained to the chariot wheels. There is vast danger of the peace of Europe being disturbed; in fact, war is inevitable, or Turkey will fall under the power of Russia without a blow. War may delay its overthrow, but cannot prevent it; for full it must be either peace or war. Its salvation is impossible.

Another evidence of the judicial blindness of the British government is found in the words of its foreign secretary, who says, "The Emperor of Russia had practiced no disguise whatever as to his intentions. Her Majesty's government felt precisely the same confidence which his noble friend professed to entertain in the honor and integrity of the Emperor of Russia, and when that Sovereign gave his word as to what he was going to do, and what he was not going to do, he believed that the people of this country, as well as their government, would place full reliance on it."

EDITOR.

Aug. 15, 1853.

The previous article on the "Judicial Blindness of the Powers" overrun this page about the third of a column; so that of necessity it remains unfinished.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Ed.]

NEW YORK, DECEMBER, 1853.

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### MOSES AND THE PROPHET LIKE UNTO HIM.

Moses was the great-great grandson of Jacob in the line of Levi, Kohath, and Amram. He was born in Egypt in the year of the world 2383, which, according to our computation published in *Elpis Israel*, was 727 years after the Flood, and 350 years after the confirmation of the promise of Canaan to Abraham and his Seed for an everlasting possession. He was named *Moses* by Pharaoh's daughter, importing that he was saved out of the water. We do not propose here to compile a history of this, the greatest man of his time, and of the sixteen centuries and a half which succeeded the passage of the Red Sea. It cannot be better related than it is in the admirable writings current in his name. Our object is to call attention to him as a representative man—a man representing or typifying another man, even "the Man Christ Jesus."

The history of Moses is representative from his flight into the country of Midian, Arabia Petrea south of Mount Sinai, to his decease when the Lord hid him from his nation. There was a likeness, indeed, between Moses and Jesus in their infancy; for while the life of Moses was jeopardized by the decree of Pharaoh, Jesus was also endangered by the mandate of Herod against Rachel's children of two years old and under. But Jehovah preserved them; and thus were they cast upon Him from their birth, and kept in safety, or "made to hope" upon their mothers' breasts.\* There was a resemblance also in the high qualifications and faithful self denial of these two personages in their manhood. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words, and deeds."† This was previous to his attaining the age of forty years. To this

time, though the adopted grandson of Pharaoh, and heir apparent of the Egyptian throne, and surrounded by the licentious notables of its court, where the God of Abraham was unknown, Moses was a man of faith—a learned, mighty, and faithful man, who might have worn the crown of the greatest monarchy of the age, with all its treasures, but he renounced them all, and became a fugitive, and companion of oppressed bondmen, that he might share in the kingdom to be established under Abraham's Seed in the adjoining country of the Canaanites.\* Jesus, too, was the most learned and the wisest man of that or any other age before or since. He was wise and learned by divine intuition; † and in the language of Cleopas, "was a prophet mighty in deed and word before God and all the people."‡ His political self-denial was as conspicuous as that of Moses. Thrice he refused dominion and a crown at the hand of any power inferior to God.§ "All these tetrarchal kingdoms of the land," said their possessor, "will I give to thee, if thou wilt do homage for them to me;" but on such terms he rejected them. He knew that all upon Israel's land was His, and the world in its widest sense beside. A then present possession would have saved him much suffering, and have exalted him at once to honor and glory. But he knew that to receive even his own at the hand of the enemy would be to forswear the supremacy of Jehovah, and to become Satan's king instead of God's. "Thou shalt do homage to the Lord thy God, and him only shalt thou serve." These were the words of Moses to which he had respect as the words of Jehovah. He knew that to receive the kingdom, glory and dominion of the world from any other power than God would be to descend

\* Matt. ii. 13-18; Ps. xxii. 9, 10.

\* Heb. xi. 24-26.

† Luke xxiv. 10.

† John vii. 16-17.

‡ Luke iv. 5-8; Jno. vi. 15.

from the high position of the predestined representative of the Divine Majesty upon the earth for ever, to the degradation of a mere equality with Cæsar, and the world-rulers of the age. Yea, like Moses, "he had respect unto the recompense of the reward;" and "for the joy that was set before him" he refused to let the people make him king, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The "kingdom is not from hence."\* It can only be received with eternal honor and glory from thence; that is, from God, not from Satan nor the people. Moses and Jesus understood this well; therefore Moses forsook Egypt, and Jesus forsook Palestine, that they might receive the royalty from God at the appointed time.

Thus far the resemblance between Moses and Jesus is complete. Cradled in peril, saved of God, and hopeful of the same promise, they were men of renown in word and deed, whose faith was "made perfect" by their works after the example of their father Abraham, † leaving behind them illustrious exemplifications of the truth, that the enjoyment of the pleasures of sin for a season is incompatible and fatal to an inheritance of the kingdom of God. But here the present similitude between them is suspended. Moses and Jesus were indeed the rejected of the nation, as is already implied in the allusion to their departure from their people, the one into Midian, where he met with God, in the bush; and the other to a far country, where he is still in the presence of Him whose glory illumined the rocky Arabia: but as yet, unlike the case of Moses, Jehovah has not yet sent Jesus from "*holy ground*," shining with unapproachable light, to be a ruler and a deliverer, to bring the tribes of Israel out of the land of the enemy, even those tribes which said unto him, "Who made thee a ruler and a judge? Away with such a fellow; we will not have him to reign over us!" But Moses, whom they refused, they afterwards received as their commander, legislator, and king. They placed themselves under him as Jehovah's representative, through whom the nation should obtain political independence and organization, and by whom it should be put into possession of a country, even of that country from which their fathers came before they migrated into Egypt, and which was promised to Abraham and his Seed for an everlasting possession. ‡ This was an acceptance of Moses which finds no counterpart in the annals of Israel and the history

of Jesus. They have refused him as they refused Moses, but a like acceptance of him is yet to come.

From the accession of Moses to the leadership of the Twelve Tribes of Israel, his history is that of the nation also. He is no longer to be contemplated as an individual isolated from his people; but as a prophet,\* a mediator, † a lawgiver, a man of war, ‡ and a king. § These were his relations to Israel from his *second appearing* in their midst to the end of his career. He was a mediator-prophet, a lawgiving-prophet, a warrior-prophet, and a royal-prophet. He was not simply a man through whom God spoke to the tribes of Israel as he spoke to them through Ezekiel—a man whose functions were restricted to the utterance of the divine purpose; but a man who was not only to speak but to execute the will of Jehovah, whose servant he was.

Now the reader will see by consulting the references below that Moses was precisely the kind of prophet we have indicated. During his administration of the national affairs, Jehovah spoke by him alone. At the commencement of his career, before he was accepted by the nation, he was sent to the people as a prophet-preacher, announcing that the time had arrived to redeem Israel from the power of them that hated them, and to establish the kingdom of God in the promised land—that glorious kingdom of which they were to be the priestly and holy nation. || This proclamation of "the Everlasting Gospel" they believed for a while; and in consequence placed themselves at the disposal of Moses, that they might obtain its promises at his hand. "The gospel," says Paul, "was preached unto them;" that is, by Moses: but it did not profit that generation, because their faith failed them. ¶ They had faith enough to escape from Egypt, but they had not faith enough to enable them to enter the promised country, and to possess it Mosaisally; much less faith had they to obtain a right to it everlastingly, under the covenant which provides for the priesthood and royalty of Christ. But, as is well known, the character of gospel-preacher was merged into that of the prophet-judge of Egypt, and the warrior-prophet of Israel; for Moses, having preached salvation to the tribes, executed judgment upon their oppressors, and by the hand of Jehovah his strength gave the nation baptism into himself in the cloud and in the sea, as its sovereign under God. Henceforth, Moses was every thing to the Twelve Tribes. Having once heard Jeho-

\* Deut. xxxiv. 10.

† Exod. xxiv. 2; Deut. v. 5; Gal. iii. 10.

‡ Exod. xiv. 25-27; Numb. xxi. 34.

§ Deut. xxxiii. 5.

|| Exod. xix. 6, 9.

\* Jno. xviii. 26.

† James ii. 22.

‡ Gen. xii. 1-3; xiii. 14-17; xv. 7, 8, 18-21; xvii. 5, 6.



vah's voice thundering forth the Decalogue from Sinai's cloud-capped, burning, and trembling mountain, he granted the petition of their terror-stricken hearts, that henceforth he would speak to them only through his servant Moses, lest they should die. Jehovah spoke to Moses in their hearing thus that they might believe him for ever;\* for if they should believe Moses, they would not fail to believe in him of whom he was afterwards to write. As Moses was to Aaron, so he was to all Israel "in the place of God." He gave them the bread of heaven to eat, and water out of the flinty rock to drink, and clad them with raiment that waxed not old upon them. What a prophet-king was this! Truly the father of his people, who sustained them in life with food and raiment, and taught them wisdom from above. What nation ever had such a king as Moses? and what were David and Solomon to Israel after him? As the servant of Jehovah, he gave the nation an existence, ushering it into being, amid storm and fury, and the ruin of a mighty host, from the depths of the sea; he sustained it from the stores of heaven for forty years; beat down their enemies, and trampled them as the mire of the streets; gave them a holy, just, and good, but inexorable law; and brought them to the verge of Canaan's land, a well trained and disciplined nation, fit and prepared to take possession of it under the conduct of a successor worthy of himself. He was Jehovah's servant, "faithful in all his house, for a testimony," or representation, "of those things which were to be spoken after." He was the greatest character the world has known, with one exception. The world's great ones are not to be named in the same breath. Moses! What meekness, disinterestedness, faithfulness, self-denial, wisdom, knowledge, power, honor, glory, and exaltation, doth that name represent! A man that was dead and is alive again,† and lives forevermore; yet though living still in hope, "not having received the promise," but waiting for it, that all who believe may be glorified together in the kingdom of God restored again to Israel.

Dost thou not, O thoughtful reader of the living oracles, recognize in the foregoing sketch the Moses of the Pentateuch? Yea, verily, it is a true portrait of the original in outline, left unfinished in detail, that thou mayest fill in the lights and shadows of the picture at thy convenience. Study Moses, and see if he was not the kind of prophet herein described. Do you think you would have a true conception of his prophetic character, if you knew no more of Moses than

as a preacher of the gospel to Israel before he visited the court of Pharaoh? No, indeed. You must know the whole written history of the man, to be able to say, "I know the prophet Moses;" for Moses was a prophet to the end of his career. You cannot separate his prophetic office from his mediatorship, or his legislative, or regal functions. His code is a great symbolic as well as verbal representation of the truth—a speaking prophecy to the eyes and ears of his nation, and to all others who comprehend it. You must contemplate him in the entirety of his mission; you must view him as a whole, and then, and not till then, will you be able to say if Ezekiel or any other prophet be, "a prophet like unto him."

Moses, the prophet thus fully manifested in Israel, was a representative man. This is evident from the following passage in his writings. Addressing the Twelve Tribes he says, "Jehovah thy God shall raise up unto thee a Prophet from the midst of thee of thy brethren, LIKE UNTO ME; unto Him ye shall hearken; according to all that thou desirest of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. And Jehovah said unto me, they have well spoken what they have spoken. I will raise them up a Prophet of their brethren, like unto thee, and will put my words into his mouth; and He shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him."\* This passage attests the truth of what we have said. It plainly and explicitly declares that the prophet Moses was typical of a future prophet who was to appear in Israel. In other words, that this future prophet was to be like Moses. Now, beloved reader, suppose you and I had been living at the time Jehovah spoke these words by his servant Moses, with whose extraordinary history, which was national, we were quite familiar, what should we have expected would be the mission of the prophet to come? I say, "the mission;" for it is the mission that supplies the characteristics of the prophet by which his resemblance to Moses can be determined. Should we not expect the Moses-like prophet to preach the everlasting gospel to the Tribes of Israel; to overthrow their oppressors; to baptize the nation into himself as their deliverer by its passage through the sea; to stand between them and Jehovah to speak to them all that He should command him; to give them a law;

\* Exod. xix. 9.

† Matt. xvii. 3.

\* Deut. xviii. 15-19.

to build a temple in their midst; to organize the nation; and to fit and prepare it for entrance into the land of Israel, under the covenant of an everlasting possession, which is the nation's hope? Should we not expect a prophet whose mission should be to accomplish something like this? Should we not expect him to perform these things in the midst of the Twelve Tribes after the manner of Moses? Certainly we should.

This Moses-like prophet was expected for sixteen centuries and a half. During all that long period, though many prophets appeared in Israel, not one of them was accepted as the one like unto Moses. None of them claimed to be like him, not even Elijah. Yet why should he not, if a great miracle working prophet were the sum of the similitude to Moses? At length Jesus came, "a prophet mighty in deed and word before God and all the people;" and some of them said, "We have found Him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph;" while others said, "This is of a truth that prophet that should come into the world;" and as the result of their conviction meditated the taking of him by force and making him a king.\* This shows what sort of a Moses-like prophet the people expected, to wit, a prophet-king; hence Nathanael, when he saw the man announced by Philip as the prophet foretold by Moses, recognized him as Son of God, and *Israel's king*.

Zacharias, the father of John, thus defines the mission of the prophet-king; "Jehovah hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been from the beginning of the age: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant—the oath which he sware to our father Abraham, that he would grant unto us, that being delivered out of the hand of our enemies we might serve him without fear, in holiness and righteousness before him, all the days of our life." These are the ideas imparted to Zacharias by the Holy Spirit with which he was filled. They define the work to be accomplished by the Moses-like prophet, who is styled "*a Horn of Salvation for Israel*." This is just the sort of prophet Moses was. He was a Horn or power through whom Jehovah saved the tribes from Egypt. Moses was raised up in the house of Levi, but the Horn or power like unto Moses was raised up in the house of David. His mission was as stated. It was Mosaic: *first*, to deliver

Israel from their oppressors; and *secondly*, to perform the good thing promised to their fathers in the holy covenant, and confirmed by an oath to Abraham. The work which Moses performed was but the earnest of that to be executed by the Moses-like prophet. Moses delivered Israel, but the deliverance was not the *everlasting* salvation of the nation. They fell under the power of their adversaries again, and their condition has become worse than Egyptian. In the days of Jesus ten-twelfths of the nation were outcasts among the nations beyond Parthia; and the other two, though still occupants of the land, were oppressed by the Roman power. The Holy Spirit in Zacharias taught them to expect that the child about to be born would complete the work that Moses had begun in saving the Twelve Tribes with an everlasting deliverance, so that they "might serve Jehovah without fear in holiness and righteousness before him all the days of their life."

The mercy promised to Israel's fathers is the execution of judgment and righteousness in the land of Israel by the Branch of righteousness which was to grow up to David.\* In perfecting this work, the Holy Covenant confirmed by an oath to Abraham would find its manifestation in the kingdom of God restored again to Israel. The tabernacle of David which is fallen down, and whose ruins are trampled under foot, will then have been built again as in the days of old.† This work accomplished, and the Restorer will stand in the midst of Israel as the Moses-like prophet in full manifestation. His resemblance to Moses must be based on the historical representation of that distinguished man as the prophet-sovereign of the Twelve Tribes. No account is taken of Moses in the history during his forty years' absence from Israel further than that he was a keeper of sheep in an obscure country. Figuratively speaking, this is the employment of his antitype. He is superintending the affairs of his "little flock" in this nether wilderness—making reconciliation for his household—until the time shall arrive to leave "holy ground," where the glory of the God of Israel shines upon him. But in this there is no similitude between him and Moses as a prophet in Israel. The Moses-like prophet must be present in Israel's midst, surrounded by the Twelve Tribes, and discharging the duties which it is the function of a High Priest, or mediator, lawgiver, king, and commander, to perform. Of the mission of Moses' antitype we shall speak more at large elsewhere; suffice it to say here, that Zacharias testifies that it is to *save Israel*

\* Jer. vi. 14, 15.

\* Jer. xxxiii. 14, 15. † Acts xv. 10; Amos ix. 11.

from their enemies and all that hate them; and to convert what Jehovah promised to Abraham into an accomplished fact. The Holy Spirit testifies, I say, that the babe of Bethlehem was the Horn provided in David's house to perform this work, which is as political, national and warlike a mission as that of Moses. When this goodly child attained to manhood did he save Israel from all, or even any of those that hated them? Did he not on the contrary strengthen those very enemies, and send them against them to slay them, to burn up their city, and scatter them abroad? O, but we hear some word-corrupting mystic of world-wide celebrity "piously" observing, that their real enemies that hated them were their sins and the devil, not sinners; and that when the Jews "confessed the Lord," and "obtained a hope," or "got religion," or were "baptized for the redemption of sins," they were "the saved;" and consequently "saved from their enemies and all that hated them," in the spiritual sense of the words! We pray for patience when we hear such stupid nonsense. The spiritual sense of the words is the obvious sense, which is in strict accordance with the grammatical or literal. "The Lord added to the church daily," not *the saved*, but "*tous sozomenous*," the present participle passive, "*the being saved*"\*—persons, the subjects of a salvation which begins with the remission of their past sins, and is perfected when, having been raised from the dead, they inherit for ever "the kingdom restored again to Israel"† at their national reconciliation with Jehovah, and deliverance from their enemies, and the power of all that hate them. Hence Paul says, "*we are saved by the hope*,"‡ if we be not moved away from it,§ but keep in memory what he preached.¶ But granting that salvation is complete at baptism, in some sense, the baptized of Israel were certainly not saved from all that hated them, which is the salvation under Jesus the words of Zacharias call for. The opposite is true; for those that hated them prevailed against the saved, delivering them over to torture and death, as they have prevailed against them to this day, and will prevail against them till the Ancient of Days come, and the saints possess the kingdom, and dominion, and the greatness of the kingdom for ever under the whole heaven,|| *not above it*. Seeing, then, that Israel is not saved, but continue "a people scattered and peeled—a nation meted out and trodden under foot, whose land invading armies have spoiled;" that there is no king in Israel executing judgment and

righteousness in their land; and that the holy covenant sworn to Abraham has only been dedicated with the precious blood of his Seed, and beyond this no more performed than in the days of Moses; the conclusion is inevitable, that the Lord Jesus has not yet accomplished his mission, and that he has not yet appeared as a prophet like unto Moses.

Now because this conclusion is true, and cannot be refuted, the Jews of our time refuse to confess Jesus as their ruler and judge; "whose goings forth have been from of old, from everlasting."\* Gentile theologians rightly affirm, that He is the prophet of whom Moses wrote; but they do not affirm the truth in maintaining that in his appearing He resembled, or was "*like unto*" him. So long as they occupy this ground the conversion of Jews by them to any respectable extent is impossible. "The testimony of Jesus is the spirit of the prophecy"—the testimony of the prophecy is the spirit which testifies of Jesus.† This spirit-testimony defines the mission of Christ which the apostolic history plainly demonstrates was performed by Jesus to a very limited extent; and they who affirm it was fully accomplished, aver what they cannot prove; and convict themselves of profound ignorance of the spirit-word, and exclude themselves also from that worthy company styled "the brethren of John having the testimony of Jesus." Instead of giving "death-blows to Jewish infidelity," they are stumbling-blocks in the way of Jewish acceptance of Jesus as the prophet like unto Moses, whom Jehovah promised to raise up in the midst of Israel. "Admitting," say the Jews, "that all affirmed of Jesus in the New Testament narratives be true, proving him to be a true man and no impostor, still he is manifestly from that account not the Messiah promised in Moses and the prophets, if, as Gentile philosophers teach, *he is to appear no more upon earth and to do no more for the Twelve Tribes Israel, as such, than feeding a few thousand at two meals, and healing the diseases of a few sick Jews, as reported of him.*" This is an impregnable position, well fortified by the testimony of God. The New Testament history proves Jesus to have been Son of God, a great prophet, mighty in deed, Son of David raised from the dead and translated from the earth; but, deny that he is to appear in Palestine again and to reign there in the midst of the Twelve Tribes of Israel on David's throne, wearing the crowns of all earth's kingdoms—deny this, and prove that he is to remain for ever where he is, and you deny that Jesus is the Christ, the prophet

\* Acts ii. 47.  
† Col. i. 22, 23.

‡ Rom. viii. 24.

§ 1 Cor. xv. 1, 2.

|| Dan. vii. 18, 21, 22, 27.

\* Mic. v. 1, 2.

† Rev. xix. 10; Juo. xv. 26; xvi. 13, 14; vi. 63;

1 Jno. ii. 27.

like unto Moses, concerning whom Jehovah hath testified in his word since the foundation of the world was laid.

On the other hand, that our Jewish friends may not boast themselves against Jesus, however justly they can exult over his pretended friends, which we admit they have ample grounds to do, we remark that if any prophet should appear among them, and re-establish them in Palestine, and make them a great nation, rebuilding the temple and restoring the law, and reigning over them in Jerusalem; yet he would not be the person of whom Moses in the law and the prophets did write, if he had not previously been the subject of all the New Testament narratives concerning Jesus. He might be Moses, or Elijah; but the Messiah of whom Moses wrote, impossible. Such a king could not maintain them in everlasting possession of their land; he could not give them rain from heaven and fertility of soil; he could not blot out their transgressions as a thick cloud; neither could he bestow upon any of them eternal life, &c.; in brief, he could not perform the oath sworn to Abraham by God, that "they might serve him without fear, in holiness and righteousness before Him, all the days of their life"—as a nation to die no more by the hand of hating Gentile tyrants; and as individuals under their own vines and fig-trees, none daring to make them afraid. Jesus, the great power of God, alone can accomplish this. It is the great work for which he has been prepared—a preparedness to which he has attained through suffering into obedience and perfection. Moses suffered affliction before he was exalted to the throne of Israel. He was an abscondant homicide keeping sheep in the desert—a fugitive from his people before he exchanged his crook for the sceptre of Jeshurun's king. This is Jehovah's rule—*probation before exaltation*. Israel's Messiah cannot be exempt from this law—a principle working out its results to this day in the experience of all who with him are "the heirs of God."

Gentile philosophy denies the reappearance of Jesus in Palestine to build again or restore the kingdom and throne of Israel. Against all this philosophy we proclaim implacable and unending war. It is the philosophy of ranting and baptized infidelity, miscalled "religion." It blasphemes God, destroys the Messiahship of Jesus, nullifies the gospel, falsifies the prophets, stultifies the apostles, and makes men infidels; all of which we are prepared to prove at a moment's notice. The cause of this universal corruption with all its fruits is *ignorance of the sure prophetic word.* Talk of philological theologians being great and wise who are

ignorant of the prophets! Great and wise men, and yet ignorant of the foundation of the faith they pretend to preach! Ridiculous. Persevere a little longer, ye wise, in the deeds of your fathers; a few more brief years and your wisdom will become foolishness, and he that is coming will come and take you captive in your own craftiness. It will be ours to harass you as we best can as the "enemies of all righteousness, who cease not to pervert the right ways of the Lord."  
EDITOR.

#### REPENTANCE WITHOUT SACRIFICE INSUFFICIENT FOR REMISSION OF SINS.

*Without shedding of blood is no remission.—*  
PAUL.

SOME modern writers, as well as founders of religious denominations, have boldly asserted that "sacrifices were never required to procure the pardon of sin, and that repentance alone is always sufficient." This opinion has been well refuted by the "Rev" J. Oxlee, an accomplished Hebrew scholar, in his fourth letter to S. M., a Jewish correspondent in the *Jewish Repository*, vol. 2, page 462. The following are his remarks in regard to the unscriptural assertion alluded to:

"SIR,—The next erroneous statement on which I beg to animadvert, in your objections to the Messiahship of Jesus, is to the following effect: 'For,' say you, 'according to our (the modern Jewish) faith, a strict and due observance of the Decalogue and precepts, as ordained by the Almighty in the law he gave to his chosen people, the Jews, is the only intermediate medium, or mediator, that they require to insure their salvation in the future state; and they offer in proof thereof how great a sinner king David was, and yet *sincere repentance* was the only mediating medium that procured him the Almighty's forgiveness; for, as Jews, they would deem it to imply mutability in the Supreme, were they to entertain any belief that sincere contrition and repentance does now require a mediator to render it acceptable to the Almighty. Such are the opinions of the Jews on this head, and such are mine.'—*S. M's Letter, Jewish Rep., Vol. 2, pp. 148, 285.*

"Though the doctrine here inculcated," says Mr. Oxlee, "is somewhat confusedly expressed, the meaning I take to be that, with the Jews, a perfect conformity to the law of Moses will ensure his salvation in the next world; and that, for every violation of the Divine precepts, whereby eternal life should seem to have been forfeited, no other atonement or expiation either now is, or ever

was required by the Almighty, than sincere repentance; for the proof of which an allusion is made to the pardon which king David obtained in the affair of Bathsheba. There is not, perhaps, a question of more vital importance to mankind, nor one which requires a higher degree of learning and candor, in order to a right and successful discussion of it, than the manner in which, most agreeably to the will of God, expiation is to be made for sin and transgression. That the Jews of the present age uniformly inculcate, that for every species of sin and transgression, sincere repentance and contrition are a full and satisfactory atonement, I readily grant; but that this notion is repugnant to the analogy of the faith, to the patriarchal and Mosaical institutions, to the express testimonies of Scriptures, to the positions of the Talmud, as well as the assertions of several of the most celebrated writers of the Jewish church, I will endeavor to establish on the most unexceptionable evidence.

"Before I proceed, however, to the general question, I shall invalidate the only apparent proof which you have been able to allege, of contrition and repentance being clearly accepted by God, without the intervention of sacrifice, as an atonement for sin. The pardon to which reference is made in the case of king David, though you have not expressly declared it, is, doubtless, in the matter of Bathsheba, as that is the only instance in which he deviates so far from inculpability of conduct.

"The circumstance is thus recorded in our English version: 'And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin: thou shalt not die.' 2 Sam. xii. 13. That part of the *pasuk* which relates to the pardon is thus expounded by R. Isaac Abarbinel: 'But with respect to the answer of Nathan, who says, "The Lord also hath put away thy sin: thou shalt not die,"—I think, that, as David had said: "I have sinned against the Lord"—meaning that the sin had reference to Jehovah himself, and that in his hands were atonement and forgiveness—so Nathan rejoined, true it is that every thing is in the hand of the Lord; and because mercy and forgiveness are in his hand, he hath put away thy sin, so that thou shalt not die. And this he said, because that, when David heard the parable from the mouth of the prophet, he exclaimed, as the Lord liveth, this man is guilty of death; but the Lord, in decreeing concerning thee, hath put away thy sin, so that thou shalt not die; for he hath not decreed against thyself that thou shouldst die, but only against thy sons and

thy wives; and this he hath done, because all things are from him, and through him; and because he hath a tenderness for thee before the decree. The words, therefore, of the text, "The Lord also hath put away thy sin," are not to be expounded as consequent on the confession, but as antecedent to this, and as taking place at the time of the decree, when death was not awarded him, because the Lord had a tender regard for him. Indeed, it is evident that the confession and repentance of David did not remove those punishments which had been awarded against him; though, by virtue of his repentance, his iniquities were expiated, and he was rescued from the hands of Absalom, and returned to his kingdom.' *Com. in Loc.*

"Now, if any deference is to be paid to the authority of Abarbinel, the pardon which David obtained by the mouth of the prophet was not in consideration of his sorrow and repentance, but of that exuberant kindness which he had shown him from God; for, though the same author hath subjoined, that, by virtue of this repentance, his iniquities were forgiven him, it can only be meant that the blood of atonement was thereby rendered efficacious to the purgation of his guilt; as he lived under the Mosaic economy, and availed himself of that great day of atonement, of which the Jew, ever since the destruction of the temple, has been wholly deprived.

"There is not, indeed, in the whole volume of Scripture any evidence, either direct or indirect, that remission of sins was, under any age of the world, to be obtained by contrition and repentance. During the patriarchal dispensation, we read of sacrifices having been offered for the purpose, as is reasonably supposed, of appeasing the wrath of God, and of conciliating his favor; [of amicability with Him, and of continuance in His grace.—*Editor.*] but nowhere do we read that the efficacy of repentance was such as to be a substitute for sacrifice. In the Mosaic dispensation there was no atonement without the shedding of blood; on the contrary, it was by virtue of his oblation only, and not by his sorrow and contrition, that the pardon of the culprit was obtained, and his guilt obliterated. Nor have the prophets affirmed any thing to the prejudice of this doctrine. Their frequent calls to repentance are not to be understood of mere invitations to the people to reflect on their ways, and to be sorry for what was past; but as strenuous exhortations to the strict and punctual discharge of the ritual, as well as of the moral precepts; a considerable part of which consisted in the due and regular performance of sacrifice for sin and transgression. R. Saul Ben R. Arjeleb

has attested the truth of this position in more places than one. These are his words: 'for it is evident there is no atonement except by blood.' *Binyan Ariel*, Fol. 30. Again, in another preceding column of the same work: 'there is no ground of atonement except by blood.' Thus we find the Jew and the Christian maintaining the same language, that by sacrifice only, and nothing else, can sin be canceled and guilt obliterated.

"Indeed, that repentance is no ground of atonement, though highly pleasing to God, in our fallen and sinful condition, and even necessary to the right performance of every sacrifice, is demonstrable on the authority of the Talmud, which inculcates, that for all transgressions, not legally expiated by instant sacrifice, the culprit, however intense or sincere his repentance might be, could obtain no pardon till the great day of atonement; that, for certain sins of a flagrant complexion, it was wholly unavailable; and that, for others, of a trivial nature, it was absolutely unnecessary. For every violation of the Divine law, and for all sins whatever committed against God, the victims slain on the great day of atonement, together with the emissary goat, made a full and sufficient expiation of themselves, except in one or two cases, in which it would have been highly presumptuous on the part of the offender to expect any atonement, without the most unfeigned repentance accompanying the expiation; and in matters of wrong between one man and another, where, to render the atonement of any avail, restitution and satisfaction were first to be made.

"That this is a correct statement of the manner in which remission of sins was obtained under the Mosaic dispensation, is apparent from the Mishna, *Masecheth Shebnoth*, Perek I. 'Moreover, for the wilful defiling of the sanctuary and its holy things, the goat which was disposed of within, and the day of atonement, made expiation; but for the other transgressions detailed in the law, whether light or heavy; whether committed in wantonness or in ignorance; whether with the knowledge of the thing eaten, or without the knowledge of it; whether against an affirmative or negative precept; whether amounting to the penalty of excision, or of death, inflicted by the Sanhedrim; the emissary goat makes expiation.'

"In this place there is no mention of the repentance of the culprit as a condition of the atonement being accepted, much less, according to the Jews of the present age, is its efficacy asserted to be of such avail as to procure for the offender the remission of his guilt, without the medium of a sacrifice. Seeing, then, that for several gross sins re-

pentance is denied to be of any avail; that, for others of a less enormous complexion, it is not thought necessary; and that, even in those few cases where it cannot be dispensed with, it sustains not the character of an atoning medium, but is merely the condition on which the expiatory sacrifice becomes efficacious; I am authorized," (saith Mr. Oxlee,) "to contend, that the modern Jewish doctrine of repentance being self-sufficient for the expiation of all sin and transgression, is at variance with the Scriptures as well as with the Talmud; and has every appearance of having been dictated by the exigency of the circumstances in which the Jew is now placed, without any regard whatever to the real principles of Judaism. I cannot, therefore, but come to a very opposite conclusion with yourself on this important point: that it would imply mutability in the Supreme Being, were the Jews to expect that the most sincere contrition and repentance could now procure for them, whilst languishing under a state of punishment, the remission of their sins; when they could not obtain it on such easy terms whilst living in their own land, and enjoying the privileges of the Mosaic dispensation."

#### THE LABOR OF THE YEAR.

The editor of this periodical has been asked, "Why do you not give your readers some account of your journeyings to and fro, and labors in the gospel?"—to which he has replied, that these journeyings and labors have hitherto left him no leisure to narrate them. He has now, however, at length arrived at the hibernating point, beyond which they are not likely to extend—a point of time on his annual career, whence it becomes necessary diligently to "drive the quill," until the sun shall enter Gemini, in order to lay up in store sufficient surplus manuscript to keep the printers at work upon the Herald during his "runnings to and fro," to diffuse a knowledge of the truth among the people.

Since my removal to New-York, I have had no leisure. From December till June, of this year, I discoursed some sixty times to congregations in this city, assembling at Chelsea Hall, and Convention Hall. On arriving here, I found some seven or eight meetings in a private house, for their own edification and comfort: but doing nothing in the way of "sounding out the Word of the Lord." Not that they were devoid of the disposition to do so; but from various circumstances, Providence had not favored them hitherto with the ability.

In our first number of this volume, p. 18,

I have related how we endeavored to interest the people of this great Nineveh in Israel's Hope. In our third number, I had to report, that the liberty granted to the Gentiles was converted into licentiousness, in their coming not to ascertain the sense of Scripture, but to speechify their own nonsense. They seemed unable to discern that Chelsea Hall was not rented to afford scope for every one afflicted with the very troublesome phrenal affection, *cacoethes loquendi*, to vex and mortify the sober minded with the thinkings of their untutored minds; but for an inquiry, or search into the system of truth revealed of God in his holy writings, which they who occupied the Hall were prepared to testify and prove. "Be swift to hear, and slow to speak," is an apostolic rule much to be respected. James exhorted his brethren to observe it, and advised them not to become "teachers" *διδασκαλοι* because their condemnation would be the greater. How much more necessary is it in these times of ignorance that his counsel should be received! Foolish talking is one of the greatest hindrances to the truth in modern times. People who know little or nothing about it, are generally the most forward in delivering themselves concerning it. They rejoice in the sound of their own voices, and imagine all the time that they are rejoicing in the truth. They desire to be teachers, not perceiving that they have need "that one teach them what be the first principles of the oracles of God." Such pretenders are not only troublesome, but injurious to the best of causes, which suffers more from injudicious and unenlightened advocates than from none. The apostle indeed says, "Despise not prophesyings," and that "all may prophesy;" but then it is necessary that the things delivered be "prophesyings," and the "all" be competent to do it. Prophesying is speaking scripturally to the edification, and exhortation, and comfort of scripturally discerning men. A man that cannot do this must be content to learn, and confine himself to the inquiry "What is truth?"

Having got rid of this obstacle, we proceeded in the work of "declaring the testimony of God" in the midst of difficulties unnecessarily created by misdirected zeal. Still several were added to the professed adherents of the gospel of the kingdom, and the church began to assume numerical respectability, amounting, I believe, to over thirty members. It was thought that removal to a more eligible hall would be expedient. The suggestion was adopted, and our meetings were forthwith transferred to Convention Hall. We commenced operations there in May, and for the information of the

people issued a placard of which the following is a copy:—

REPUBLICANS HEAR YE!  
AN ISRAELITISH KINGDOM,  
Is to be established ere long in the  
HOLY LAND;

That is, at the crisis of the overthrow of the  
now rising

RUSSO-ASSYRIAN EMPIRE:

And furthermore,

To this kingdom of the Twelve Tribes restored to Palestine there will be attached

DOMINION OVER ALL NATIONS,

Whose allegiance will then have been transferred from all

EXISTING GOVERNMENTS,

To the equitable and glorious sceptre of their invincible conqueror,

"JESUS OF NAZARETH, THE KING OF THE JEWS."

☞ *The things concerning this kingdom constitute the only gospel set forth in the Bible, and are expounded and testified out of the Scriptures for the information of ingenuous Jews and Gentiles, at Convention Hall, 175 Wooster-street.*

PROOF.

*Dan.* ii. 44; vii. 14, 18, 22, 27; *Psalms*, ii. 6-9; xlv. 2-7; 1 *Chron.* xvii. 11-14, 23; xxviii. 5; xxix. 23; *Jer.* xxxiii. 14-18; iii. 17, 18; xvi. 19; *Isai.* ii. 2-4; ix. 6, 7; xi, 10; xxiv. 23; *Micah*, v. 2; *Zech.* ii. 5-10, 12; vi. 12, 13, 15; xiv. 3, 9, 16; *Ezek.* xxxiv. 23-31; xxxvi. 8-11, 26, 35; xxxvii. 21, 28; xxxviii: xxxix: *Dan.* xi. 40-45.—*Luke*, i. 31-33; iv. 43; *Acts*, x. 36, 37; *Mat.* iv. 23; xxiv. 14; xix. 28; xxvii. 11. 37; *Acts*, i. 6-11; ii. 30; viii. 12; *Rev.* xix. 19; xvii, 14; xi. 15; ii. 26, 27; v. 9, 10; *Psalm*, cxlix.

☞ Meetings at the usual hours on Sundays.—

Signed,

JOHN THOMAS,

Author of *Elpis Israel*, and Editor of the *Herald of the Kingdom and Age* to come.

We call this our "Manifest," by which in few words is declared the platform upon which we take our stand. We have not yet made much use of it, though where it has been exposed to view it has attracted much attention. We have kept it in abeyance, until my journeyings for the season shall have ceased, as its demonstration will of necessity principally devolve on me. In July it was republished and posted about the

walls of Halifax, Nova Scotia, with a call suitable to the provincial subjects of a monarchy instead of "Republicans." The placards were not allowed to remain up long, having been torn down with a zest peculiar to all "Jewd fellows of the baser sort." We do not post them on the walls in this City, but on boards which we expose by day and withdraw at night, at various convenient points.

About the first of June, I visited Rochester, N. Y. by special invitation of the friends there. The visit was to me agreeable and laborious, and I hope profitable to all. I had visited that city some seven years before, when the things spoken were as fables to the deaf. The gospel of the kingdom then found no response in the hearts of my hearers. But I am happy now in being able to report a marked and radical change in favor of the truth. "The things concerning the kingdom of God and the name of Jesus Christ," or "the truth as it is in Jesus," command the faith, love, and zeal of all who look for the scriptural appearing of "Jehovah's Servant" in power and great glory. The gospel of the kingdom has taken root among the "Adventists," and will doubtless grow into a fruitful tree, affording assurance and peace to all among them, who may scripturally claim to be "taught of God."

At the time of my visit, numerous friends of progress had convened from parts remote and near to confer on the interests of the truth, and to hear what I had to say on the sure prophetic Word. I discoursed on this all important subject twice seven times during my sojourn; for, as the report of the meetings has it in the Advent Harbinger for June 18th, the time allotted to preaching was, by common consent, or rather desire, given to Dr. Thomas, several of the ministers having come to the conference for the purpose of hearing him on the Prophecies"—which conference, it adds, "as a whole was one of the best attended and most interesting we have enjoyed. Brethren were present from nine States, and from Canada West."

I am unable to report what "good" was "done" by my visit. This cannot be ascertained till the resurrection of those who sleep in Christ. Four individuals, intelligent in the gospel of the kingdom, became obedient to the faith, in being immersed. The hearts of all I conversed with—among whom I may mention those candid and earnest friends of truth and liberty of speech upon all Bible questions, Bro. Marsh, the Editor of the Advent Harbinger, and Bro. J. B. Cook, who takes care of the flock in their city—were enlarged and strengthened in the assurance of the hope. I am not

aware of any theoretical difference between Bro. Marsh and myself. We believe that a sinner is justified from all his past sins by the one faith, which embraces "the things of the kingdom of God and the name of Jesus Christ;" and I think he also believes, that this justification is communicated to such a believer, through the name of Jesus, at the instant of his being united to that name by immersion; and that consequently, if a sinner shall not have been the subject of the "one faith," which infolds within it the "one hope of the calling," previous to immersion, the immersion is "no better than a Jewish ablution," as my friend Campbell has it, because the said sinner had not the true justifying faith as defined by Paul. If I have not accurately stated this matter he will no doubt put me right. I do not know if he would admit all the consequences which flow from this accord. The application of a principle is always a delicate affair. But that he will admit whatsoever can be proved to be the mind of God as expressed in the Word, I have no doubt. This I am satisfied is true also of my worthy friend J. B. Cook, although I have not been able to convince him that the Devil and Satan of Scripture are not the Devil of Gentile theology; and that a *pre-immersional* belief of "the exceeding great and precious promises," the facts concerning Jesus, and the doctrinal mystery of those facts, is indispensably necessary to a sinner's justification unto life. He is the intelligent advocate of the "one faith" and "one hope of the calling" now; but upon the supposition of his having attained to the understanding of them since his immersion among John's disciples,\* will his *post-immersional* belief of the truth concerning the kingdom of God, and name of Jesus convert John's baptism into that administered by Paul? I have not been able to convince him that it will not. Of this, however, I am satisfied, that if he come to the perception of the reality, whatever it may be, he will not only accept it, but do it with all his heart.

Shortly after my visit to Rochester, I set out for Halifax, Nova Scotia, where I arrived the first week in July, and experienced a cordial welcome from the friends I had acquired in the gospel. My coming had been duly advertized and placarded, to the annoyance somewhat of certain of the leaders of the people, who exerted their influence to prevent the goats from straying from their

\* The Baptists who denominate themselves after John the Baptist: and who are immersed because Jesus was immersed of John in Jordan: hence the saying, "baptized to follow Christ"—as if one could follow Christ without believing "the Gospel of the Kingdom of God," which he preached!—Editor Herald.



folks. In this effort they were doubtless successful to some extent; for the assemblies were not so large as at my former visit. The Temperance Hall was taken as before, and occupied for three weeks, which, I think included four Lord's days. I lectured four nights in the first week, and three nights in each of the other two, besides twice on Sundays, being in all about eighteen discourses. On Lord's days the congregations were considerable; and though much smaller in the week, all were attentive, and apparently composed of persons interested in the subjects treated of, and desirous to understand. The Prophecies expounded proved attractive to several of the superior and non-commissioned Officers of the Army and Navy on the station, and in garrison there. They originated interesting debates among the Sappers, a class of soldiers engaged upon the fortifications of the citadel. Some thought we could know nothing about the future; others believed we could; others again were surprised that the clergy never told them anything about the things I had shown were revealed in the Bible. More of the soldiery would have attended if I could have commenced at seven o'clock instead of half-past eight, as they could not be out of their quarters after nine without special leave. I regretted I could not oblige them; for if we had appointed the hour to accommodate the military, we should have inconvenienced the citizens, who were the majority, and could not leave their stores at an earlier hour.

Voices issuing from certain pulpits, advised the people not to go to the Hall. One divine said, he had read *Elpis Israel*, and that it was full of blasphemy and infidelity. Another of the same spiritual order on hearing this, remarked in private, that he had read the work, and that there was put little he could not say Amen to; and that the book contained neither infidelity nor blasphemy. Here were two divines "called and sent of God," and "set for the defence of the gospel," who could not agree upon what constituted infidelity and blasphemy! Surely in such a case

"When doctors disagree  
Disciples may go free;"

This was the conclusion of some, who, following the bent of their own minds, thought it best to go and judge for themselves.

Some, who could not gainsay what was spoken, tried to close the people's ears by saying that the lectures were just a money-making scheme. "The Church Times," the National Church organ in that region, was particularly desirous of making this impression before my arrival. It was stated in the advertisement of our meetings that on the

week nights four pence admission would be charged to pay the rent of the hall, "&c." The editor of *The Times* expounded the "et cetera" as meaning "something for the doctor himself." In consequence of this effort to depreciate the disinterestedness of our motives in calling the attention of the people to the signs of the times as indicating the near approach of the kingdom of God, I was requested to make a statement of the facts in the case. This I did at the conclusion of my last address, and stated from a memorandum furnished me, that enough had not been received to pay the rent of the hall by £2, 16s. 2d. It was evident from this that the "something" for myself could not be very enriching. The fact was that to the time of this statement, I knew not if any thing would be forthcoming as a compensation for the time and labor expended for their instruction and edification. When invited to a place to expound the kingdom of God and the things pertaining to it, all I stipulated for was that my traveling expenses should be paid, *leaving it to the conscience of my friends, and their appreciation of the things set before them*, to supply the necessities of my dependants at home, on the principle that the ox should not be muzzled that treadeth out the corn. The editor of "the Church Times" being present, I remarked, for his especial consideration, that the clergy of the Established Church were the last in "Christendom" that ought to object to a man reaping some compensation for his endeavors to enlighten the public mind. The dignitaries and pluralists of "the Church" would do nothing for the instruction of the people unless they were first assured of ample payment for their services. The Archbishop of Canterbury and Bishop of London, with all the hierarchs of their church, received thousands of pounds sterling per annua for reading stereotyped old print, with pomp and pageantry of state. Would any of them in Britain or the provinces come to New York as I had come to Halifax, and for a month nearly without fee or reward, spend and be spent for the public good? Not they! No pay with them, no preach! Yet such are they who impute mercenary motives to one, who has been teaching the people with a deficit before him of £2 16s. 2d. for rent incurred for the accommodation of the public. It certainly behoves them to pull the beam out of their own eyes ere they presume to extract the mote out of mine!

My labor in Halifax was apparently not in vain. Sixteen applied for immersion. Five had been members of Dr. Crawley's church, which belongs to the Baptist denomination. They could not exist longer on Acadian theology; and therefore died to

the system, were buried, and rose to gospel life. Others had been immersed upon a Millerite foundation, and others not at all. One gentleman, a medical practitioner, came nearly two hundred miles to be baptized. The Bible, with the aid of Elpis Israel and the Herald, humbled him to the obedience of the faith. More might have been immersed, but upon examination they were advised to wait until, by a diligent study of the Scriptures, they had obtained a more satisfactory understanding of the word. The immersions were administered at Melville Island, a rural and beautiful spot at the head of the North Arm, upon which is situated the old French prison, well furnished with guests during the war. The use of this was obtained for us of the admiral by a sympathizing friend and member of the Baptist Church. Our proceedings attracted the attention of certain relatives of the archdeacon, who became spectators of the baptizing from their boats. They seemed to enjoy themselves very much at our expense. My back was towards them, so that I did not observe their folly. It is well I did not, or I might have been tempted to silence them by contrasting the expressiveness of an intelligent believer's immersion with the unmeaning and impious ceremony of baby-sprinkling. How perverse, and how hostile is human nature, though animated by the blood of an archdeacon, to the institutions of God! A conclave of hierarchs and nobles can encompass an archbishop, and with grave and solemn faces behold him sprinkle a puling scion of royalty without intelligence or faith in the name of the Holy Ones, and call it Christian baptism; but behold with scoffs and jeers the immersion of an intelligent believer into the name of the Lord Jesus.

I left Halifax early in August *en route* for this city by way of Annapolis, St. John's, Portland, and Boston. A dense fog oppressed us all the way from St. John's to Portland, Me. On diverging from the Bay of Fundy into Passamaquoddy Bay we got into bright sunshine for a short time; but on leaving Eastport, and passing the Bell Rock, we again drove into the fog, and saw no more of land till within about two boat's length of Richmond island, some twelve miles out of our course, about six o'clock in the morning. If it had been dark we should have certainly struck upon the rocks; for though we blew our steam whistle with the shrillest blast, no light-house bell sounded the bearings of our position. From Digby, at the mouth of the Annapolis river, to St. John's is forty miles across the Bay of Fundy. The outlet from the river is by Digby Gap, through which the tide flows with great rapidity and power. I found it very cold in

crossing the bay, though early in August, when people were dying of heat in New York. I was detained a night at Annapolis, and at St. John's two nights, and a Lord's day. Knowing no one here, I was unemployed, except in making myself acquainted with the topography of the city and adjacent country. The suspension bridge across the St. John's river well deserves inspection. The gorge it spans is the fissure through which the river rushes into the harbor, and not being sufficiently wide the tide is backed up, and makes a fall. This is a great place for lumber and ship-building, and seems to be, upon the whole, a flourishing port. The climate is very changeable, and in winter very cold; and no place for one who has passed some dozen years of his existence under a southern sun.

Shortly after my return from Halifax, I visited Worcester, Mass., where I remained about a week lecturing in Warren Hall. Though a convenient room it has acquired an indifferent reputation religiously, because of the notions which find currency there. Some teach that the millennium is passed already; others, that Christ is coming in 1854; and I know not what else beside. Unhappy will it be for the timists if such be the case; for they are manifestly unprepared. If a man would be blessed, he must not only watch, but keep his garments if he have any; and if not, buy of Christ raiment that he may be clothed. Darkness reigns in Worcester. I did what I could in eight lectures to shine away a little of it. How far I may have succeeded time only can reveal. Some seemed to give heed to the things submitted to them, while others stiffened their necks against them. The past-millennialists are of this class, a stiff-necked and skeptical generation. I never met with persons claiming to be Christians who seem to have less reverence for God's testimony than those in Worcester; and should I ever visit this place again I shall seek some other place of utterance than Warren Hall, illustrated as it is by the intense foolishness of the carnal mind. There are a few names, however, in this Sardis, who believe the gospel of the kingdom and age to come. I had the pleasure of immersing three, upon whom rests the responsibility of contending for the faith, and defending it against the traditions of men.

On my return from Worcester, I directed my course to Virginia. I arrived there on the 9th of September, and remained in the State till October 11. In this interval I visited Lunenburg, King William, King and Queen, Charlottesville, Temperance in Louisa, and Webster's in Goochland. There appears to be an increasing interest in the

gospel of the kingdom in these parts, owing, I think, to "the Eastern Question," concerning which I have written much in former years, and which is now coming out as I have been showing the prophets foretold it would. Finding this, people, where the Herald and Elpis Israel circulate, are beginning to think that the gospel I have delineated may have more claims upon their consideration than in former days they were willing to admit. Brother A. B. Magruder who preceded me in King William and King and Queen Counties, was much encouraged. The attendance on his appointments was good, and the attention earnest. He had also the pleasure of immersing six who had long assented to the theory of the truth, but had not obeyed it. Besides these, were two others, one of whom was a reformer, and the other previously a non-professor.

In Lunenburg the people turned out well, and some three or four were baptized. At Cool Spring two meetings were held in the week, which would have been respectable even for Sunday. I spoke at Liberty, Prince Edward, on my way to Richmond, in the week. The house was full, and no audience could pay profounder attention. It is to be hoped that what they heard will turn them from the fables preached to them in ordinary to the truth. Let them search the scriptures, and compare all things with their testimony. This meeting was on Wednesday. On Sunday following I spoke at Acquinton, and on Tuesday following at brother Norman's Meeting House, in King and Queen. The attendance here was small. His neighbors judged themselves unworthy of his anxiety for their spiritual welfare, and of our trouble in journeying twenty five miles to teach them.

At Charlottesville, I spoke three times on Lord's Day, and by accident, as it were, addressed the episcopal congregation of the town. Their Church being under repair, they had expected their clergyman, Bishop Mead's son, to read prayers with them at the Town Hall, as on previous Sundays. But we had engaged the Hall for that day, of which they were not aware. They came, but found me there expounding the Scriptures, instead of Mr. Mead. They remained, and would have had more use for bibles than for printed prayers, if they had brought them. But the bringing of God's Word "to Church" is a custom but little honored by the observance of the professors of the day.

Having filled my appointments at Free Union and Mount Harmony, in Albemarle, I went to Louisa, and thence to Webster's. It being uncertain whether I should be at Temperance on Saturday, my audience did not exceed a dozen persons. Next day, the

house was full. At Webster's it was doubtful if admission could be obtained by fair means. The house is a free one, and has been plastered and repaired by public subscription. Two ancients of the weaker sex, belonging to John's disciples, busied themselves somewhat in raising the money, a work which they imagined gave them some sort of control over the house, to let in and to keep out all whom they in their wisdom deemed to be fit or not to stand on the platform sanctified by the feet of their Mr. Smith. Being a heretic in their esteem, they had decreed that Dr. Thomas should not preach in their house. They spoke thus valiantly because they had "the power of the keys." But, the house being free, they were given to understand that it would be entered key or no key; for the people were determined to hear me. They very prudently left the door open, so that we had nothing to do but to walk in. The audience was more considerable than I expected. They listened very attentively, which is all that I can say; and after two hours' discourse I dismissed them, and departed.

I was told that the canal packet from Lynchburg to Richmond was to pass by Dover Mills about 1 a.m. on Tuesday morning. Thither I went to meet it, and arrived at the mill about midnight. I sat about an hour in the barouche with the cushions on my knees and around me to keep me warm. No packet came, and the caloric of my body was fast radiating to the freezing point. I left my retreat, and joined company with three negroes, who were kindling a fire on the canal bank. With blocks of gypsum for seats, we hovered over the blaze, cold as frost behind, and smoked and scorched before, waiting for morning or the packet. Morning came, but not the packet. The negroes slept over the fire more soundly than I am wont to do in bed. They swung in all directions over the blaze, which would sometimes awake their fingers to consciousness, but not their brains. Sleep refused to embrace me with the rest. Keeping up the fire, watching the East, and peering into the darkness for the packet, was the business of this weary and uncomfortable bivouac on the bank of the James River Canal. At length Aurora, daughter of the morn, began to appear, and the dying embers of our fire to return to dust. We had been laboring under a mistake. The packet did not run on Monday night; so on Tuesday morning I returned to the friend's house I had left over night, and found him putting on his harness for the business of the day. Having warmed myself thoroughly by a blazing wood fire, I went to bed, and slept soundly for three hours. Breakfasted at 9 a.m., and

departed for Richmond by buggy at 11. Arrived there about 4 p.m. Started by train at 9 p.m., and arrived at brother Lemmon's, in Baltimore, by 8 next morning.

Anxious to afford his fellow-citizens an opportunity of hearing something of the gospel of the kingdom, in connexion with the prophetic solution of the all-absorbing question of the East, brother Lemmon had hired the Masonic Hall for two week night lectures, and two on Lord's Day. We were by no means sanguine, but certainly anticipated more than we realized on Thursday and Friday nights, or the Masonic Hall would not have been taken for more days than Sunday. The lectures were advertised in the papers, which brought out not more than seven, besides other seven made up from brother L's family circle and myself. If the audience were not large, however, it was, certainly, intelligent. This was an important offset to the large hall and empty benches, and encouraged me to begin and to continue to the end of the subjects advertised, which were: "The Constitution of the World for a Thousand Years to Come;" and "The Rise, Mission, and Destiny of Mohammedanism Scripturally set forth."

But great ends have generally small beginnings. Advertising in the crowded columns of newspapers in such cities as Baltimore, Philadelphia, New York, and Boston, is of very little use. They must be placarded if the attention of the people is to be gained. We found that something more must be done if the lectures on Sunday were to be better attended than the others. Fortunately brother Lemmon had one of my New York manifestoes, about three feet by two, of which a copy is before the reader. This was tacked on to a board, and placed in front of the Masonic Hall during Saturday. The effect was remarkable. Our expectations were small; our disappointment, therefore, most agreeable. When we arrived on Sunday morning the Hall was nearly full; and at night the assembly was larger still. The attention paid was most gratifying; and encouraged us in the belief, or rather hope, that the Lord may yet have some people to be made manifest by the gospel of his kingdom in this city. At present, like the Great King himself when preaching it, it has no place of rest in Baltimore—no doors open for its utterance—not unlocked by a golden key. Twenty five dollars opened the Masonic Hall; but unbelief closes all other places. Thus it is for the present, and perhaps will so continue to be, until the King shall come in his glory to subdue all things to himself. It is our duty, however, to persevere, and to deserve success, though we may prove unable to command it.

Such have been the labors of the year now nearly closed. Beside writing the Herald, I have spoken about 130 times, and traveled about 3,000 miles. This has been my individual contribution in the interest of the gospel of the kingdom—a small deposit laid up in Heaven for the Age to Come. Twenty seven have yielded obedience to the truth in baptism on the occasions presented. Besides these, brethren Magruder and Anderson have immersed some twelve or fifteen; and believers have multiplied in this city from seven or eight to upwards of thirty. How many of all these will attain to the inheritance none can tell but God. The reward is His; the labor to obtain it with fear and trembling, ours. The Herald is slowly, but surely I trust, upon the increase. Three years ago there were no subscribers to it in Britain and its Provinces; there are now about a hundred. It has not experienced the same increase here; but is, nevertheless, indebted to the liberality of several brethren, the amount of whose subscriptions has appeared in our "Receipts," for the ability of its Editor to carry it on without falling into arrears. It is believed, I am happy to find, that the matter of its columns is worth the price, and that I have fully and fairly redeemed all I have undertaken to do.

As to *Elpis Israel*, the English edition is exhausted within a dozen copies or so; and of the American not more than about 180 remain unsold. It has made itself felt, and will, no doubt, yield a product which will appear to the honor and glory of God. Have all who believe thus far done the best they are able to do? If not, let them settle the account with God and their own consciences. I judge no man. Let us all do our best; and whatever profit we may have been to one another, let us remember, that after we have done all, to God we are but "unprofitable servants." EDITOR.

#### ON THE SUPPOSED SCRIPTURAL EXPRESSION FOR ETERNITY.

BY THOMAS DE QUINCEY.

Forty years ago (or, in all probability, a good deal more, for we have already completed thirty-seven years from Waterloo, and my remembrances upon this subject go back to a period lying much behind that great era), I used to be annoyed and irritated by the false interpretation given to the Greek word *aion*, and given necessarily, therefore, to the adjective *aionios* as its immediate derivative. It was not so much the falsehood of this interpretation, as the narrowness of that falsehood, which disturbed me. There was a

glimmer of truth in it; and precisely that glimmer it was which led the way to a general and obstinate misconception of the meaning. The word is remarkably situated. It is a scriptural word, and it is also a Greek word; from which the inevitable inference is, that we must look for it only in the *New Testament*. Upon any question arising of deep, aboriginal, doctrinal truth we have nothing to do with translations. Those are but secondary questions, archæological and critical, upon which we have a right to consult the Greek translation of the Hebrew Scriptures known by the name of the *Septuagint*.

Suffer me to pause at this point for the sake of premising an explanation needful to the unlearned reader. As the *reading public* and the *thinking public* is every year outgrowing more and more notoriously the mere *learned public*, it becomes every year more and more the right of the former public to give the law preferably to the latter public upon all points which concern its own separate interests. In past generations, no pains were taken to make explanations that were not called for by the *learned public*. All other readers were ignored. They formed a mob, for whom no provision was made. And that many difficulties should be left entirely unexplained for *them*, was superciliously assumed to be no fault at all. And yet any sensible man, let him be as supercilious as he may, must, on consideration, allow that among the crowd of un-learned or half-learned readers, who have had neither time nor opportunities for what is called "erudition" or learned studies, there must always lurk a proportion of men that, by constitution of mind, and by the bounty of nature, are much better fitted for thinking, originally more philosophic, and are more capaciously endowed, than those who are, by accident of position, more learned. Such a natural superiority certainly takes precedence of a merely artificial superiority; and, therefore, it entitles those who possess it to a special consideration. Let there be an audience gathered about any book of 10,100 readers: it might be fair in these days to assume that 10,000 would be in a partial sense illiterate, and the remaining 100 what would be rigorously classed as "learned." Now, on such a distribution of the readers, it would be a matter of certainty that the most powerful intellects would lie amongst the illiterate 10,000, counting, probably, to 15 to 1 as against those in the learned minority. The inference, therefore, would be, that, in all equity, the interest of the unlearned section claimed a priority of attention, not merely as the more numerous section, but also as, by a high probability, the more philosophic. And

in proportion as this unlearned section widens and expands, which every year it does, in that proportion the obligation and cogency of this equity strengthens. An attention to the unlearned part of an audience, which 15 years ago might have rested upon pure courtesy, *now* rests upon a basis of absolute justice. I make this preliminary explanation, in order to take away the appearance of caprice from such occasional pauses as I may make for the purpose of clearing of obscurities or difficulties. Formerly, in a case of that nature, the learned reader would have told me that I was not entitled to delay *him* by elucidations that in *his* case must be supposed to be superfluous: and in such a remonstrance there would once have been some equity. The illiterate section of the readers might then be fairly assumed as present only by accident; as no abiding part of the audience; but, like the general public in the gallery of the House of Commons, as present only by sufferance; and officiality in any records of the house whatever, utterly ignored as existences. At present, half-way on our pilgrimage through the nineteenth century, I reply to such a learned remonstrant—that it gives me pain to annoy him by superfluous explanations, but that, unhappily, this infliction of tedium upon *him* is inseparable from what has now become a duty to others. This being said, I now go on to inform the illiterate reader, that the earliest translation of the Hebrew Scriptures ever made was into Greek. It was undertaken on the encouragement of a learned prince Ptolemy Philadelphus, by an association of Jewish emigrants in Alexandria. It was, as the event has shown in very many instances, an advantage of a rank rising to providential, that such a cosmopolitan version of the Hebrew sacred writings should have been made at a moment when a rare occurrence of circumstances happened to make it possible; such as, for example, a king both learned in his tastes and liberal in his principles of religious toleration; a language viz., the Greek, which had already become, what for many centuries it continued to be, a common language of communication for the learned of the whole οὐρανῶν (i. e., in effect of the civilized world, viz., Greece, the shores of the Euxine, the whole of Asia Minor, Syria, Egypt, Carthage, and all the dependencies of Carthage, finally, and above all, Rome, then beginning to loom upon the western horizon), together with all the dependencies of Rome, and briefly, every state and city that adorned the imperial islands of the Mediterranean, or that glittered like gems in that vast belt of land, roundly speaking 1,000 miles in average breadth, and in circuit running up to 5,000 miles, 1,000 multiplied into 5 times 1000, or, other-

wise expressed, a thousand thousand 5 times repeated, or, otherwise a million 5 times repeated, briefly, a territory measuring 5,000,000 of square miles, or 45 times the surface of our two British islands—such was the boundless domain which this extraordinary act of Ptolemy suddenly threw open to the literature and spiritual revelation of a little obscure race, nestling in a little angle of Asia, scarcely visible as a fraction of Syria, buried in the broad shadows thrown out on one side by the great and ancient settlements on the Nile, and on the other by the vast empire that for thousands of years occupied the Tigris and the Euphrates. In the twinkling of an eye, at a sudden summons, as it were from the sounding of a trumpet, or the oriental call by the clapping of hands, gates are thrown open, which have an effect corresponding in grandeur to the effect that would arise from the opening of a ship canal across the Isthmus of Darien, viz., the introduction to each other—face to face of two separate infinities. Such a canal would suddenly lay open to each other the two great oceans of our planet, the Atlantic and the Pacific; whilst the act of translating *into* Greek and *from* Hebrew, that is, transferring out of a mysterious cipher as little accessible as Sanscrit, and which never *would* be more accessible through any worldly attractions of alliance with power and civic grandeur or commerce, *out of* this darkness *into* the golden light of a language the most beautiful, the most honored amongst men, and the most widely diffused through a thousand years to come, had the immeasurable effect of throwing into the great crucible of human speculation, even then beginning to ferment, to boil, to overflow—that mightiest of all elements for exalting the chemistry of philosophy—grand and, for the first time, adequate conceptions of the Deity. For, although it is true that, until Elias should come—that is, until Christianity should have applied its final revelation to the completion of this great idea—we could not possess it in its total effulgence, it is, however, certain that an immense advance was made, a prodigious usurpation across the realms of chaos, by the grand illuminations of the Hebrew discoveries. Too terrifically austere, we must presume the Hebrew idea to have been; too undeniably it had not withdrawn the veil entirely which still rested upon the Divine countenance; so much is involved in the subsequent revelations of Christianity. But still the advance made in reading aright the divine lineaments had been enormous. God was now a holy spirit that could not tolerate impurity. He was the fountain of justice, and no longer disfigured by any mode of sympathy with human caprice or infirmity. And, if a fr own too

awful still rested upon his face, making the approach to him too fearful for harmonizing with that perfect freedom and that child-like love which God seeks in his worshippers, it was yet made evident that no step for conciliating his favor did or could lie through any but *moral* graces,

Three centuries after this great epoch of the *publication* (for such it was) secured so providentially to the Hebrew theology, two learned Jews—viz., Josephus and Philo Judæus—had occasion to seek a cosmopolitan utterance for that burden of truth (or what they regarded as truth) which oppressed the spirit within them. Once again they found a deliverance from the very same freezing imprisonment in an unknown language, through the very same magical key, viz.—the all pervading language of Greece, which carried their communications to the four winds of heaven, and carried them precisely amongst the class of men, viz.—the enlightened and educated class—which preeminently, if not exclusively, their wish was to reach. About one generation *after* Christ it was, when the utter prostration, and, politically speaking, the destruction of Jerusalem and the Jewish nation, threw these two learned Jews upon this recourse to the Greek language as their final resource, in a condition otherwise of absolute hopelessness. Pretty nearly three centuries *before* Christ it was (284 years, according to the common reckoning), when the first act of communication took place between the sealed-up literature of Palestine and the Greek catholic interpretation. Altogether, we may say that 320 years, or somewhere about ten generations of men, divided these memorable two acts of intercommunication. Such a space of time allows a large range of influence, and of silent, unconscious peration to the vast and potent ideas that brooded over this awful Hebrew literature. Too little weight has been allowed to the probable contagiousness, and to the preternatural shock, of such a new and strange philosophy, acting upon the jaded and exhausted intellect of the Grecian race. We must remember, that precisely this particular range of time was that in which the Greek systems of philosophy, having thoroughly completed their evolution, had suffered something of a collapse; and, having exhausted their creative energies, began to gratify the cravings for novelty by remodellings of old forms. It is remarkable, indeed, that this very city of Alexandria founded and matured this new principle of remodelling applied to poetry not less than to philosophy and criticism. And, considering the activity of this great commercial city and port, which was meant to act, and *did* act, as a centre of communication between the East and the West, it is

probable that a far greater effect was produced by the Greek translation of the Jewish Scriptures, in the way of preparing the mind of nations for the apprehension of Christianity, than has ever been distinctly recognized. The silent destruction of books in those centuries has robbed us of all means for tracing innumerable revolutions, that nevertheless, by the evidence of results, must have existed. Taken, however, with or without this additional result the translation of the Hebrew Scriptures in their most important portions must be ranked amongst what are called "providential" events. Such a king—a king whose father had been a personal friend of Alexander, the mighty civilizing conqueror, and had shared in the liberalization connected with his vast revolutionary projects for extending a higher civilization over the globe, such a king, conversing with such a language, having advantages so absolutely unrivalled, and again this king and this language concurring with such a treasure, so supernatural of spiritual wisdom, as the subject of their ministrations, and all three concurring with political events so auspicious—the founding of a new and mighty metropolis in Egypt, and the silent advance to supreme power amongst men of a new empire, martial beyond all precedent as regarded means, but not as regarded ends working in all things towards the unity of civilization and the unity of law, so that any new impulse, as, for instance, impulse of a new religion, was destined to find new facilities for its own propagation, resembling electric conductors, under the unity of government and of law—concurrences like these, so many and so strange, justly impress upon this translation, the most memorable, because the most influential of all that have ever been accomplished, a character of grandeur that place it on the same level of interest as the building of the first or second temple at Jerusalem.

There is a Greek legend which openly ascribes to this translation all the characters of a miracle. But as usually happens, this vulgarizing form of the miraculous is far less impressive than the plain history itself, unfolding its stages with the most unpretending historical fidelity. Even the Greek language, on which, as the natural language of the new Greek dynasty in Egypt, the duty of the translation devolved enjoyed a double advantage; 1st, as being the only language then spoken upon earth that could diffuse a book over every part of the civilized earth: 2dly, as being a language of unparalleled power and compass for expressing and reproducing effectually all ideas, however alien and novel. Even the city, again, in which this translation was accomplished, had a double dowry of advantages towards such a labor, not only

as enjoying a large literary society, and, in particular, a large Jewish society, together with unusual provision in the shape of libraries, on a scale probably at that time unprecedented, but also as having the most extensive machinery then known to human experience for publishing, that is, for transmitting to foreign capitals, all books in the readiest and the cheapest fashion, by means of its prodigious shipping.

Having thus indicated to the unlearned reader the particular nature of that interest which invests this earliest translation of the Hebrew Scriptures, viz., that in fact this translation was the earliest publication to the human race of a revelation which had previously been locked up in a language destined, as surely as the Welsh language or the Gaelic, to eternal obscurity amongst men, I go on to mention that the learned Jews selected for this weighty labor happened to be in number seventy-two; but, as the Jews systematically reject fractions in such cases (whence it is that always, in order to express the period of six weeks, they say *forty days*, and not, as strictly they should, *forty-two days*), popularly, the translators were called "the seventy," for which the Latin word is *septuaginta*. And thus, in after ages, the translators were usually indicated as "The LXX.," or, if the work and not the workmen should be noticed, it was cited as *The Septuagint*. In fact, this earliest of scriptural versions, viz., into Greek, is by much the most famous; or, if any other approaches it in notoriety, it is the Latin translation by St. Jerome, which, in this one point, enjoys even a superior importance, that in the Church of Rome is the authorized translation. Evidently, in every church, it must be a matter of primary importance to assign the particular version to which that church appeals, and by which, in any controversy arising, that church consents to be governed. Now, the Jerome version fulfils this function for the Romish Church; and according, in the sense of being published (*vulgata*), or publicly authorized by that church, it is commonly called *The Vulgate*.

But, in a large polemic question, unless, like the Romish Church, we uphold a secondary inspiration as having secured a special privileged translation from the possibility of error, we cannot refuse an appeal to the Hebrew text for the Old Testament, or to the Greek text for the New. The word *aeonios* (*αιωνιος*), as purely Grecian, could not connect itself with the Old Testament, unless it were through the Septuagint translation into Greek. Now, with that version, in any case of controversy, none of us, Protestants alike or Roman Catholics, have any thing whatever to do. Controversially,

we can be concerned only with the original language of the Scriptures, with its actual verbal expressions textually produced. To be liable, therefore, to such a textual citation, any Greek word must belong to the *New Testament*; because, though the word might happen to occur in the Septuagint, yet since *that* is merely a translation, for any of us who occupy a controversial place, that is, who are bound by the responsibilities, or who claim the strict privileges of controversy, the Septuagint has no virtual existence. We should not be at liberty to allege the Septuagint as any authority, if it happened to countenance our own views; and, consequently, we could not be called on to recognize the Septuagint in any case where it should happen to be against us. I make this preliminary caveat, as not caring whether the word *æonios* does or does not occur in the Septuagint. Either way, the reader understands that I disown the authority of that version as in any degree affecting myself. The word which, forty years ago, moved my disgust by its servile misinterpretation, was a word proper to the *New Testament*; and any sense which it may have received from an Alexandrian Jew in the third century before Christ, is no more relevant to any criticism that I am now going to suggest, than is the classical use of the word *æon* (αἰών) familiar to the learned in Sophocles or Euripides.

The reason which gives to this word *æonian* what I do not scruple to call a *dreadful* importance, is the same reason, and no other, which prompted the dishonesty concerned in the ordinary interpretation of this word. The word happened to connect itself—but *that* was no practical concern of mine; me it had not biassed in the one direction, nor should it have biassed any just critic in the counter direction—happened, I say, to connect itself with the ancient dispute upon the *duration* of future punishments. What was meant by the *æonian* punishments in the next world? Was the proper sense of the word *eternal*, or was it not? I, for my part, meddled not, nor upon any consideration could have been tempted to meddle, with a speculation repellent alike by the horror and by the hopeless mystery which invest it. Secrets of the prison-house, so afflicting to contemplate steadily, and so hopeless of solution, there could be no proper motive for investigating, unless the investigation promised a great deal more than it could ever accomplish; and my own feeling as to all such problems is, that they vulgarize what, left to itself, would take its natural station amongst the freezing horrors that Shakespeare dismisses with so potent an expression of awe, in a well known scene of

"Measure for Measure." I reiterate my protest against being in any way decoyed into the controversy. Perhaps I may have a strong opinion upon the subject. But, anticipating the coarse discussions into which the slightest entertainment of such a question would be every moment approaching, once for all, out of reverential regard for the dignity of human nature, I beg permission to decline the controversy altogether.

But does this declinature involve any countenance to a certain argument which I began by rejecting as abominable? Most certainly not. That argument runs thus—that the ordinary construction of the term *æonian*, as equivalent to *everlasting*, could not possibly be given up when associated with penal misery, because, in that case, and by the very same act, the idea of eternity must be abandoned as applicable to the counter-bliss of Paradise. Torment and blessedness, it was argued, punishment and beatification, stood upon the same level; the same word it was, the word *æonian*, which qualified the duration of either; and, if eternity in the most rigorous acceptation fell away from the one idea, it must equally fall away from the other. Well, be it so; but that would not settle the question. It might be very painful to renounce a long-cherished anticipation; but the necessity of doing so could not be received as a sufficient reason for adhering to the old unconditional use of the word *æonian*. The argument is—that we must retain the old sense of *eternal*, because else we lose upon one scale what we had gained upon the other. But what then? would be the reasonable man's retort. We are not to accept or to reject a new construction (if otherwise the more colorable) of the word *æonian*, simply because the consequences might seem such as upon the whole to displease us. We may gain nothing; for by the new interpretation our loss may balance our gain; and we may prefer the old arrangement. But how monstrous is all this! We are not summoned as to a choice of two different arrangements that may suit different tastes, but to a grave question as to *what is the sense and operation of the word æonian*. Let the limitation of the word disturb our previous estimate of Paradise; grant that it so disturbs that estimate; not the less all such consequences leave the dispute exactly where it was; and if a balance of reason can be found for limiting the extent of the word *æonian*, it will not be the less true because it may happen to disturb a crotchet of our own.

Meantime, all this speculation, first and last, is pure nonsense. *Æonian* does not mean *eternal*; neither does it mean of limited duration; nor would the unsettling of



*aeonian* in its old sense, as applied to punishment, to torment, to misery, &c., carry with it any necessary unsettling of the idea in its application to the beatitudes of Paradise. Pause, reader; and thou, my favored and privileged reader, that boastest thyself to be unlearned, pause doubly whilst I communicate my views as to this remarkable word.

What is an *aeon*? In the use and acceptance of the Apocalypse, it is evidently this, viz., *the duration or cycle of existence which belongs to any object, not individually for itself, but universally in right of its genus.* Kant, for instance, in a little paper which I once translated, proposed and debated the question as to the age of our planet the Earth. What did he mean? Was he to be understood as asking whether the Earth were half a million, 2 millions, or 3 millions of years old? Not at all. The probabilities certainly lean, one and all, to the assignment of an antiquity greater by many thousands of times than that which we have most idly supposed ourselves to extract from Scripture, which assuredly never meant to approach a question so profoundly irrelevant to the great purposes of Scripture as any geological speculation whatsoever. But this was not within the field of Kant's inquiry. What he wished to know was simply the exact stage in the whole course of her development which the Earth at present occupies. Is she still in her infancy, for example, or in a stage corresponding to middle age, or in a stage approaching to superannuation? The idea of Kant presupposed a certain average duration as belonging to a planet of our particular system; and supposing this known, or discoverable, and that a certain assignable development belonged to a planet so circumstanced as ours, then in what particular stage of that development may we, the tenants of this respectable little planet *Tellus*, reasonably be conceived to stand?

Man, again, has a certain *aeonian* life; possibly ranging somewhere about the period of 70 years assigned in the Psalms. That is, in a state as highly improved as human infirmity and the errors of the earth herself, together with the diseases incident to our atmosphere, &c., could be supposed to allow, possibly the human race might average 70 years for each individual. This period would in that case represent the "*aeon*" of the *individual* Tellurian; but the "*aeon*" of the *Tellurian race* would probably amount to many millions of our earthly years; and it would remain an unfathomable mystery, deriving no light at all from the septuagenarian "*aeon*" of the individual; though between the two *aeons* I have no

doubt that some secret link of connection does and must subsist, however undiscoverable by human sagacity.

The crow, the deer, the eagle, &c., are all supposed to be long-lived. Some people have fancied that in their normal state they tended to a period of two\* centuries. I myself know nothing certain for or against this belief; but, supposing the case to be as it is represented, then this would be the *aeonian* period of these animals, considered as individuals. Among trees, in like manner, the oak, the cedar, the yew, are notoriously of very slow growth, and their *aeonian* period is unusually long as regards the individual. What may be the *aeon* of the whole species is utterly unknown. Amongst birds, one species at least has become extinct in our own generation: *its aeon was accomplished.* So of all the fossil species in zoology, which Palæontology has revealed. Nothing, in short, throughout universal nature, can for a moment be conceived to have been resigned to accident for its normal *aeon*. All periods and dates of this order belong to the certainties of nature, but also, at the same time, to the mysteries of Providence. Throughout the Prophets, we are uniformly taught that nothing is more below the grandeur of Heaven than to assign earthly dates in fixing either the revolutions or the duration of great events such as prophecy would condescend to notice. A day has a prophetic meaning, but what sort of day? A mysterious expression for a time which has no resemblance to a natural day—sometimes comprehending long successions of centuries, and altering its meaning according to the object concerned. "A time," and "times," or "half a time"—"an *aeon*," or "*aeons* of *aeons*"—and other variations of this prophetic language (so full of dreadful meaning, but also of doubt and perplexity), are all significant. The peculiar grandeur of such expressions lies partly in the dimness of the approximation to any attempt at settling their limits, and still more in this, that the conventional character, and consequent meanness of ordinary human dates, are abandoned in the celestial chronologie Hours and days, or lunations and months

\* I have heard the same normal duration ascribed to the tortoise, and one case became imperfectly known to myself personally. Somewhere I may have mentioned the case in print. These, at any rate, are the facts of the case: A lady (by birth a Cowper, of the whig family, and cousin to the poet Cowper; and, equally with him, related to Dr. Madan, Bishop of Peterborough), in the early part of this century, mentioned to me that, in the palace at Peterborough, she had for years known as a pet of the household a venerable tortoise, who bore some inscription on his shell indicating that, from 1638 to 1643, he had belonged to Archbishop Laud, who (if I am not mistaken) held the bishopric of Peterborough before he was translated to London, and finally to Canterbury.

have no true or philosophic relation to the origin, or duration, or periods of return belonging to great events, or revolutionary agencies, or vast national crimes; but the normal period and duration of all acts whatever, the time of their emergence, of their agency, or their reagency, fall into harmony with the secret proportions of a heavenly scale, when they belong by mere necessity of their own internal constitution to the vital though hidden motions that are at work in their own life and manifestation. Under the old and ordinary view of the apocalyptic *aeon*, which supposed it always to mean the same period of time—mysterious, indeed, and uncertain, as regards our knowledge, but fixed and rigorously certain in the secret counsels of God—it was presumed that this period, if it lost its character of infinity when applied to evil, to criminality, or to punishment, must lose it by a corresponding necessity equally when applied to happiness and the golden aspects of hope. But, on the contrary, every object whatsoever, every mode of existence, has its own separate and independent *aeon*. The most thoughtless person must be satisfied, on reflection, even apart from the express commentary upon this idea furnished by the Apocalypse, that every life and mode of being must have hidden within itself the secret *why* of its duration. It is impossible to believe of any duration whatever that it is determined capriciously. Always it rests upon some ground, ancient as light and darkness, though undiscoverable by man. This only is discoverable, as a general tendency, that the *aeon*, or generic period of evil, is constantly towards a fugitive duration. The *aeon*, it is alleged, must always express the same idea, whatever *that* may be; if it is less than eternity for the evil cases, then it must be less for the good ones. Doubtless the idea of an *aeon* is in one sense always uniform, always the same, viz., as a tenth or a twelfth is always the same. Arithmetic could not exist if any caprice or variation affected these ideas—a tenth is always more than an eleventh, always less than a ninth. But this uniformity of ratio and proportion does not hinder but that a tenth may now represent a guinea, and next moment represent a thousand guineas. The exact amount of the duration expressed by an *aeon* depends altogether upon the particular subject which yields the *aeon*. It is, as I have said, a radix; and, like an algebraic square-root or cube-root, though governed by the most rigorous laws of limitation, it must vary in obedience to the nature of the particular subject whose radix it forms.

Reader, I take my leave. I have been too loitering. I know it, and will, make such

efforts in future to cultivate the sternest brevity as nervous distress will allow. Meantime, as the upshot of my speculation, accept these three propositions:—

A. That man (which is, in effect, every man hitherto) who allows himself to infer the eternity of evil from the counter eternity of good, builds upon the mistake of assigning a stationary and mechanic value to the idea of an *aeon*; whereas the very purpose of Scripture in using this word was to evade such a value. The word is always varying, for the very purpose of keeping it faithful to a spiritual identity. The period or duration of every object *would* be an essentially variable quantity, were it not mysteriously commensurate to the inner nature of that object as laid open to the eyes of God. And thus it happens, that every thing in this world, possibly without a solitary exception, has its own separate *aeon*: how many entities, so many *aeons*.

B. But if it be an excess of blindness which can overlook the aeonian differences amongst even neutral entities, much deeper is that blindness which overlooks the separate tendencies of things evil and things good. Naturally, all evil is fugitive and allied to death.

C. I separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole Being, viz., to God; and *derivatively* to all others according to the interest which they can plead in God's favor. Having anchorage in God, innumerable entities may possibly be admitted to a participation in divine *aeon*. But what interest in the favor of God can belong to falsehood, to malignity, to impurity? To invest *them* with aeonian privileges, is in effect, and by its results, to distrust and insult the Deity. Evil would *not* be evil, if it had that power of self-subsistence which is imputed to it in supposing its aeonian life to be co-eternal with that which crowns and glorifies the good.—From *Hogg's Instructor*.

#### WYCLIFF'S TESTAMENT.

Within fifty years after the completion of his holy work, a copy of Wyckliff's Testament is said to have cost about \$150 of our money. "Those who could not give money would give a load of hay for a few favorite chapters, and this in times when the possession of such a manuscript might very probably be the means of bringing the owner to the dungeon or the stake. They were forced to hide their treasure under the floors of their houses, and sit up all night, or retire to the lonely fields or woods, to hear and read without interruption the word of the Book of Life."—*Martineau*.

### A VOICE FROM ST. HELENA ON THE EASTERN QUESTION.

OUR attention has been drawn to some remarkable passages from conversations reported to have been held by Napoleon with Mr. O'Meara, in his "Voice from St. Helena."

We do not need to make any comment upon them. What we have been writing on this question from week to week, for the last six months, amounts to little more than an enlarged commentary on these extraordinary expressions of the ex-Emperor of France, which (bating some exaggerations natural to the speaker and the time) contain the exact rationale of the Eastern question as it stands at this moment.

The conversations took place in May 1817. On the 22d of May, says O'Meara, after leaving the bath, Napoleon spoke about Russia, and said that the European nations would yet find that he (Napoleon) had adopted the best possible policy, at the time when he intended to re-establish the kingdom of Poland. This, he observed, would have been the only effectual means of stopping the increasing power of Russia. It was putting a barrier, a dyke, to that formidable empire, which it was likely would yet overwhelm Europe. "I do not think," he added, "that I shall live to see it, but you may. You are in the flower of your age, and may expect to live thirty-five years longer. I think that you will see that the Russians will either invade and take India, or enter Europe with four hundred thousand Cossacks and other inhabitants of the desert, and two hundred thousand Russians. When Paul was so violent against you, he sent to me for a plan to invade India. I sent him one with instructions in detail."

The conversation was resumed on the same day. "If," pursued Napoleon, "Alexander succeeds in incorporating Poland with Russia—that is to say, in perfectly reconciling the Poles to the Russian Government, and not merely subduing the country—he has gained the greatest step towards subduing India. My opinion is that he will attempt either the one or the other of the projects I have mentioned, and I think the last to be the most probable." Hereupon, Mr. O'Meara observed that the distance was great, and that the Russians had not the money necessary for such a grand undertaking. "The distance is nothing," returned Napoleon. "Supplies can be easily carried upon camels, and the Cossacks will always insure a sufficiency of them. Money they will find when they arrive there. The hope of conquest would immediately unite armies of Cossacks and Calmucks without expense."

On a subsequent day, the 27th of the same month, Napoleon again started the subject, and made use of the singular and most impressive statements which follow. They appear to us to approach as near to the truth and warnings of prophecy, as any political speculation we have ever known.

"In the course of a few years," said Napoleon on this latter occasion, "Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattery which Alexander practised towards me, was to gain my consent to effect this object. *I would not consent, foreseeing that the equilibrium of Europe would be destroyed.* In the natural course of things, in a few years Turkey must fall to Russia. The greatest part of her population are Greeks, who, you may say, are Russians. *The powers it would injure, and who could oppose it, are England, France, Prussia, and Austria. Now, as to Austria, it will be very easy for Russia to engage her assistance, by giving her Servia and other provinces bordering upon the Austrian dominions, reaching near to Constantinople.* THE ONLY HYPOTHESIS ON WHICH FRANCE AND ENGLAND MAY EVER BE ALLIED WITH SINCERITY, WILL BE IN ALLIANCE TO PREVENT THIS. But even this alliance would not avail. France, England and Prussia united cannot prevent this. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen," &c.

The thirty-five years which Napoleon put as the limit to test his prophecy, expired in 1852; in 1853 the question is that which agitates Europe from end to end; and the nephew of Napoleon is on the throne of France. It is possible that if the exiled Emperor could have foreseen the resuscitation of his dynasty, he might have taken a more sanguine view of the possible results of the alliance with England which he thus so remarkably predicted. At any rate, here he speaks unmistakably to us on the question so vital to the interests of Europe, and from his grave he dictates the policy which his nephew and successor can alone pursue with respect for his authority and name.—*Examiner.*

### CONFESSIONS OF A JEW.

"How great was my surprise," says a converted Jew in writing to a friend, "when I read those clear and striking descriptions of the prophet concerning the person, life, sufferings, death, and resurrection of the

Messiah, which I had never seen or heard before! For, you well know that Isaiah fifty-third, Daniel ninth, and many other parts of the writings of the prophets, are not included in the *Haphtorth*, (that is, the portions selected to be read in the Synagogue,) nor are they read by many in private."

"I now eagerly desired to know whether all that had been foretold by the prophets had been fulfilled in Jesus of Nazareth. I therefore procured a copy of the New Testament, the first I ever touched; for you remember how often we were cautioned against it, and told that 'to touch a New Testament was as defiling as to touch a swine.' I read the gospels twice over. All was new and unheard of before. It is impossible to describe my astonishment in reading these writings. How different is the real character of Jesus from that blasphemous account of him called *Toldoth Jesu*, which we were in the habit of reading every year on the evening before Christmas day. Truly he is the chief among ten thousand, and altogether lovely, and as the poet sung,

'All human beauties, all divine,  
In my beloved meet and shine;  
His worth, if all the nations knew,  
Sure the whole world would love him too.'

"I was equally surprised to find the most minute predictions fulfilled in Jesus. My judgment was soon convinced that he was the promised Messiah, and I began to rejoice in the hope of glory."

If by the "most minute predictions" is meant "all that had been foretold by the prophets," the writer is greatly mistaken; but if he mean that all predicted concerning the Messiah in the day of his mortality was most minutely fulfilled, he is perfectly correct. Much, very much, remains to be fulfilled of what the prophets have spoken concerning him. His work is yet before him; and therefore the indispensable necessity of his reappearance on earth, not in weakness, however, but in power and great glory."—

EDITOR.

#### THE BIBLE.

"It is a remarkable fact, that the more self-conceited, worldly-minded, and wicked people are, the more they neglect, despise, and asperse the sacred Scriptures; and, on the contrary, the more humble and holy, the more they read, admire, and value them. What the Lord said of his disciples is equally true of the Bible. 'If it were of the world, the world would love its own; but because it is not of the world, therefore the world hateth it.' No book, however, has had as many friends. Vast numbers of wise and good men, through many generations and distant countries, have agreed in receiving the Bible as a divine revelation. Many of

them have been notable for seriousness, erudition, penetration, and impartiality in their judgment of men and things; living and dying they have recommended it to all others, as the source of hope, wisdom, and consolation. 'Reason itself,' says a judicious writer, 'dictates that nothing but the plainest matter of fact could induce so many thousands of persecuted and prejudiced Jews to embrace the humbling, self-denying doctrine of the cross, which they so much despised and abhorred. Nothing but the clearest evidence arising from undoubted truth, could make multitudes of lawless, luxurious heathens, receive, follow, and transmit to posterity, the doctrines and writings of the apostles; especially at a time when the vanity of their pretensions to miracles and the gift of tongues could be so easily discovered had they been impostors, and when the profession of Christianity exposed persons of all ranks to the greatest contempt and most imminent danger.'—FREY.

#### TRUTH'S SIDE.

The truth creates "sides"; the *for-it* side, and the *against-it* side; and between these two sides there is no neutral ground. He that is not for me, saith Jesus, is against me; and he styled himself "the truth." If we are for the truth, we cannot encamp with the enemy, and co-operate with them. Being for the truth, it will place us in the minority, and identify us with those who suffer tribulation for the truth's sake. He that runs with the hare, but holds with the hounds, will never save the fugitive from being worried to death. There were men in the days of Jesus who would preach his doctrine, and not speak lightly of him, but would also carefully avoid identification with his unsavory name. This is referable to the pride of life, love of popularity, or to some other equally unworthy thing. It is certainly a course not prompted by a devotion to the truth, or a love of righteousness. Moses acted not thus. He renounced the throne and treasures of Egypt for the society of enslaved brickmakers. Such a course evinces indecision of character which cannot be approved of the Lord when he appears. Skykingdomism is unscriptural and wholly false; and therefore subversive, wherever it prevails, of "the gospel of the kingdom of God," which is wholly scriptural and only and altogether true. Though I respect skykingdomism, yet, if I identify myself, without a standing protest against it, with those who believe and advocate it, I become by example an enemy of that which I believe is true. Let these hints be ingeniously considered by those who admit the right, but still the wrong pursue.—EDITOR.

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# HERALD OF THE FUTURE AGE.

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jude

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. IV. NUMBER 2.

## ANALYSIS OF THE APOCALYPSE.

### SEVENTH SEAL.

(Concluded from page 23.)

Opening of the Seal—Silence in the Heaven for about half an hour begins	A. D.	323
An hour the twelfth part of a Jewish time; 12th part of a time 30 years; half an hour 15 years; "about half an hour" 14 years: the silence, or peace, therefore ends	A. D.	337
During this half hour period, the Sealing proceeds, chap. vii; and the prayers of the Saints ascend abundantly in thanksgivings, viii 3, 4.		
The tranquility ends with the death of Constantino. "Fire cast to the earth, and there were VOICES—v. 5.—The two brothers and seven of the nephews of Constantino; the Prefect Ablavius, and the Patrician Optatus, massacred by order of Constantius. The empire divided between Constantine, Constantius, and Constans.		
Constans assassinated by order of an usurper Gallus, the Cæsar, Constantine's nephew, beheaded by Constantius		350 354

"And there were thunders—verse 5.

War between the Romans and Persians	A. D. 337 to	360
War with the Allemanni and Franks		356
War with the Quadi and Sarmatians	A. D.	357

"And there were lightnings—verse 5.

Civil war between the two sons of the late emperor, Constans and Constantine, in which the latter is slain		340
Usurpation of Magnentius and Vetranio, which produces a revolt throughout the Prefectures of Italy and Gaul, with the Illyrian countries from the Danube to the extremity of Greece. The civil war continues three years		350
Revolt and assassination of Sylvanus		355

"AN THERE WAS AN EARTHQUAKE—5

The Roman Legions at Paris proclaim Julian, Constantine's nephew, Emperor. He declares war against Constantius		360
Constantius dies; and Julian is acknowledged		361

He reforms the Imperial Court of the second "christian" emperor by turning out 1000 barbers, 1000 cupbearers, 1000 cooks, and Eunuchs like clouds of insects on a summer's day. Tribunal of Chalcedon for the sanguinary punishment of the sycophants of the former reign. Deprives Catholics of the power of tormenting Heretics. Orders the Pagan Temples to be re-opened. Re-establishes Paganism as the Religion of the Empire. Assumes the Pagan-Imperial functions of the Pontificate. The name of Christ erased from the Labarum undertakes the rebuilding of the Temple in Jerusalem with a view to the falsification of the prophecies. The enterprize is defeated by earthquake, whirlwind, and a fiery eruption from the foundations.

Orders Christians to be called Gallileans by way of contempt. Clerical honors and immunities abolished. Prohibits christians from teaching schools; or practising medicine, or the liberal arts.

Clergy degraded to the lowest class of the people. Catholics excluded from all offices of trust and profit, on the plea that it is unlawful for christians to use the sword either of justice or of war. They are condemned to make full and ample satisfaction for the Pagan Temples they had destroyed in the last reign.

The sophist Libanius well expresses the result of this earthquake in those words:—"every part of the world displayed the triumph of religion; and the grateful prospect of flaming altars, bleeding victims, the smoke of incense, and a solemn train of priests and prophets, without fear and without danger. The sound of prayer and music was heard on the tops of the highest mountains; and the same ox afforded a sacrifice for the gods, and a supper for their joyous votaries."

Julian is wounded in battle, and dies; and Jovian, a catholic, created emperor in his stead. He abolishes the edicts of Julian; and re-establishes the Catholic Religion according to law

A. D. 363

"The seven angels which have the seven trumpets prepare themselves to sound—verse 6.

A. D. 363 to 395

## CHRONOLOGY OF THE WIND TRUMPETS.

### FIRST TRUMPET

"upon the earth."

The sealing of the 144,000 completed when this begins to sound

A. D. 395

Compare ch. vii 3. with viii 7. This trumpet is most graphically described by Gibbon ch. 30, vol. v 176—178—182. Its war blast was re-echoed by ALARIC, the King of the Visigoths. "The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the North, establish their victorious roign over the fairest provinces of Europe. "The Goths, Suevi, Vandals, Alani, and Burgundians settled themselves under this trumpet.

A. D. 410

### SECOND TRUMPET.

"upon the sea."

A burning mountain, the terrible Genserik, let fall his vengeance upon the maritime parts of the world. This



trumpet began its inflictions on Africa	A. D.	429
It wrested from the Romans the empire of the Mediterranean, and wounded for 60 years the jurisdiction of the Sixth Head over Africa as it were to death ended with the abandonment of the throne of Italy to the barbarians for a few months	A. D.	473

THIRD TRUMPET.

*"upon the third part of the rivers and fountains of water."*

Attila, at the head of the Huns, like a fiery meteor, invaded the eastern empire	A. D.	441
He blazed over Gaul; the consternation was universal; the nations from the Volga to the Atlantic were assembled on the plain of Chalons; and 162,000, some say, 300,000, fell on this field of battle		451
The course of the Hungarian was changed, not stayed. He entered Italy with an innumerable host of barbarians and spread his ravages over the rich plains of modern Lombardy		452
Attila used to boast, that the grass never grow on the spot where his horse had trod. The deliverance of Italy was purchased by an immense ransom. Attila died, and with him his meteor-like dominion	A. D.	453.

FOURTH TRUMPET

*A third part of the Sun, Moon, Stars, day and night of the Roman world extinguished.*

AUGUSTULUS ROMULUS being emperor, Adoncer raised the Gothic standard against him. The barbarians flocked to the Spoil. They fought and conquered the Romans. One third of their estates were siezed for the use of the victors. The emperor resigned his office to the SENATE, which accepted it; and, in an epistle to Zeno, omporer at Constantinople, unanimously decreed, that *they solemnly disclaim the necessity, or even the wish of continuing any longer the imperial succession in Italy.* In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and renounce the right of choosing their master. They humbly request, that he would invest Odoacer with the title of Patrician, and the administration of the *Diocese of Italy.* ODOACER, though conqueror, gratefully accepted the imperial ornaments of the throne and palace A. D. 476. This arrangement continued till the conquest of the Heruli by the Ostrogoths after 17 years. Thus the Sixth Head of the Beast was wounded as it were to death by the Ostrogoths; and the Seventh Head or form of government, the Gothic Kingly, effected its establishment in the City of the Seven Mountains in the period of 17 years from A. D. 476 to 493

The Seventh continued "a short space," 60 years, when

it was suppressed, and the Imperial Jurisdiction of the "Sole Emperor" who resided in Constantinople, re-established over the Kingdom of Italy. This was the healing of "the deadly wound." The healing occupied as long as the wounding, viz: from

A. D. 536 to 553

By these "WINDS," or four first trumpets, blowing on the earth, sea, and the trees, the ROMAN IMPERIALITY OF THE WEST was prostrated; and the Ten Horns, or Kings, received their Kingdoms in the interval from A. D. 406 to A. D. 524; which they retained "for one hour with the" Sixth Head of the "Beast" after its deadly wound began to be healed. Hence, "they had one mind, and gave their power and strength" to him. Thus, we see in the Roman army, at the rescue of Africa from the Vandals, A. D. 533; and of Italy from the Gothic Head, thousands of soldiers from the King of the Pannonian Lombards; Heruli under their native chief; and Dagistheus with the Huns. The Goths, Franks and Alemanni were the enemies of the IMPERIAL CONFEDERATION. "One Hour" is thirty years, or the twelfth part of a time of years. During this period they shared in federal union the territory of the west ending

A. D.

559

The Civil state of the entire Kingdom of Italy was fixed by a pragmatic sanction at the request of the Pope. Justinian introduced his own jurisprudence into the schools and tribunals of the West; and Rome was degraded to the second rank. At the end of this thirty years, some seven years after, a great part of Italy was conquered by the Lombards.

Under this trumpet, "the Day shone not for a third part of it, and the night likewise." This was consequent on the darkening of the Sun, Moon, and Stars of the Symbolical heaven. Now the decorum of the symbol requires, that when the sun should rise again in Rome, the Day and Night should be relieved of its political darkness. The Day and Night not shining for a third part of them, indicates the length of time during which the political eclipse should continue. If then, we ascertain the length of time represented by "a third part of a day and night," if our calculation be correct, we shall expect to find A NEW IMPERIALITY *with all its adjuncts appear in Rome*, at the termination of the period.

The Day and Night, we take to be *a day-year-of-years* and *a night-year-of-years*. In chap. ix 15, a day "represents a year; "a year," 360 years; a "month," 30 years; and "an hour," 30 days. There is a fitness in this, because "day" and "year" are both allocated in the same computation. But in the text under consideration *day and night* stand alone, and may therefore, not only signify a year, but a year of years, or "a time," namely, 360 years. Now the Jewish day is divided into twelve parts, and the night into twelve parts, likewise, and these twelfth parts are termed *hours*; so that whatever may be the length of the day and night, an hour is the twelfth part of them. But, the day shone not for "a third part of it," that is for four hours;

"and the night likewise," for four hours more, for four hours is a third part of a Jewish day, and night. Hence, to find how many years is contained in four hours, an hour of years, or 30, must be multiplied by 4, which gives 120, or a third part of a time, or a day of years. The same process applies to the night and yields also 120 years, which being added give 240 years for the 8 hours of day and night eclipsed.

Now, the publication of the Justinian Code	A. D.	529
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indicates the commencement of the Federal Union between the Sixth Head and the Ten Horns and the Lion-Mouth of the Beast of the Sea, during which the Gothic Kingdoms and Constantinopolitan Imperiality co-operated together. When this period expired, Rome's political eclipse was still to continue for a third part of the day and night, or 240 years. Add this then, to the One Hour of confederation, or 30 years, and 270 years result. Add this 270 years to 529, and 799 is yielded for the bursting forth of the political sun, moon, and stars from their long eclipse. And what happened then? On Christmas Day, A. D. 799, Charlemagno was crowned in Rome "the great and pacific emperor of the Romans."

TABLE.

Publication of the Justinian Code	A. D.	529
Period of the Imperial Ten-Horned confederation upon this basis		30 ) 270
The day shone not for a third part of it		120 ) years
And the night also eclipsed		120 )
The 270 years end, and Charlemagno crowned emperor	A. D.	799

THE FIFTH TRUMPET, OR FIRST WOE.

An Angel flying through the heavens saying with a loud voice, Woe, Woe, Woe! The Loud Voice which proclaims the coming woes, echoes through the East in earthquakes, war, and pestilence. Each year of the reign of Justinian is marked by the repetition of earthquakes of such duration that Constantinople has been shaken for 40 days; of such extent, that the shock has been communicated to the whole surface of the Roman Empire. A mountain was torn from Lebanon and cast into the waves, where it protected, as a mole, the new harbor of Botrys in Phenicia, 250,000 persons perished in the Earthquake of Antioch on the catholic festival of the Ascension

May 20	A. D.	526
Nushirvan invades the Land of Israel. The wars ensuing are long and desolating; and the Persian standards advanced to the shores of the Mediterranean. Commencement of the Desolating Abomination of 1290 years	A. D.	531
Constantinople besieged for the first time by Chosroes, King of Persia. Chalcedon surrendered after a long siege; and a Persian camp was maintained for ten years in the province of Constantinople	A. D.	610 to 622
Commencement of the Hegira, or Mohammedan Era	A. D.	622

Out of the smoko of the Persian desolation, the Saracens emerged against the Roman Empire. They continued to operate, unrepressed by serious defeat, and "to torment men" for five months of years, or 150, from the Battle of Mana in Syria	A. D.	630
Abubeker ordered them to cleave the skulls of all who had shaven crowns, the priests, and to give them no quarter till they turn Mahommedans, or pay tribute. The period of tormenting having expired, they "hurt" men for 5 months, from the foundation of Bagdad to	A. D.	936

## THE SIXTH TRUMPET

The conquest of Armenia and Georgia by the Turks, began the sounding of this trumpet	A. D.	1065
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The four Turkish Sultanies were the Angels of the Euphrates; hence, the Euphrates, which ran through their territories, represents the Turkish Empire. Their mission was to kill, or extinguish, the eastern Roman Empire for a day, an hour, a month, and a year, that is as follows :

	years	days
An Hour	00	30
A Day	1	
A Month	30	
A Year	360	
	-----	
Years	391	30 days
	-----	

Constantinople taken by the Turks, and the Greek Empire terminated	May 29	1453
Restoration of the Greek Empire 391 years and 30 days after, or <i>True Time</i> ,	June 29	1844
The Chronology of Chapters, x and xi, 4 11, is intermediate from the capture of Constantinople to the Revolution in France		1789
The Seven Thunders are Seven Periods of War, subsequently to the establishment of the Protestant Antipapalism,	A. D.	1555

## 1 THUNDER A. D. 1569—1607.

Civil and Religious wars in Holland and Tealand against Spain. Holland cast of the Spanish yoke. War against the Huguenots in France. War between Britain and Spain. Destruction of the Spanish Armada. Liberty secured to the Protestants in France by the edict of Nantes	1598
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## 2 THUNDER A. D. 1618—1648.

'The Thirty years' war. The Bohemians elect a Protestant King—repressed by Austria and Bavaria. General war throughout Germany. Protestants headed by Gustavus Adolphus. War between Spain and Holland—Civil War in Great Britain. General peace by the Treaty of Westphalia.

3. THUNDER A. D. 1685—1697.

War of Louis xiv. He revoked the edict of Nantz in 1685. League of Augsburgs 1687. France, Spain, Holland, Denmark, Sweden and Savoy, all engaged in the war. Terrible desolation by the French in Bavaria. Terminated in the treaty of Ryswich 1697.

4 THUNDER, A. D. 1702—1711.

Grand alliance against France. Wars of Marlborough. Louis utterly discomforted and humbled.

5 THUNDER, A. D. 1739—1748.

A general war. First wars of Frederick the Great of Prussia.

6 THUNDER A. D. 1755—1763.

The seven years war. Britain and Russia against the other kingdoms of Europe. The war extended to America, where Protestants contended with Catholics, or the British with the French, and Canada was added to the Colonies of Britain.

7 THUNDER, A. D. 1773—1782.

The American War. Britain also at war with France, Spain, and Holland. The Angel of the Chapter x proclaimed with an oath, that after the Seven Thunders should be finished, there should be no longer delay in sounding the Seventh Trumpet, which should sound forth the remaining woe.

THE SEVENTH TRUMPET.

This begins to sound with the termination of the Forty--  
Two months of years of the Beasts prospering. The  
Judgment sits, and they proceed to take away his dominion; its consumption begins

A. D. 1789

FIRST VIAL—*Scene, the Earth.*

Declaration of War against Austria, April 20; first hostilities in Belgium, 28th; Continental coalition against France, June 26, Battle of Valmy, Sept. 20; Entry of the French into Chambery, and conquest of Savoy, 23rd; Nice taken, 28th; Victory of Jemappes, Nov. 6:

A. D. 1792

SECOND VIAL—*Scene, the Sea.*

The Convention declares war against England and Holland, Feb. 1, Blockade of the ports of France by England, June 8; Investment and siege of Toulon, Sept. 15; Toulon retaken; Dec. 20.

A. D. 1793

THIRD VIAL—*Scene, the Rivers of Fountains.*

Battles of Montenotto, Millesimo, and Mondovi, April 11—22; Battle of the Bridge of Lodi, May 10; French enter Milan, 15.

A. D. 1796

FOURTH VIAL—*Scene, the Sun of Europe.*

Battle of Altenkirchen, June 4, Armistice granted the Pope, 21st; 1796, the French enter Rome, Feb. 10; Abolition of the Papal Government, 15th; the Roman Republic proclaimed.

A. D. 1798

*"And power was given to him to scorch men with fire."*

Buonaparte crosses the Alps, A. D. 1800 as first Consul; defeated the Austrians in bloody battles; battle of Monloubello and Marengo, "the Bormida rolled red amidst the corpses of horses and men;" Napoleon became the Avenger in God's hand, of the blood of the saints, against the King of Sardinia, the Emperor of Germany, and the Pope of Rome. The History of Napoleon will show how he scorched men with fire.

FIFTH VIAL—*Scene, the Throne of the Two Horned Beast.*

In Nov. the Austrians five times defeated, and VIENNA taken; the Victory of Austerlitz gained Dec. 2, called the Battle of the Emperors, by which the German Empire was dissolved. "Francis of Austria retained the title of Emperor as sovereign of his own hereditary dominions; but "THE HOLY ROMAN EMPIRE," says Sir Walter Scott "having lasted full 1000 years, was declared to be no more, and of its ancient influence the representation was to be sought for not at Vienna, but at Paris." Thus the Beast's kingdom became full of darkness, but its population repented not of its deeds

A. D. 1805

SIXTH VIAL—*Scene, the Ottoman Empire.*

Insurrection of Greece, and its independonco of the Porte. A. D. 1821 to 1824  
 Revolt and destruction of the Janisarios A. D. 1825 to 1826  
 Battle of Navarino in which Turkey loses 110 ships A. D. 1827  
 War with Russia and General revolt throughout Albania A. D. 1828  
 Ravages of cholera and plague, and depopulation of the eastern provinces A. D. 1821 to 1831  
 The French invade Algiers with 37,577 foot and 4000 horse A. D. 1829 to 1848  
 Egypt and Syria wrested from the Porte by Mehemet Ali under this vial. War between Egypt and Turkey, Turkish fleet revolts to Egypt, A. D. 1839  
 Massacres by the Turks in Syria; exterminating war between the Maronites and Drusses in Syria A. D. 1844  
 Algiers severed from the Empire and Abdel Kader taken A. D. 1848  
 The 1290 terminated at the beginning of this vial.

SEVENTH VIAL—*Scene, the air of European Government.*

Revolution in Paris. Charles X dethroned; Louis Philippe chosen king; kingdom of Belgium set up; kingdom of the Netherlands divided; war in Belgium; France insurrectionary; war in Poland; Kingdom of Poland incorporated with Russia as a province; Government of Great Britain

organically changed by the Reform bill; civil war in Spain and Portugal for their thrones from A. D 1830

A great earthquake caused by Louis Philippe's edict against the Reform Festival; the Mob sacks the Palais Royal and demolishes the throne; Paris abandoned to them; Louis Philippe abdicates and flies to England; France proclaimed a Republic February 23 and 24th A. D. 1848

The shocks of this earthquake extend all over Europe, Austria, Prussia, Germany, and Italy revolutionized. Hungary becomes an independent Kingdom. Austrians expelled from Lombardy. King of Sardinia declares war against them. Austria declares war against Sardinia, Duke of Tuscany, and the Pope. The last establishes the Senate and grants a constitution to the Romans.

The 2300 years end at this date. Under the sixth and seventh vials, there remains for the whole world to be involved in war; the territory of the Roman empire to be divided into three grand divisions as the result of war; Israelites to be partially restored; Rome to be besieged, sacked, and utterly destroyed; every empire, kingdom, principality, &c., to be abolished; a meteoric plague; the resurrection of the dead; and the appearance of the Son of Man in power and great glory. Here we must pause, with the remark, that, when what remains of these two vials is accomplished, the third Woe, or seventh and last Trumpet will have ceased to sound, and the wrath of God will be exhausted.

EDITOR.

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THE TIMES WE LIVE IN.

"The following communication was sent to the New York Tribune, whose editor, Horace Greeley, declined to insert it, because it identified the Pope as the False Prophet, that many of his subscribers were Catholics who would be offended at it, besides that the Whig electors might be prejudiced in the loss

of some of their votes. It was then sent to the New York Star, where its insertion was secured by the payment of \$4,00. The Editor remarks: "We published it as we do other advertisements, not holding ourselves answerable for its doctrines."

*On board the De Witt Clinton, bound for Liverpool. }*  
MAX 29th, 1848. }

Mr. Editor,—Have you space in your columns, crowded as they are with the historic details of those eventful and ominous times, for a few sober statements of the "still small voice" of truth, of that "sure word of prophecy which is a light shining in a dark place," (the world) and "to which" we shall all "do well to take heed," as mankind will very soon, but then "TOO LATE" perceive? Upon the supposition of an affirmative response, I proceed briefly to state:

1. That the primary influences which have been co operating from the

accession of Pope Pius IX. to February 24th, 1848, and from this date to the present instant, and which are continuing to work, and will work until Europe is involved in universal war, are thus defined in the Sure Word of Prophecy, namely, "Throo unclean Spirits, like Frogs out of the mouth of the Dragon and out of the mouth of the Beast, and out of the mouth of the false Prophet. They are the Spirits of Devils working miracles—or extraordinary political events—going forth unto the kings of the Earth and of the Whole World, to gather them to THE BATTLE OF

THE GREAT DAY OF GOD ALMIGHTY."—Apoc. xvi 13, 14.

These Unclean Spirits are destructive as the Frogs of Egypt, and as unclean as the political Frog Pond of degraded Europe can make them. The Dragon is the symbol of that power, which sits as an incumbus upon the territory of the Eastern Roman Empire, from the Danube to Greece, and from the Straits of Otranto to the Euphrates and Persian Gulf. This Dragon's Mouth speaks from the Imperial Divan of Constantinople.

"The Beast" is the symbol of the Austro-Italian dominion, and the mouth of this Beast speaks from Vienna which is its throne.

The "False Prophet" is representative of the elective dynasty, whose incumbent is styled the Pope. The False Prophet's mouth speaks to the Nations from the Pseudo-Eternal City, Rome.

Hence, from Rome, Vienna and Constantinople, it was 1,700 years ago decreed, that "warlike influences should go forth to all the potentates of Europe, to bring them together to a last and final struggle, where the power of God shall be visibly displayed, to the utter destruction of the oppressor's of the world." Mark then, I testify, by the light of the Prophetic Word, that no power, or diplomatic combination can maintain the world's peace, the most terrible war that ever desolated the nations is at the door, and the Kings of the whole world will be engaged in it.

2. I testify, or bear witness in behalf of the truth, that the events which have astounded the Nations, and which began to shake the world on February 23rd, 1848, events which have rolled on in an overflowing revolution, from the banks of the Seine to the Danube, and which is destined to sweep over and submerge the Sultan's throne; that this mighty convulsion is that "Great Earthquake," which will be in its full manifestation," such as has not been since men were upon the earth, so mighty an earthquake and so great." Rev. xvi, 18. I testify, that the period of this earthquake will prove

to be, "A Time of Trouble, such as never was since there was a Nation to this same time." Dan. xii. 1, and that in the commotion, the Israelites will be partially restored to their native land, under the protection of England, the Lion of the Merchant Tarshish of the age.

3. I testify, that the final result of the Pope's declaration of war against Austria, will be the ruin of his bloody despotism, and that the part now being enacted by the Roman populace, will cause a German coalition against Rome, which will strip her of her territory, burn her with fire by bombardment, plunder her of all her wealth, and leave her desolate and naked; for it is written, "The Kings shall hate the harlot—"city"—and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, for God hath put in their heart to fulfil his will." Rev. xvii.

4. I testify, that after the approaching siege and sack of Rome, an event will happen which will ruin Romanism throughout the world—it will be a death-blow to the worshipping of images, the invocation of saints and angels, the veneration, of dead men's bones, pilgrimage to the Holy Coat of Treves, forgiveness of sins for a quarter, by a set of blasphemous priests, indulgences to sin, and to the sale of all priestly merchandize of a like abominable and disgusting character; this event will be "the casting down with violence the great city Rome into Hell beneath her." Let the Jews evacuate the city with all dispatch, even as they fled from Babylon, when "the great nations of the North country came up against her," in olden time. Let the Roman Jews remove for it is written in the Scriptures of truth, "Come out of her, my people, that ye be not partakers of her offences, and that ye receive not of her plagues, for her sins have reached unto Heaven, and God hath remembered her iniquities." Let them join the confederates against her, and reward her even as she hath rewarded you, and double unto her double according to her works." How much she hath glorified herself and



lived deliciously, so much torment and sorrow give her; for she saith in her heart. "I sit a Queen, and am no widow, and shall see no sorrow. Therefore, shall her plagues come in one day"—a year—"death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Then, "the fruits that thy soul lusted after are departed from thee," O Rome, "and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all." "Rejoice over her thou Heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall the great city be thrown down, and shall be found no more at all. For by thy sorceries, O Rome, have all nations been deceived." Read Rev. xvii. and xviii. The volcanoes of Etna and Vesuvius are the chimneys of the subterranean furnace of the Italian peninsula, which the Lord God has maintained in full blast for the destruction of the Harlot City, when the time allotted for her continuance shall have fully expired.

5. The true age of the world is 5033 full years, ending last February moon, and the anno domino is 1843 full years at the same epoch, instead of 1817-8 so that the current year is that of 1844. The date of this article, is the the anniversary of the capture of Constantinople by the Turks. The people have possessed it 391 years on this day. Their possession of power to slay the third part of the Roman world with political death, is decreed for "an hour, a day, a month, and a year."

|          |            |
|----------|------------|
| An hour, | 0 30 days. |
| A day,   | 1 00       |
| A month, | 30 00      |
| A year,  | 360 00     |

Years 391 30 days.

In 30 days more, this appointed time will expire, namely, on June 29th of the current year. After that date, then, we ought to receive information of important events, in relation to the Turkish Empire. Probably of a movement

on the part of Russia against the Sultan, with that ominous fleet that has lately weighed anchor for Sebastopol. Russia is destined to overrun many countries, and especially to lay hold of the Turk with the lug of Bruin. Whether you have faith in this or not, place this document on record in your paper, and see if it do not turn out as I have said.

The Greek empire extinguished by the capture of Constantinople by the Turks; May 29th, 1453

The Greek empire to continue extinct, days 30 yrs. 391

The Greek empire to receive under Russia after June 29th 1844 True time, A. D., 1844, answering to the vulgar era, 1848.

6. I testify, that the commotions in Europe will result in a three-fold division of its political elements; and that, while indeed Republicanism will not find a permanent establishment in any part of the old world, yet every form of government now existing there shall disappear and be found no more; for, it is written, "the great city or Roman Empire, was divided into three parts," by the mighty earthquake; "and the cities, or States, of the nations fell: and great Babylon—Rome—came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island—duchies, principalities and other petty States—fled away, and the mountains—great kingdoms and empires—were not found." Rev. xvi. 19, 20; Dan. vii. 9.

7. As to Ireland, there is no hope for her, while she worships the image of the beast, or the Roman false prophet. The time is past for a Popish country to prevail against a Protestant one. The hand of God is upon Ireland, and deservedly so. He is decimating her with pestilence and famine; and not content with this, she is, by her turbulence, invoking torment by fire and sword. Ireland is devoted to "the worship of devils, and images of gold and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repent they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. ix. 20, 21. Therefore, this sentence rests upon her. "If any man worship the Beast and his Image, and receive his mark in his forehead or in his hand—the sign of the cross in baptism and ordination—the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone—in

war—&c.; and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name.”—Rev. xiv. 9, 11. This is the sentence upon all Roman Catholic nations in both hemispheres. Blood-thirsty Ireland has done its full share in massacring the champions of civil and religious liberty who, in their day, bravely withstood the diabolical tyranny of Rome, and God is now righteously pouring out

upon her the indignation due to her abominations.

When I return from Europe, I will communicate with you again, if you think proper, on the organization of the world, when kingdoms, empires and republics shall be found no more. Till then, I subscribe myself, respectfully yours,

JOHN THOMAS, M. D.

Editor of the Herald of the Future Age, Richmond, Va.

## NEWS FROM AFAR.

The Editor has forwarded certain documents, which have appeared in the “*Gospel Banner*” published at Nottingham in England, for insertion in the Herald. He has been introduced to the British Public as a “Missionary and Prophet” from the United States! This announcement has appeared in the Liverpool Albion, Macclesfield Chronicle, Glasgow Examiner, London Weekly Times, Douglas Jerrold Newspaper Worcestershire Chronicle, Glasgow Saturday Post, and many other journals. He sent a letter to the Glasgow Post refuting the absurd charge of his assuming to be a prophet, which was published. The effect of all this has been to create a desire to hear him. He has spoken twice to the Reform-Baptists in London with considerable acceptance. Our last advices leave him in Nottingham, where, notwithstanding the *passionate* opposition of James Wallis Esq., Alexander Campbell’s lieutenant-general in England, he has been received with open arms by reformers, adventists, and the people. He has addressed very large audiences at the Assembly Room, Nottingham, where on Wednesday evening, Aug. 2nd it was estimated 2000 people were assembled. He was to speak there on the Lord’s day following three times. From thence he proceeds to Derby, where he is to address the people in the Town Hall on Tuesday, Wednesday, and Thursday the 8th, 9th and 10th of August. From Derby he will proceed to Lincoln. The brethren in London are urging him to appear among them again, as many both of the church and world who have

heard him are calling “loudly” to hear more of the Kingdom of God. Two of his addresses on the times as precursory to the setting up of the Kingdom have been reported in the Nottingham Mercury. Their reports occupy about two columns.

According to the Editor’s request we lay before his readers the Sisterhood of Nations of which he has printed 2000 for gratuitous circulation. Also the “Times We Live in” from the N. Y. morning Star, and republished in some of the English papers, and in the British Millennial Harbinger, in which also have appeared remarks, which no doubt the editor would not repeat under existing circumstances. Further details will be given hereafter; those now submitted must suffice for the present.

### ENGLAND.

ENGLAND, since 24 Feb. 1848, has become the most prosperous country in the world. She is not only the most enlightened, moral, and wealthiest organization, but the most stable and enduring government of all nations. The convulsions of Europe minister to her aggrandizement, which is as it should be: for Providence has a great work for England to do, and no power, or revolution, with or without, can hinder its accomplishment. It is the mission of Great Britain to effect the Restoration of Judah; it is her interest to do it, and by the co-operation of Omnipotence, she will soon bring it to pass. Study *Isaiah* xvii. 11—14; xviii. 1, 2, 7. Read “Ho!” instead of “Wo!” in verse 1.—EDITOR.

FOR THE HERALD OF THE FUTURE AGE.

## THE EUROPEAN SISTERHOOD OF NATIONS.

*"The Lord will do nothing, but he revealeth his secret unto his servants the prophets."*—AMOS.

"The European Sisterhood of Nations," is a phrase expressive of the political and ecclesiastical system, under which the European division of the Globe groans in travail, crying aloud to heaven for vengeance and deliverance. Let not despair seize the hearts of the People, but let them hope, for the hour of redemption is at hand, and the time when the Almighty shall finally "destroy them that destroy the earth" is nigh even at the door. The destruction is even now progressing to its speedy consummation.

The EUROPEAN SISTERHOOD is a political and ecclesiastical confederation, the *Policy* of which is to maintain a "balance of power" among the Nations; to preserve things in the *status quo* of the Middle Ages; to uphold the Papal "FALSE PROPHECY" of Rome as the Supreme Pontiff of the world; to repress, betray, or extinguish the civil and religious rights of the people; and to legislate for the glory, honor, security, and profit of Kings, Princes, Aristocracies, and Priests. It is a blind, infatuated, Policy which deceives itself with illusions of an eternity of existence and ascendancy over the rights of God and man!

"THE SISTERHOOD" constitutes the political and ecclesiastical astronomy of that portion of Europe, which was formerly included within the limits of the Western Division of the old Roman Empire. This astronomy recognizes a Sun, Moon, Stars, Constellations, and a Heaven and Earth; which has its Islands, Mountains, Sea, Rivers, and Fountains of Waters, in other words the European Sisterhood consists of an Emperor, a High Priest, Kings, &c.; a political and ecclesiastical organization; the People, which are grouped into an Empire, Kingdoms, Principalities, Duchies, &c., whose local habitations" are either maritime, or inland, the latter being characterized by river streams, or river-sources, and therefore either mountainous regions or champaign. The Sun of this System is the Austro-German Imperiality; the Moon, the Roman Imperial IMAGE of the secular emperor, styled "The Papacy;" the Stars, the Kings of Europe; the Constellations, the Privileged orders; the heaven, the con-

stitution of Europe, by, through, and in which these "principalities and powers" "live and move and have their being;" the people, constitute the earth, waters, the mere "dust of the balance"—among whom occur "earthquakes," which, as in France, Germany, and Italy, convulse the world.

There was a time when this European Sisterhood of Nations did not exist. It has defiled the map of Europe upwards of 1300 years, and from the inception of its organization it is destined to continue 1835 years, at the expiration of which it will be totally abolished. The date of this inception is A. D. 529 and of its completion A. D. 604; so that 75 years were consumed in the political and ecclesiastical foundation of MODERN EUROPE." These 75 years constitute one of the most notable periods of the world's history; and should be well studied by all who would comprehend things past, present, and to come.—During this period, an IMPERIAL CONFEDERATION of Kingdoms with a Sacerdotal Chief arose out of a wild tumult of nations; and subsisted until it merged into a modified imperialism under Charlemagne and the Pope, which with varied fortunes under the title of THE HOLY ROMAN EMPIRE, continued for upwards of 1000 years.

Hence, the Europe of the Eighteenth Century was a mixed *Confederacy*, that is, the civil and ecclesiastical basis of its original Ten Kingdoms, &c., is found in the Code, Pandects, and Institutes of the Emperor Justinian; and its subsequent Political embodiment, in the conquests and donatives of Charlemagne, crowned by the Pope, Emperor of the Romans and of the West, at the Christmas Festival, A. D. 799. From this epoch is to be dated the acquisition of that Political Life, by which the Spiritual Despot of Rome was enabled, not only to "speak daggers" against the sons of freedom—the advocates of the Rights of Man—the suffering champions of the LIBERTY, EQUALITY, AND FRATERNITY; which characterize alone the apostolic institutions of the Religion of Christ, as promised and manifested in the sacred writings:—not only to speak audacious

blasphemy against God and men, but to cause his myrmidons to kill with fire and sword as many as would not do homage to him! This cruel tyranny, sustained by the Emperor of the West and the Kings of Europe, figures on the page of history died in the blood of the oppressed humanity of past ages, and of all the countries of Europe. This blood, like the blood of righteous Abel, cried, yea, still cries to God for vengeance, saying, "*How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!*" The Valleys, plains, and mountains of Italy; the south of France, Lyons, Nantes, and Paris; and many other regions too numerous to mention, are soaked with the blood of witnesses for truth against the savagism of priests and kings, who blaspheme God and destroy the people. This war of the "powers that be," which they have so long carried on against the "Liberty, Equality, and Fraternity" of God's truth, constitutes the guilt of the Nations, which have hitherto upheld their tyrants in their work of blood for without the people the power of the ruling few is contemptible.

The cry of this blood ascended to the throne of God, and was heard. The DAY OF JUDGMENT upon the European Confederation at length arrived. The Era in which the Nations have been long destined to receive "blood to drink," opened with the terrible scenes of A. D. 1789—'93. This was 1260 years from the inception of the civil and ecclesiastical organization of the political fabric. The fabrication of the CODE, PANDECTS, and INSTITUTES occupied four years; and it required four years of the National Assembly to abolish the Justinian basis by their decrees. Having completed their work, the REPUBLIC was proclaimed, and a New work of judgment began. The vengeance of God then descended upon Italy, and BUONAPARTE became the Sword of God to punish the oppressor. This great man had a mission to perform. He was destined to labor, not for himself and family, but as the executioner of tyrants, and the destroyer of the Spiritual despot of Rome, and the power which enabled the Papal Prophet to cause men to be killed. In other words, he was appointed to dissolve THE HOLY ROMAN EMPIRE, and to inflict such a blow upon its constituents that they should never be able to recover themselves as in former times. This he effected by the victories of Austerlitz and Wagram. After the former victory, the Emperor of Germany proclaimed that the Empire had come to an end, and that he was no longer Emperor

of Germany and King of Italy, but simply Emperor of Austria, and King of Hungary and Bohemia. From this time the Pope became a mere Cipher, the ghost only of his former self! The victory of Wagram sealed his fate. The Charlemagne of our age resumed the donatives of his "Predecessor." By an imperial decree, he stripped the Roman Prophet of his sovereignty; ordered him to be seized and carried prisoner to France; and incorporated Rome among the subordinate cities of his dominion to the great joy of all whose hope is the emancipation of the nations.

But unfortunately for Napoleon, his ambition urged him to transcend the geographical limits of his commission. He passed the bounds of the Roman World into the Steppes of Russia, where God encountered him with frost and famine. His fall was rapid, and having fully performed the work given him to do, he was set aside to die on the rock of St. Helena.

In 1815, the Congress of Vienna restored "THE HOLY ROMAN EMPIRE," by reincorporating the Kingdom of Italy with the Austrian Imperiality. The Austro-Italian power again became the imperial patron of Rome with the consent of the Protestant as well as the Papal principalities and powers. This Congress vainly supposed it had settle things forever! Its "Holy Alliance," (!) was paralysed by a stroke of the Almighty Judge of the Nations, manifested in the events of 1830; and utterly dissolved by the earthquake of February 24, 1848, when the panic-stricken King of the French fled to these shores.

The extraordinary and terrible events of this crisis constitutes THE CONCLUSION OF THE END—the inception of the last period of the Judgment on the European Confederation of secular and sacerdotal tyrants. The greatest calamities that ever afflicted the World since the Flood are yet to come. The Nations are now only as it were in the "beginning of sorrows;" yet there is hope for those who shall survive the indignation. Twenty years of "Trouble such as has never been," remains to fill up the vengeance of God for the blood of his people shed by the destroyers of the earth. At the end of this period the Judgment will have sat 75 years "To consume and destroy the dominion" of the Austro-Italian and Papal tyranny, and to take away the sovereignty of the existing dynasties. The Thrones of Europe will all be cast down; not as they were overthrown by Napoleon to rise again, but to lie prostrate in the dust for ever. The Nations will then send up a shout to Heaven of

thanksgiving and praise, loud as the roar of foaming waters.

Seventy-five years almost elapsed before all the members of "the Sisterhood of Nations" gave in their adhesion to the Confederacy. The last Kingdom which acknowledged the spiritual sovereignty of its HIGH PRIEST was the Anglo-Saxon of the British Isle, A. D. 604. A period of 1260 years is appointed for England as a Sovereign Member of the SISTERHOOD; and as this is to be entirely broken up at the end of 1335 years, England's sovereignty will vanish when the present Imperio-Regal and Pontifical constitution of Europe is consumed and finally destroyed. The days of her dominion are numbered; she is weighed in the balances, and found wanting; and will be given into the hands of those who will "rule justly in the fear of Jehovah;" yet she will continue a strong nation to the end.

Of Russia I have said nothing hitherto; for she belongs not to the Sisterhood, having grown up from the wilderness beyond the limits of the Roman empire, since the confederacy was established. Russia never acknowledged the sovereignty of the Roman Pontiff; it belongs to the Greek superstition: God has raised up Russia for a great work; she is destined to make extensive conquests, especially in the East. Europe has great reason to fear her as it will soon discover. But England is the natural enemy of the Autocrat; and she will yet find that before her 20 years have elapsed, she must contend with him for

her empire of the East upon the plains of Asia.

In conclusion, the world is at fault, and cannot divine to what end the events of our times are converging. It perceives not that the hand of God is upon it, and that He is taking vengeance for the blood of his people. The cruel tyranny of Rome and the Kings of Europe is recoiling upon their guilty heads; and God is stirring up the lazeest of the multitude to torment them, until he shall finally destroy them with the system to which they belong. Anno Domini 1861 will be to them the consummation of woes. "The wicked are the sword of Jehovah," and when he lets them loose, nothing can withstand them. At that epoch, the European Sisterhood will come to an end, and **THE PEOPLE WILL BE FREE.** However, to "the wise" we would say, let the potsherd of the earth strive together, but wait ye upon God. It is for you that He works by the agency of "the basest of men." Seek ye, then, to understand that ye may know and do His will, and be accounted worthy to stand before Him when he comes in power and great glory to set up a Kingdom and Dominion, which shall comprehend all the people, nations, and languages of the earth. "Blessed," saith He, "is he that waiteth, and cometh to the 1335 days;" for then will be accomplished all that remains to be fulfilled.

JOHN THOMAS, M. D.

3, Brudenel Place, New North Road, London; July 4th, 1848.

### A MISSIONARY FOR EUROPE.

(From the Macclesfield Chronicle, July 8, 1848.)

A missionary has come over to us in the ship *De Witt Clinton*, whose purpose is to prophecy to us of the approaching end of the world, which he foresees in the portents which now afflict all the nations of the European continent. We copy the following from the New York *Morning Star*, of June 3rd:—

"John Thomas, M. D. president of the Scientific and Eclectic Medical Institute of Virginia, sails in the *De Witt Clinton*, for Liverpool, on a tour through England and Scotland, to invite public attention to European affairs, 'as evidential of the near approach of the kingdom of God.' We under-

stand that Dr. Thomas bears his own expenses."

From the cabin of the *De Witt*, Dr. Thomas addresses a letter through the editor of the *Morning Star*, to the people of America, in which he details the signs from which he testifies of future events. He declares that a war is at hand which shall devastate all Europe, and it is to end with the storming, sack, and destruction of Rome. He warns all the Jews to flee from Rome immediately, and to join those who are to combine for her destruction, which will be a prelude to the entire annihilation of the Roman Catholic religion. The letter is too long for

insertion entire, but we give a few passages:—

“From Rome, Vienna, and Constantinople, it was 1,700 years ago decreed that ‘Warlike influences should go forth to all the potentates of Europe, to bring them together to a last and final struggle, where the power of God shall be visibly displayed, to the utter destruction of the oppressors of the world. Mark, then, I testify, by the light of the Prophetic Word, that no power or diplomatic combination can maintain the world’s peace; the most terrible war that ever desolated the nations is at the door, and the kings of the whole world will be engaged in it.’”

“I testify, or bear witness in behalf of the truth, that the events which have astounded the nations, and which began to shake the world on February 23rd, 1848, events which have rolled on in an overflowing revolution, from the banks of the Seine to the Danube, and which is destined to sweep over and submerge the sultan’s throne, that this mighty convulsion is that ‘great earthquake,’ which will be in its full manifestation, ‘such as has not been since men were upon the earth, so mighty an earthquake and so great.’”

“The true age of the world is 5,933 full years, ending last February moon, and the anno domini is 1843 full years at the same epoch, instead of 1847-8, so that the current year is that of 1844. The date of this article is the anniversary of the capture of Constantinople by the Turks. The people have possessed it 391 years on this day. Their possession of power to slay the third part of the Roman world with political death, is decreed for ‘an hour, a day, a month, and a year.’”

|         |            |
|---------|------------|
| An hour | 0 30 days. |
| A day   | 1 00       |
| A month | 30 00      |
| A year  | 360 00     |

Years, 391 30 days.

“In 30 days more this appointed time will expire, namely, on June, 29th of the current year. After that date, then, we ought to receive information of important events in relation to the Turkish empire. Probably of

a movement on the part of Russia against the sultan, with that ominous fleet that has lately weighed anchor for Sebastopol. Russia is destined to overturn many countries, and especially to lay hold of the Turk with the hug of Bruin. Whether you have faith in this or not, place this document on record in your paper, and see if it do not turn out as I have said.”

The Greek empire extinguished by the capture of Constantinople by the Turks, May 29th 1453  
The Greek empire to continue extinct days 30; years, 391

The Greek empire to revive under Russia after June 29th, 1844  
True time, A. D. 1844, answering to the vulgar era, 1848.

The writer goes on to say that, though the republicanism will not find a permanent establishment in any part of the whole world, yet every form of government now existing will disappear. He foretells great mischief to all nations which “worship the image of the beast,” and particularly to Ireland, against whom his denunciations are full and severe. Finally, it appears that all kingdoms, empires, and republics, are shortly to be done away with, and the world is to be reorganised. Such are the doctrines of the prophet who has just arrived in England to enlighten modern Europe.

#### THE PASSAGE OF THE RED SEA.

“Diodorus Siculus says (Lib. iii, p. 122,) the Troglodytes, the indigenous inhabitants of that very spot had a tradition from father to son, from their very earliest and remotest ages, that once this division of the sea did happen there, and that after leaving its bottom sometime dry, the sea again came back, and covered it with great fury. The words of this author are of the most remarkable kind. We cannot think this heathen is writing in favor of revelation. He knew not Moses, nor says a word about Pharaoh, and his host; but records the miracle of the division of the sea, in words nearly as strong as those of Moses, from the mouths of unbiased, undesigning Pagans.”—*Bruce’s Travels*.

## DR. THOMAS' ARTICLES OF BELIEF.

WE give the following epitome of Dr. John Thomas' religious views, being extracted from a letter written by the Dr. while in London in answer to various charges preferred against him. Not being in possession of the charges we do not deem it right to give the Dr.'s letter entire.—*Editor of the Gospel Banner.*

I SHALL teach what I have taught for years, though I admit, that *I did not see, that some of the things taught belonged to the faith which justifies.* Must a man never progress? If he discovered an error in his premises, must he for ever hold to it for the sake of consistency? May such a calamity never befall me! Rather let me change every day till I get right at last.

Will you judge a man after the fashion of the Inquisition—*by the reports of his enemies!* Does your conscience or the Word teach you to hear only one side of a case before you give your verdict? If such be your practice, I thank God that your justice and morality are not mine. But I hope better things of you, though at present you seem under a cloud. That you may judge whether I have renounced all, &c., I will just state in brief what I teach, that I may henceforth also leave you without excuse if you repeat so unfounded a statement:—

I. I believe and teach that the Scriptures of the Prophets and Apostles are able of themselves to make men wise unto salvation, and that whatever is not according to these ought not to be received. There is nothing which can be shown to be taught here, but what I do and will receive with all my heart.

II. I believe the promises made to the fathers Abraham, Isaac, and Jacob, in their literal or grammatical import, and in the everlasting covenant made with David.

III. I believe in that kingdom spoken of by Daniel and the Prophets,

which will soon be set up by the God of Heaven upon the ruins of all states and empires.

IV. I believe that the Son of Man is to possess this kingdom and the dominion of the globe, but that he was first to be a sufferer, become obedient unto death, rise from among the dead, lead captivity captive, sit at the right hand of the Ancient of Days until the time come to set up the kingdom; then come in power and great glory to rule men justly in the fear of the Lord.

V. I believe that Jesus of Nazareth is this prophetic sufferer and glorious King of men; the Son and Anointed One of God, and the great Captain destined to lead many sons to glory.

VI. I believe that the Gospel comprehends the things concerning the promised Kingdom, AND, *not or, but* and the things concerning the name of Jesus Christ.

VII. I believe that the obedience of the Gospel consists in a believing of the things indicated in No. 6, being immersed into the name of the Father, Son, and Holy Spirit, and that in submitting himself to this *act of faith*, his faith, like Abraham's, is counted to him for righteousness, or remission of past sins. This I understand to be baptism for the remission of sins.

VIII. I believe that man is a sinner by *constitution* and by practice, and by both entitled only to the good and evil of the present state—to death and corruption.

IX. I believe that glory, honour, incorruptibility, and life are *attributes of the Kingdom of God*, and not of *sinful flesh*, and that whosoever is accounted worthy of the kingdom will receive them. Hence they are set before us as matters of hope, and recompense of reward.

X. I believe that the promises are a part of the faith that justifies the obedient, as it is written, "through the knowledge \* \* \* are given unto us *exceeding great and precious promises,*

that BY THESE ye might be partakers of the DIVINE NATURE." To obtain the Kingdom a man must be a partaker of the divine nature or he cannot share with the model of that nature—even Jesus—in the inheritance. One of the distinguishing features of this nature, is justice. "Why do ye not of yourselves judge that which is right?"

XI. I believe in the resurrection of the righteous to possess the Kingdom; and of the unrighteous, 1000 years after to judgment, &c.

XII. I believe that Jesus will come soon in propria persona to the salvation of those "who look for him," and to raise his saints, and to "take away the dominion" of the nations from their present rulers.

XIII. I believe the saint's shall rule the world for 1000 years.

XIV. I believe more about the present eventful times than I can write now.

XV. I believe in that repentance which results from the belief of the exceeding great and precious promises, which is essentially the disposition of

the fathers Abraham, Isaac, and Jacob, and known by the fruit of the Spirit—that it is the goodness of God, and not terror that leads men to repentance.

XVI. I believe it is the duty and privilege of the faithful to "contend earnestly for the faith originally delivered to the saints; to meet every first day to break bread, for mutual edification, &c., and that the apostolic churches had a plurality of elders, &c.

These things I believe and teach as the doctrine of the Word. If you can prove from that Word that a single item is not there, I will renounce it. If I can prove them, will you be equally, candid, and receive them. If you say we do believe them, then between you and me, at least there is no controversy. We must, therefore, be agreed. But woe to you if we do agree, and you forbear to co-operate in their advocacy, from fear of man on this or the further side the Atlantic ocean. Remember that "the fearful" are classed among the "abominable," and therefore as certain to be excluded from the kingdom as the unbelieving."

### DR. THOMAS IN LONDON.

DEAR BROTHER HUDSTON,—

\* \* \* \* \* We could not reject Dr. Thomas without giving a reason for so doing—and had it not been for the remarks on the cover of the Harbinger, we never should have thought of so doing. We therefore called the Doctor to a private meeting, and inquired whether he, when in the States, refused to fellowship those Christians who had not been baptized while possessing those opinions which he held? His reply was, that such was not the case. We told him it was not our intention to permit him to be inconsistent in London, and that if he refused our brethren in the States, we should not receive him here for the sake of proclaiming his views. He assured us, that so far from having refused them, he was glad to receive them wherever they would accept him,

and that, on his way to England, the disciples at New York had granted him their meeting house. He brought with him letters of recommendation from brethren known by us. Under these circumstances we could find no ground for rejecting him, and therefore he was invited with us on the two last Lord's days. We also informed him that we should be glad to hear him speak in the evenings, if he would proclaim the gospel and not more than incidentally introduce his favorite topic. He has spoken twice, and, to say the least, is well worth hearing. He is to speak in Nottingham next first day week, (July 30.) He is invited by the Second Adventists, and many of our brethren in Nottingham.

Your's in Christian love.

DAVID KING.

London, July, 22nd, 1848.



## RECOMMENDATORY LETTER OF DR. THOMAS.

172, SPRING STREET, NEW YORK, }  
 May 30th, 1848. }

BELOVED BROTHER TICKLE,—I have the exceeding pleasure of introducing to your Christian acquaintance and courtesies, our beloved brother John Thomas, of Richmond, Virginia, United States. He is an able proclaimer of the Ancient Gospel—such exactly as Christ, John, and Paul preached in their days, and is on a tour to your country to proclaim it to its people. Obtain for him a suitable house, and without fee or reward, other than the consciousness of being clear of their blood, and the free will offerings of such who may be able and willing to make them. He will make known to

you the Gospel of the Kingdom, in a manner, which I presume, you have never witnessed. He is not what may be called a popular Christian orator. His style partakes of that easy natural kind of method, which has only to be listened to with desires to learn to be effective to the conviction of the understanding and the awakening of the affections. For your own sake, and that of the truth, *get the people to hear*,—entertain him, and you will prove him to be a Christian and a gentleman. Your's, beloved brother.

In the Hope of Incorruptibility when the King comes, JAMES BEADMAN.

Mr. G. Y. Tickle, Liverpool.

## EDITORIAL REMARKS.

WE insert the above communications, as we believe many of our readers, in common with ourselves, feel anxious to know some particulars respecting Dr. Thomas. Candor forbids us to condemn any man, exclusively on the testimony of his opponent, without having heard himself, or his friends, in his defence. We are happy to find that a testimonial of the Dr. can be produced from so respectable, and highly intelligent an individual, as our esteemed brother Beadman.

We cannot at present pledge ourselves, one way or other, with respect to Dr. Thomas. To shut our pages against all who differ from us, would be to assume infallibility, and perfection of knowledge, in the mysteries of the Kingdom, which we are by no means prepared to do. We shall therefore, as heretofore, exercise our own judgement, with respect to the articles which we admit into the Banner, receiving those which we consider calculated to edify, to increase the knowl-

edge, or excite the enquiry of our readers; and giving our brethren who differ from us an impartial hearing.

We have seen a circular of Dr. Thomas' containing his views on the Hope of the Gospel—the chief object to which he is now calling the attention of the public—they do not differ widely from the views expressed in the present number of the BANNER under "Hints on Prophecy."

Editor of the Gospel Banner.

## PHENICAN INSCRIPTION.

"Procius mentions (do bello vind, lib. 2, c. 20) that two pillars were standing in his time on the coast of Mauritania, opposito to Gibraltar, upon which were inscriptions in the Phenican tongue:—"We are Canaanites, flying from the face of Joshua, the son of Nan, the robber;" a character they naturally gave him from the ferocity and violence of his manners" towards them.—Bruce's Travels.

## THE MOTIVE POWER OF THE FAITH.

RICHMOND, VA; May 21st, 1847.

Dear Sir,—In every enterpriso there is *the End* and the *Means to the End*. This is indisputable whether God or Man be the undertaker. It is also self-evident, that if people are to be interested in an enterpriso this can be accomplished only by enlightening them in respect to the objects or end, to be consummated. Simply to acquaint them with certain proximate conditions; will not enlist them in behalf of any undertaking. They are unimpressible, they will not stir a foot, until they are made to understand what they will gain by action.

Now suppose I were to come to your town, and, having convened the townspeople, were to tell them, that I had a great enterpriso before me, which all of them might share on certain conditions; suppose I paused there, what question would be proposed? Would they ask me what the *conditions* were; or would they not eagerly enquire *what was the enterpriso to be accomplished?* This certainly.

Suppose further, I were to define the conditions; that I were to tell them, that by paying over to me \$100 cash, they should be entitled to an equal share with myself in the proposed object—how many men of sound minds would transfer their cash to me? *Not one.* Would they not say, tell us all about the advantages to be gained, and then we will consider of the matter? They would.

Suppose then, I were to tell them, that it was proposed to run a railroad across the continent, from some point of the coast of Oregon, easily accessible to ships from China and Hindostan, and to make the terminus thereof at their village, by which all the Indian or Asiatic Trade should concentrate in the town, and thus make every shareholder as rich as Crasus; that its accomplishment was certain; for that 100,000 men were being collected on the route to work immediately, &c., &c. :—*suppose they believe what I*

*stated*, while I was yet speaking, what would they do? Would they not exclaim, enough, enough, we see it all, what are the conditions, what are the terms, what must we do to obtain shares in this magnificent enterpriso? Suppose I were to tell them, that he who cashed up first would be entitled to ten shares, the next five, the third two; but if the rest manifested any doubt or backwardness they should have none—can you not imagine the scene that would follow? The scene which this supposition has conjured up to mind, presents them crowding towards me, pushing, thrusting, with outstretched hands, grasping the cash, all eager to catch my notice that I might inscribe them early on the list; while others having left their money at home, are begging, borrowing and almost ready to steal for the occasion, fearing if they went home, I might be gone before their return and their chance gone. Suppose again, that a certain number to whom I had made known, that *something was to be done of great advantage to all interested*, without having sense enough to look into the matter, had learned from me *certain of the conditions* upon which the advantage was to be obtained, and had conformed to them—suppose that the time came to distribute the dividends, and these persons made application for a share; what would the Distributor do in the first place? Would he not examine the qualifications entitling the applicants to proceeds? Yes, suppose, that one of the conditions was, that the candidates should produce certificates, that they fully comprehended the End to be accomplished; what would be the change of recompence to that certain number who, not being able to produce the certificates, proved that they were ignorant of the matter? Would they share in the thing proposed? Why not? Because, they had no understanding of the thing set forth, which understanding, the terms, or conditions of the enterpriso made indispensable.

Now, these suppositions, I think, will illustrate all your points of difficulty. A strong point with you seem to consist in your objection to the Hope of the Gospel being preached to *sinners*. True it is "the *christian's* hope;" but the *sinner*, having obtained an *understanding of this Hope*, becomes a *christian* that he may call it his. It is the sinner's, or, in old time, it was the sinner's belief of this hope which caused him to enquire, what he must do to obtain a title to it? or to be saved with the salvation invested in that hope? He did not become a christian by the belief of that hope; but, believing it, he became a christian, and therefore entitled to it, by believing also in the things relating to Jesus, through whom that hope is to be manifested and realized. The belief of these things in the aggregate superinduced that state of mind, styled "repentance unto life"—a child-like, Abrahamic, disposition and mode of thinking—all of which, summed up in the phrase, "faith that works by love and purifies the heart," were imputed or counted to them for remission of sins, or righteousness, at the time when he was baptized. This summary was "repentance and baptism for remission of sins." Such a person, though only five minutes a saint, was termed "enlightened." Hence Paul gave thanks for the Ephesians, making mention of them in his prayers, that "the eyes of their understanding BEING enlightened, they might know what is the Hope of God's calling, &c." You might, think from this, that the Apostle prayed for them to know the Hope subsequently to enlightenment; but if you examine the original you will find that it will not bear this construction. He does not use a word signifying to become acquainted with, or come to the knowledge of (*ginosko*)—they came to the knowledge of the Hope when they were enlightened; but, he saith *eis to eidenai hymas for your seeing* or realizing us a matter of sight what is the hope &c. The text reads literally thus, "the eyes of your understanding being enlightened, in order to your beholding what is the Hope of your calling" thus

the object of enlightening sinners in the hope is, that by believing it, they may, through Jesus, be qualified to possess it. Paul styles it the Hope of their calling, because, when he taught in the synagogue at Ephesus for three months, disputing and persuading the things concerning the Kingdom of God"—Acts xix, 8.—he called upon them, or invited them, to become Heirs of the Kingdom of God, all that accepted the invitation obeyed in the name of Jesus, and the Kingdom became the Hope of their calling.

True. "It is not he that hopeth," but he that believeth and is baptized, &c. But, believeth what? The Gospel; for Jesus said "Go preach the Gospel; ho that believeth, &c. Now the Gospel is the Hope; the gospel is the truth, and the gospel is the word; hence the phrase "the word of the truth of the gospel"—he that believeth this and is baptized shall be saved. "Ho that believeth" must believe the Hope, or his faith lacks that vitality without which it is dead.

Re-immersion would have been of no avail to the Corinthian Hymenians. They had been enlightened by Paul and were letting go their hold upon that certain word he preached to them. Their case and mine differs in this, when Walter Scott immersed me, I was not enlightened; when Paul immersed them, they were. If hereafter I were to act as they, and, by embracing the dogma of the immortality of the soul and translation thereof to heaven at death, to involve myself in the conclusions which that fatal principle necessitates, my illumination would be extinguished, my faith would be shipwrecked, and I should be as much in my sins as though faith had never been counted to me for righteousness when I was baptized. Whether my return to right principles would be accepted in the Day of the Lord Jesus, I cannot say; I should not like to venture on the experiment; but of this, I am certain, that re-immersion would do me no good.

Yes; let us go on to perfection, not laying again the foundation &c." Paul could say this to the Hebrews; but it

would not apply to me. He had grounded them well in "the principles of the doctrine of Christ" and in so doing laid the foundation; but the foundation had never been laid in my case; therefore the laying of it would not be doing it again, but doing it for the first

time. The foundation being now thoroughly laid, I shall obey the apostle and endeavor to go on to perfection  
*coute qui coute.*

I am yours faithfully,  
THE EDITOR.

## THE ROMAN EPISCOPATE.

The "strangers of Rome, Jews and Proselytes," when they returned from the Feast of Pentecoste, introduced the Gospel of the Kingdom in the Name of Jesus into "that Great City," which, says John, "reigneth over the Kings of the Earth." They made converts to the faith from among their Jewish brethren, and in this way the Church in Rome was planted by the side of the Synagogue. For several years, it numbered only Jews or Jewish Proselytes, and was in every respect, a *Society of Israelites*. The "*liberty, equality, and fraternity*" of the Synagogue was transferred to the Church—the members were all brethren, and the greatest among them "the servant of the least."

But this divine equality did not long remain inviolate. Impatient of the Hope, they longed for a present Kingdom and dominion. Hence, the unscriptural idea of the Church being a kingdom, suggested the necessity of a king, who, under Christ, should govern it. This notion took possession of their minds, and was soon made the basis of a *SPIRITUAL HEADSHIP*, to which there were not wanting numerous personages to aspire. The Elders of the Synagogue formed a Presbytery, in which all were equal; and as it had been found to work well, Elders were also selected by the Israelites to rule them when they constituted themselves into a Synagogue of Christ. These presbyters were humbled, enlightened, virtuous believers, and undistinguished by ranks and degrees. They were all Bishops, because it was the duty of each and every one of them

to *oversee* their brethren with the same watchful and kind solicitude that shepherds do their sheep. But, when the idea we speak of turned their heads, it was determined to have a Head, or Chief, who should *see over all*, both elders and private brethren. Our object in these few lines is to specify the several phases in which this Chief Elder or Bishop has manifested himself from the earliest times to the present.

Before the era of Constantine, the Monarchical principle was fully established in the Roman Church. In 313, when Constantine had conquered his way to the throne of the Cæsars, the Bishop was made Chief Magistrate of the City. He became the General Lambert of Rome, though our Mayor does not exercise the functions of priest O'Brien. In other words, if O'Brien, popish priest of this city, were made Mayor, we should have a functionary like the Bishop of Rome in the days of Constantine. His jurisdiction was confined to the city.

In 378, his jurisdiction was extended over all the churches of Italy and Gaul by the edict of the emperor. He became the Campbell of these countries. He could speak great swelling words of vanity; but he could not touch the liberty of mankind.

In 533, he was declared to be the First of all Priests throughout the *whole* Roman Empire; and the Archbishop of Constantinople the second in rank.

In 606, he was invested with the title and dignity of *UNIVERSAL BISHOP*," by the emperor of Constantinople, and acknowledged as such by all the new Kingdoms of the West. Hitherto he

had no territorial jurisdiction, nor could he cause any to be put to death.

In 754, Pepin, King of the Franks, conferred on him the Exarchate of Rannenna and Pentapolis, to all the revenues of which he became entitled.

In 800, Charlemagne confirmed this grant, which he might have resumed. Hence it is styled the "donation of Charlemagne." He conferred on him political sovereignty, and gave his decrees the force of Imperial Law. From this time, he enjoyed political life, and by the aid of the secular power, was able to inflict torments and death upon all who were obnoxious to his displeasure. From this time, he stands before the world as THE IMAGE OF THE BEAST.

In 1805, the secular power which sustained him in the Iconic Office, being prostrate, his anathemas lost their potency; he could no longer "cause to kill," but became an object of contempt to all nations. His temporal sovereignty being taken from him by Imperial Decree in 1809, he was reduced to the exercise of the functions conferred upon him by Justinian in 533.

In 1809, then, he became a simple "Prophet" as false as the Devil himself; and, therefore, he is styled in Scripture "THE FALSE PROPHET." "He that prophesieth," saith Paul, "speaketh unto men to edification, and exhortation, and comfort." This is the function of the Bishop of Rome, and constitutes him a "prophet;" This is the function of the Bishop of Rome, and constitutes him a "prophet;" but his prophesyings are unto damnation, and therefore to be despised and detested with the whole heart and soul.

In twenty years more the judgment on his dominion will be fully accomplished; and the world will be cursed no more with the insulting presence of a Bishop of Rome, whose very existence is a satire upon the intelligence and virtue of mankind. He sinks into the perdition of "a lake of fire and brimstone." Let all the earth rejoice, and all the nations of the world be glad; for then, the Woman drunken with the blood of the saints will have been given to "the burning flame."

EDITOR.

April 10th, A. M. 5934.

## THE JESUITS.

*From the Dublin Evening Post.*

The following letter is from a sure source. We dare say our readers will peruse it with as much interest as it has caused to ourselves:--

(Extract of a Letter from Vals, }  
dated April 2nd.) }

"At Avignon, at ten o'clock at night, on the 22nd of March, the house of the Jesuits was visited by the Civic Guard, who intimated that all should depart from it immediately. The inmates refused to open the door, alleging that that was not an hour to convey such an order to citizens. Precautions were then taken by the assailants to secure the doors, that no

one should escape. In the morning, orders were given to quit within three hours. Expostulations were vain. The Bishop arrived, and insisted that such an unjust act should not be perpetrated. He received for answer that the order to that effect had come from Paris. His lordship wished to give the Fathers an asylum in his own seminary, but he was told they would not be tolerated in the city. The Committee of the City is composed of nine persons, five of whom are of the class of common porters. A body of the latter planted the tri-coloured flag on the bridge, and, on their return, adjourned

to the *Caffe de la Ligne*, drank about 300 bottles of beer, and when asked for payment they gave an order on the magistrates for the amount. One, who remained after the rest, after having drunk and smoked at pleasure, was going away without paying. 'You must pay me,' said the waiter. 'What do you mean?' replied the other, 'I thought that under a Republican Government we should not have to pay for anything.'

"At Alby, on the first day of the Revolution, the statue of the Goddess of Reason was erected.

"At Melan, in Savoy, during the Carnival the authorities of Faucigny intimated to the Jesuit Fathers that they should depart immediately. To allow the pupils time to pack up their effects, a delay till evening was obtained. A mob meantime collected with the intent of pillaging the house, and the children were obliged to depart without even a change of linen.

"At Aoste, each Jesuit received at his expulsion the sum of thirty sous; and, at the same time, an order was given to their creditors not to pay any debts due to the Fathers, under the penalty of being obliged to refund to the Government double the amount so paid.

"Accounts from Rome of the 28th ult, report that 600 Revolutionists had attacked the principal houses of the Jesuits there. The Pope announced to the Roman Senators that they should be accountable for any injury done to these Fathers. A detachment of soldiers was, accordingly, sent, who dispersed the mob. The General of the Order waited without delay on his Holiness, to intimate that as the Jesuits were made a pretext for embarrassing the Government, they were ready to make every sacrifice, and prayed the Holy Father to allow them to leave the city. 'No,' replied the Pope, 'your destiny is intimately linked with mine: you shall not quit Rome till I shall have been forced to leave it.' On that day and the following, a very bad spirit manifested itself amongst the mob, who were, on several occasions, heard to vociferate under the very windows of the Palace—'This is the last Pope who shall reign in Rome.'

#### FRANCE.

FRANCE is a military encampment. She is preparing herself for the great conflict which is to slay the Beast, or Dominion, which has prevailed against the saints of the Most High. France is at present Headless, but a great military chief will appear within three or four years, to lead her hosts to battle according to his will. France a Republic! The day dream of a vain imagination! Notwithstanding the republican outbreaks of Europe, the tendency of things is to Monarchy. The Governments of the Roman World (Europe and Turkey) will be *regal* when the Lord comes "THE THRONES," not the Chairs, "*shall be cast down*," when the Ancient of Days sits. Let not the faithful be carried away by the foolish speculations of newspaper politicians. The gospel is the Glad Tidings of the Kingdom, not a gospel of republicanism. A universal Imperial Monarchy, and no ta Republic, is the destiny of nations.—EDITOR.

#### THE WORK BEFORE IMMANUEL.

"It appears from Isaiah's great prophecy of the Incarnation, that the idea which was given of the Man—God, or Immanuel, was that of a Deliverer and rightful Inheritor of the Lard, the destroyer of all its oppressors, the remover of all its bondage, the multiplier of the nation, the increaser of its joy, the occupant of its throne, and the Governor of its people forever; yea, and the Monarch of an Universal and Eternal Dominion upon the Earth. These predictions concerning the Wonderful one are in this prophecy, and no others are in it. If it mean not this, it meaneth nothing. If a child was ever born of a virgin, it was for these ends he was born. And if he have not fulfilled these ends, then he is yet to fulfil them; nor would such a delay weaken but rather confirm the prophecy; for there is mentioned a mysterious waiting on his part, and rejection of him on their part, and a woful visitation of darkness in consequence thereof. And accordingly Israel is so found till this day, rejecting his aid in miserable woful darkness, nothing of all the glory having been accomplished, but the very reverse; because the season of his waiting is not yet expired."—*Selected.*

No 22

THE  
COMING STRUGGLE  
AMONG  
THE NATIONS OF THE EARTH:  
OR,

THE POLITICAL EVENTS OF THE NEXT FIFTEEN YEARS

DESCRIBED IN ACCORDANCE WITH

PROPHECIES IN EZEKIEL, DANIEL,  
AND THE APOCALYPSE.

SHOWING ALSO

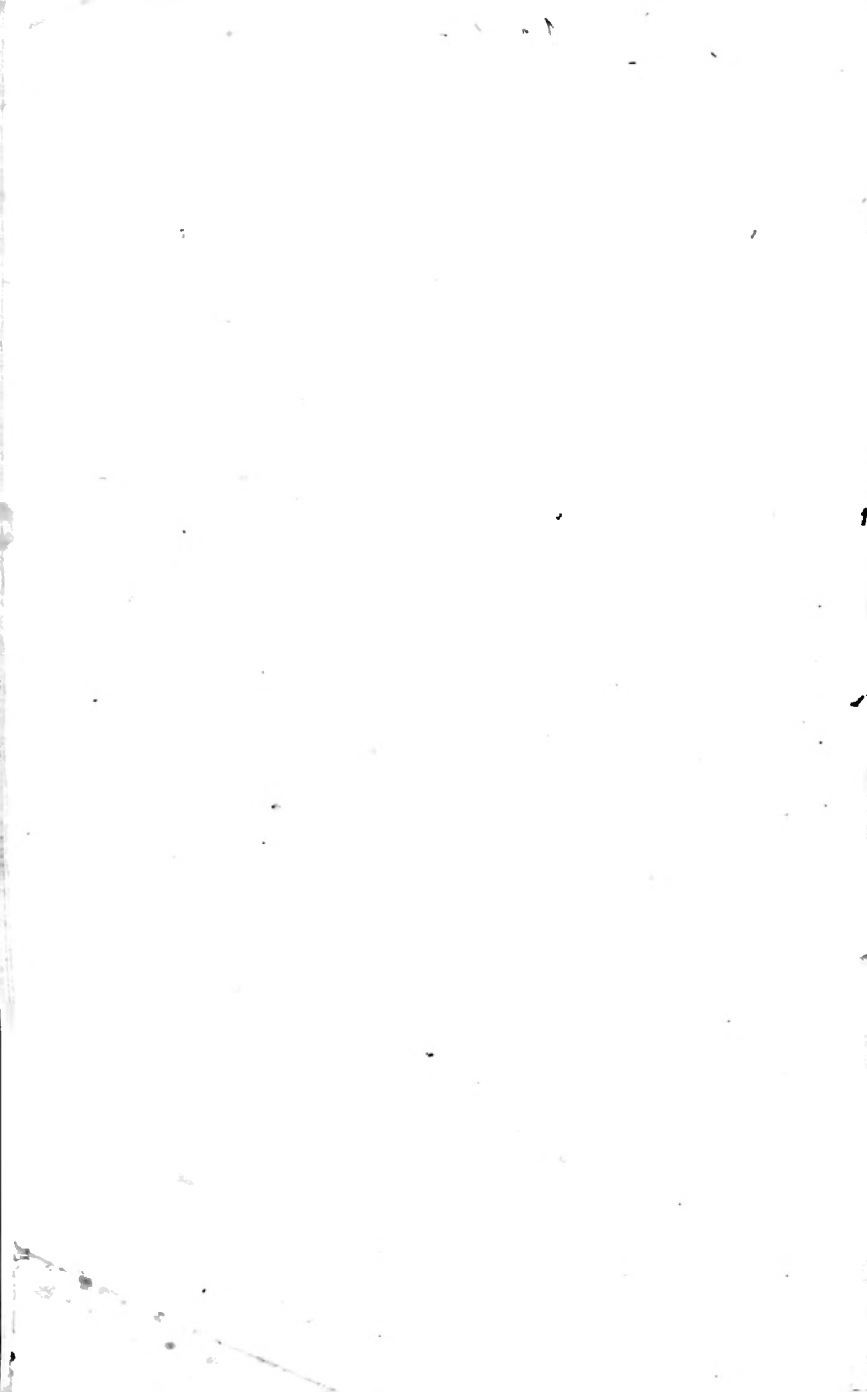
THE IMPORTANT POSITION BRITAIN AND AMERICA WILL OCCUPY  
DURING AND AT THE END OF, THE AWFUL CONFLICT.

Author's American Edition, Greatly Enlarged.

NEW-YORK:  
GEORGE TAYLOR, 117 FULTON STREET.

PHILADELPHIA:—T. B. PETERSON.

1853.





## PREFACE.

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It was in the beginning of this year that the First Edition of "The Coming Struggle" was published in England, where it at once attracted public attention. As it became known throughout the country, its circulation increased and extended more rapidly and extensively than perhaps any pamphlet has done before it. In the short space of six months, *one hundred and ten thousand copies* were disposed of. As might have been expected, a publication which had engaged such public attention was made the subject of much criticism, and most of the newspapers and magazines "said their say" concerning it. The nature of the subject rendered most of these notices unfavourable. Political writers were not in a position to judge of the work from a scriptural, and therefore the only true, point of view. Many of the occurrences mentioned as "coming," were so much opposed to appearances, and so politically unlikely, and such a prejudice exists towards any thing apparently like prophecy or second sight, that the whole was, by many reviewers, considered a hoax, and unworthy of attention. The late occurrences in the East, however, which took place shortly after "The Coming Struggle" was published, enabled the British public to perceive that some credence was really due to our pamphlet, and, in spite of the denunciations of the press, its sale steadily and rapidly increased.

One thing is worthy of notice. The more religious portion of the papers and magazines treated the work in a very different manner. Being better acquainted with Scripture prophecy, their editors could more truly estimate its value; and many of them cordially recommended it to their readers. We here subjoin a few such "opinions." By noticing the names of the publications from which they are extracted, the reader will see that far more importance may be attached to them than can be claimed by the ignorant and senseless fulminations of those political writers, who are totally ignorant of the subject.

"We have perused this pamphlet with an increasing interest as we proceeded, and we must say that its statements have left an impression and conviction on our minds of the accuracy and truth of its general conclusions and inductions. We feel that the author has taken a new, more accurate, and probable forecast than any of his predecessors; and we most earnestly recommend the perusal of this interesting and important pamphlet to our readers, as containing the most correct sketch of the import of the predictions of the prophets."—*Christian Examiner*.

"The writer of this remarkable pamphlet we know not, but he is deeply in earnest, and has written with much feeling and not a little power."—*British Banner*.

"Few literary men have received so much encouragement from the reading public as the author of 'The Coming Struggle.' Seldom has a writer on any subject, and certainly never on the subject of prophecy, succeeded in arresting the attention of men of all classes, and in every station of life. 'The Coming Struggle' has been appreciated by the peer, as well as earnestly read by the peasant. Its pages have been minutely examined by the politician, and carefully studied by the divine. It has been welcomed alike into the mansions of the rich, and into the dwellings of the poor. It has been made the companion of those who lead our armies on the battle-field, and of those who command our fleets on the sea. It has interest for our soldiers in the barrack-room, and has claimed the attention of our sailors in their cabin."—*Scottish Christian Journal*.

"Seventy-three thousand copies of this work are already in circulation. A publication, which in a few weeks has been so widely read, must possess more than ordinary interest; and the one in question is well calculated, in these eventful times, to arrest public attention. It is written in popular language, without fanaticism or presumption, but in a spirit of sober earnestness; and it is not surprising that a treatise of this character, claiming the highest authority for the views it puts forth, and sustained by the irrefragable witness of the past and present fulfilment of certain of the events it indicates, should be eagerly read by all who regard political changes with interest—by all, too, who reverence the testimony of the Sacred Writings."—*Derbyshire Advertiser*.

"There is an amazing earnestness in this extraordinary pamphlet, which has carried us through its 32 pages, and many readers besides, apparently, since this is its seventy-first thousand."—*Coventry Herald*.

"This is a little work, published in the pamphlet form, that cannot fail to attract attention among such as devote inquiry to that most interesting and all-important portion of Holy Scriptures—the prophecies. Many may differ from the author in his conclusions, but all will read his book with avidity, and give him due praise for the pains he has bestowed on this most important of subjects."—*Lancaster Gazette*.

"This work has only recently dawned on the public, and has reached an edition of the seventeenth thousand. Whilst it bids fair to rival 'Uncle Tom' in circulation, its import is of far more interest to mankind at large. It is indeed a wonderful book, and will be read by all Christian families with the most solemn interest. The daily demand for it is almost unprecedented, and the price is so trifling as to insure a wide range of readers."—*Lynn Advertiser*.

"The following assertion we trust may prove prophetic:—Talk of America and Britain going to war! the thing is impossible; nature forbids it, and the Bible forbids it too. We heartily respond, Amen."—*Portsmouth Guardian*.

The present Edition, which the author respectfully presents to the notice of the American public, though the same in price, is considerably larger than that which appeared in Britain. Various additions have been made to it, and the whole has been thoroughly revised. An interesting note is appended, illustrative of the position of affairs between Turkey and Russia, with remarks as to the probable future course of the Northern Autocrat. Another division has also been added to the subject, descriptive of the position of America after the battle of Armageddon.

NEW-YORK, November, 1853.

THE

# COMING STRUGGLE.

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NEVER was there a time, in the past history of the world, when such a terrible and universal excitement prevailed regarding political affairs, as at this moment exists in the social mind. Wherever we turn, or into whatever society we enter, the same restless anxiety is apparent, the same question passes from circle to circle and from friend to friend, but no reply comes forth to cheer or satisfy the alarmed interrogators. "What is about to happen?" is murmured in all the assemblies of men; and whether the sound floats along the noble halls of the great, vibrates among the rafters of the straw-roofed cottage, or wanders through mazes of tobacco smoke in a village ale-house, echo only answers, What! Conjectures, indeed, are made and opinions delivered, but as these rest solely on the shifting sand of political appearances, and assume the various aspects with which faction and party-spirit invest them, they are uttered only to be rejected; the same question is again asked by the same individual on the morrow, and with like success.

That such an excitement should prevail at the present time is not at all wonderful. The position in which the powers of Europe and Asia are placed, render it evident to every thinking mind—and in this age of boasted intelligence all should be thinkers—that we are on the very eve of a crisis, and a crisis unparalleled in the annals of the past. It is not at one part merely, or in one or two nations, that we discern the signs of an approaching storm; but from one end of Europe to the other, the ominous cloud has gathered, and when it bursts, as soon it must, the deluge will be not only overwhelming, but universal. Such a prospect as this is entirely new. The shadows which preceded the advent even of the most devastating hurricanes that swept over the world in the ages that are gone, were not so gloomy or portentous as those which now

hover above our whole horizon; and as the image must resemble the reality, that reality must be awful indeed. We are in the midst of that oppressive calm which reigns when the elements are fully charged with all the ingredients of a storm, and, like the mariner, we long for its inevitable outbreak, in order that we may escape from our suspense, and learn at once how we are likely to cope with it.

But while the painful anxiety every where visible is, in the circumstances, extremely natural, it is not at all necessary that the equally manifest uncertainty and ignorance regarding the extent and duration of the coming struggle should remain; and were the prophetic declarations of the Bible properly understood, the inhabitants of Britain would comprehend all that is about to take place. In that Book—a book which some despise, many neglect, and nearly all misunderstand—is to be found a series of visions and prophecies, under which is symbolized the political history of the world, from the Babylonian Empire down to the Millennium, that happy era to which the human family have long looked forward with delight. Unfortunately, however, as we have said, these prophecies have been, and are, sadly misunderstood. The authorized interpreters of God's revelations have hitherto failed in finding a key to unlock their mysteries; but of this we do not complain, as we are told that the vision was to be sealed until the time of the end. What we regret, however, is that, in the face of this declaration, our divines should have attempted an explanation of these mysteries, before God's time for their solution was come. They have done this, and the result is, that by their erroneous interpretations, a mass of obscurity, contradiction, absurdity, and error, has been heaped upon them, which serves completely to mystify both its authors and the world. Had Fleming and others contented themselves with tracing those parts of the prophecy which were fulfilled in their day, and left those sublime consummations mentioned in the Apocalypse, to be disclosed at "the time of the end," the present generation would not now be under the necessity of throwing off a host of commentaries and opinions, which from early childhood they have considered unerring. This, however, must be done. The position of the world clearly intimates that the end has come, and events now furnish an explanation of the hitherto dark visions of Daniel and John; and by a careful examination of these and other prophets, the political history of the next fifteen years is spread out before us, nay, we are enabled to pass beyond that period, and trace almost

accurately the regular course of events down to the beginning of the thousand years. Dr Thomas of America was the first to find the key, and they who have read his book will at once be able to understand the following description of the period mentioned. For the sake, however, of those who have not seen Dr Thomas's work—and we believe this applies to the majority of general readers—it will be necessary to give a rapid and connected sketch of the prophecy on which the whole hangs, and point out the errors into which former interpreters have fallen.

The first intimation we have of the prophecy is in the second chapter of Daniel, where we are told that one morning during the palmy days of the Babylonian empire, Nebuchadnezzar, its head, awoke from a troubled sleep, in which he had a strange and unaccountable dream. Being fully awake, he endeavoured to call to mind the particulars of the vision which had passed across his sleeping spirit, but the "thing had gone from him," and do what he could he was unable to recall it. Nevertheless, his spirit "was troubled to know the dream," and this he demanded of his magicians, who, being of course unable to comply, Daniel, a young Hebrew captive, volunteered to make it known and interpret it. Having "desired the mercies of the God of heaven concerning the secret," Daniel had it revealed to him in a vision, and with a joyful countenance went with it to the king. He informed the monarch that in his sleep he had seen a great image standing before him. The head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly iron and partly clay. After the king had gazed on this giant of metal for some time, he beheld a stone poised in the air, unsupported by hands, slowly descending to the earth. Falling at length with a heavy crash upon the feet of the image, it "brake them to pieces," and the whole superstructure was hurled to the ground, where the wind carried it entirely away. The stone which smote it, however, grew into a great mountain, and filled the earth.

The interpretation given by Daniel to the king, was to the effect that the golden head, silver arms, brazen thighs, and iron legs, denoted a succession of four dynasties in the Babylonian Empire. The iron kingdom, which was the last, was at first to be divided into *two* parts, and latterly into *ten*, and these were finally to be destroyed by the establishment of a kingdom of God upon the earth, a kingdom which should never be destroyed. This was a dim, yet true outline of the future history of the great empire, which was at

that time aptly termed the whole earth ; but it was only a rough sketch, and the purpose God had in view in disclosing it required that a more detailed representation should be given ; accordingly, after the death of Nebuchadnezzar, Daniel was favoured with a more extended view. In this second vision, the four dynasties were symbolized by four beasts, and an outline of the history of *each* given. The fourth power, which in the first vision was described as iron, and divided into ten parts, is in the second shadowed forth by a beast with ten horns. The cause of the destruction of these ten powers by the God of heaven is in this vision also accounted for, and the time of their duration determined. They were to be destroyed on account of their civil and spiritual despotism—crimes which can never in the moral government of Jehovah pass unpunished. After the ten horns had been for some time established, a little horn came up among them, in which were the “eyes of a man and a mouth speaking great things.” After making room for itself by plucking up three of the large horns, this little horn waxed insolent and domineering, and continued so “till the beast was slain, and his body given to the burning flame.” Daniel was extremely anxious to find out the meaning of this, and having asked “one of them that stood by,” he was informed that the ten horns were ten kings that should arise out of the fourth or last dynasty ; that another should rise after them, diverse from all the others, that he would subdue three of the first kings, speak great words against the Most High, wear out the saints of the Most High, and think to change the times and laws ; but after continuing thus for “*a time, and times, and the dividing of time,*” his dominion would be taken away, and he would be utterly destroyed.

In future visions a still more detailed representation of certain portions of this first vision was given to Daniel, and many of the prophecies of Ezekiel contain important developments of the same history ; but God's determined measure of revelation was not yet full. Indeed, the chief part remained behind, and consisted of an ample view of the operations of the fourth beast and his ten horns, especially of that little horn which subsequently sprung up and became so prominent. Many hundred years after Daniel's time, when the gold, silver, and brass of Nebuchadnezzar's image had given place to the iron power, there lived an aged man on one of the desert islands that dot the bosom of the Ægean Sea. To this place he had been banished for adhering to, and promulgating, the doctrines of a new religion that had sprung up in the land of Judea,

now called *Christianity*. In this lonely spot, and to this persecuted follower of the despised Nazarene, God gave his concluding Revelation to man, and wound up the whole by shadowing forth the history of the beast, and the horn, under the emblems of seals, trumpets, and vials. The iron power of Nebuchadnezzar, or fourth beast of Daniel, is here represented by a dragon with seven crowned heads and ten crownless horns; and the little horn is at first called a beast, with seven uncrowned heads and ten crowned horns—the one being thus exactly the reverse of the other—and afterwards a two-horned beast. The same distinguishing features are apparent here as in Daniel's vision. The horn, or the beast, waxes great; the dragon gives him his power, and his seat, and great authority; he changes times and laws, and makes war against the saints for a time, and times, and half a time, till the judgment sits, and his dominion is taken away, and both himself and the dragon is cast into a pit of destruction.

Such, then, is a brief outline of this important prophecy—a prophecy which has occupied the attention, and engaged the interest of Bible readers, for many generations. The language in which it is couched has hitherto rendered it impossible for interpreters to agree concerning its fulfilment; and indeed, in past times, the occurrence of the events it foretells was the only guide to its course. Fleming was the only one who succeeded in describing any part that was as yet unfulfilled, and his mighty mind almost wrenched the secret from the grasp of the future, but it was only a partial idea he obtained of the truth; the elements that were to be engaged in the final conflict had not, at the time he wrote, assumed the position, by which the time of the end could be recognised, and this, together with his adherence to the stereotyped but false theories of commentators, led him far astray. All, however, are agreed as to the general meaning of the prophecy. The gold, silver, brass, and iron powers of the image, and the four beasts of the vision, are the Babylonian, Persian, Grecian, and Roman empires. The seven heads and ten horns are the various forms of government and kingdoms of this latter power. The first beast of John is Romanism, and the second, or two-horned beast, is the Austro-Papacy. Thus far the history of the past has enabled our divines to expound and agree; but with regard to the time of the end, and the nature of the events which must take place previous to it, there exists an almost endless diversity of opinion, the greatest union lying in a universal misapprehension of both, particularly of the latter.

The great cause of misapprehension, besides that to which we formerly alluded,—viz., a premature interpretation,—is owing to the fondness of theologians for the allegorizing method of Origen. Following this early father, they assert that the events to take place at the time of the end, are less physical than moral, and will consist of a series of spiritual changes which will usher in the universal triumph of the Church, and the regeneration of the world. They do not understand, or rather they refuse to believe, that the Jews will be restored to their own land, and that the kingdom of Israel will once more be established, though not after its ancient model, or with its former splendour. With a very restricted partiality, they have construed all those glorious promises of a physical restoration, which have lighted up with hope the heart of the wandering Jew, into nothing more and nothing else than a spiritual conversion, and they claim for the Church all the glory of the latter-day. This, we apprehend, is a fatal mistake. The restoration of the Jews to Palestine forms the very keystone to the whole political structure of the world, and is the principal object to be accomplished by the awful events of the coming years. It is the grand consummation of which Hebrew prophets spake and Jewish bards sung; it is emphatically “the hope of Israel,” and the word of Judah's God is pledged to its accomplishment.

Having done away with a literal restoration, our interpreters have necessarily erred in deciding regarding the many minor parts of the prophecy. Hence the locality of the final conflict has been a matter of much dispute. The general notion is, that Italy will be the scene of the great battle of Armageddon, and one individual has actually measured a large valley in that country to see if it answer the inspired description. Another class, in the extremity of their fondness for spiritualism, say that at the moral destruction of Popery, wherever Protestantism encounters and overcomes Romanism, there will Armageddon be. In the sequel of this pamphlet, we shall show how erroneous are both of these conjectures.

Another great error, and one which has led to a host of misconceptions, is the belief that Britain is one of the ten horns, and that consequently she will be involved in the destruction that overtakes the toes of the great metallic image. This is a complete mistake. It seems to have been a mere assumption, founded on the fact that she was for a short time *PARTIALLY* attached to the western Roman empire, and for centuries worshipped the beast; but they seem to



forget that the civil yoke of Rome was thrown off long ago, and that centuries later she, as a nation, cast away from her the galling chains of Papacy, thus obeying the injunction, and becoming heir to the promise implied in these words, "Come out of her, my people, that ye be not partakers of her sin, and that ye receive not of her plagues." Still we admit this would not have saved her, as a nation, from the effects of the stone falling on the feet of the image; but we contend that her temporary subjection to the western Roman empire did not constitute her one of the horns. It was out of the *Babylonian* empire that these ten powers were to arise, after that empire, or the territory which it occupied, had passed under the Persian, Grecian, and Roman dynasties; and it is within the boundaries of that territory alone that we are to look for them, and the development of the prophecies respecting them. Now, no one will affirm that Britain was a portion of Nebuchadnezzar's kingdom; and we cannot see how the circumstance that for a time a part of her was governed by Rome, should draw her into such a fearful position.

A glance at the present character and position of the British mind should, we think, be sufficient to convince any one that the country cannot be implicated in the destruction of Europe. All its notions; all its objects, all its affections, are fixed on the future, and have an unmistakable reference to a time yet in the far distance, and it cannot but loath and turn away from the idea that no future awaits it. Has this deep-rooted conviction of future greatness and usefulness no meaning, coupled as it is with the rapid progress of art and science, literature and knowledge? Does it not indicate a deep and unyielding reflection from the glass of time, mirrored in the hearts of the people?

"It must be so.—  
 Else whence this pleasing hope, this fond desire,  
 This longing after immortality?  
 Or whence this secret dread, and inward horror,  
 Of falling into nought? Why shrinks *Britain*  
 Back on herself, and startles at destruction?  
 'Tis the divinity that stirs within her,  
 'Tis heaven itself that points out an hereafter,  
 And intimates a *future course for her.*"

The idea that Britain is to be in the midst of the coming fray, has been strengthened by the apparent "signs of the times." Since the time of the "Papal aggression," the country has been kept in continual dread of Papal ascendancy in Britain; and as

the maintenance of this feeling has been found profitable in certain quarters, the agitation has been kept up by means of the press, and the public are weekly, or at least monthly, informed of the fearful strides Popery is making in this country and America, and the terrible determination of the Pope to "convert" these nations, and bring them into the "true fold." It is the resistance of this attempt that, with them, is to constitute the "coming struggle," and hence the close association of Britain with the conflict.

Now, whether this "hue and cry" be sincere or not, it is for the most part unnecessary. That Popery is earnestly striving to spread itself in Britain at present we deny not, but that it will again get the ascendancy is neither in accordance with reason nor Scripture. The utter abhorrence in which the system is held among the masses of our population must for ever exclude the idea that it will ever be again nationally embraced; and though the exhortations of writers and lecturers may inflame, they cannot deepen this feeling. But we say the idea of the revival of Papacy is not in accordance with prophecy. There we are told that when the judgment shall sit, his kingdom shall be taken away, *to be consumed and destroyed unto the end*. The first success of the saints was to be the beginning of his gradual and *hopeless* decline. As vial after vial was poured out on the earth, each came with a shock against his citadel, and widened the former breach or made a new one. And as the seventh trumpet-blast of Joshua's company brought the walls of Jericho to the ground; so the seventh vial, whose muttered thunders may be even now heard in the political heavens, will cause it to shake to its foundations, and totter to its fall. It is really foolish to suppose that, while the authority of the Pope is so shattered and reduced that it can only be maintained at home by French and Austrian bayonets, he should be able to regain the allegiance of Protestant Britain, or prevail on the Continental powers to ally themselves in a crusade against her.

The placing of Britain among the ten horns is just the evil effects of a premature interpretation of the prophecy. At the period when many of our commentators wrote, it was actually necessary to include Britain in the ten kingdoms, in order to make up the number required. Up to the year 1820, there were only eight independent powers within the Roman empire, but in that year the Greeks rebelled against the Sultan, and after several years

war, succeeded in establishing a new kingdom, which became the ninth horn. Still another was wanted to complete the prophetic symbol, and it did not come up till 1830, when the revolution of Paris divided the kingdom of the Netherlands into two, and Belgium became a separate Power, to defeat the calculations of divines, and pluck Britain from the *anomalous* position in which they had placed her. We say anomalous, for how is it possible to reconcile the past history of Anglo-Saxon progression—of which she has been the mover and sustainer—with sudden and complete destruction? The very thought is a libel on the eternal law of development and the wisdom of the moral government; but it is false; and we will by-and-by show how different is the destiny of this country, and what a noble part has been assigned her in the last act of the mighty drama. The image territory is, in Scripture, called “the whole earth,” or, as it might be more correctly translated, the whole *habitable*. The continent of Europe is therefore comprehended by the phrase; and the ten toes, which spring out of the eastern and western Roman empires (these being the two legs of the image), must be confined to the “earth,” and cannot extend to the *sea*, or an island in the sea. Britain therefore, being in the sea, and not on the “earth,” cannot be one of the horns. Her geographical position places her without the boundary both of the Babylonian and Roman empires. The powers which really answer to the toes of Nebuchadnezzar’s image are Bavaria, Lombardy, Hungary, Greece, Sardinia, Naples, Portugal, Spain, France, and Belgium; and if we understand the prophecy aright, these kingdoms will be wholly destroyed, or at least completely shattered, within the next fifteen years.

The next great error of our interpreters, and the last to which we will particularly advert, is in regard to the “time, and times, and half a time,” or the duration of the beast. Here a two-fold misconception is apparent. First, in the determination of the duration of this period; and second, in dating its commencement. They imagine that it means a period of 1260 lunar years, and they have failed to find the true commencement of this epoch. The general theory dates it from the year 606, when Phocas proclaimed the universal supremacy of the Bishop of Rome. This fixes the termination of the 1260 years in 1866, from which eighteen years must be subtracted, being the difference between solar and lunar time, thus making the true ending in 1848. But we consider that the 1260 years are *solar*, and not lunar years.

In *calculating* the cycle, we, in common with others, adopt lunar time, because we are taught to do so by the Volume of Inspiration. Comparing the 6th and 14th verses of the 12th chapter of Revelation, we find that the "time, times, and half a time" (or three years and a half—or forty and two months, as it is elsewhere expressed) are a thousand, two hundred and threescore days, which is nearly lunar time, 360 days comprising a year. But we have no warrant for supposing that these 1260 days mean lunar days also. Even independently of other evidence, we should have been inclined to consider them as solar time, as do several late writers on prophecy. The Rev. William Ramsay of Crieff, whom we consider to have caught many true glimpses of interpretation, and to be one of our best expositors, notwithstanding his adherence to some old theories, which we are sure the inexorable development of time will explode, thus writes in a note to one of his "*Lectures on the Revelation*":—"When the Spirit of God gives us prophetic time in the form of months or years, and when these are to be reduced to prophetic days, each signifying a year, we are no doubt warranted to calculate them by 30 days for a month, or 360 days for a year; but we apprehend that when years are reduced to prophetic days of 360 days each, and these days understood as years, they must be solar years or seasons, just as a day has ever been reckoned a solar day."

But this point may be treated empirically as well as mathematically. There are several other similarly delivered prophetic cycles in Scripture, which have run their course, and become matter of history, and an examination of these gives solar time as their invariable termination. In the 4th chapter of Ezekiel, the prophet is instructed to perform some symbolical actions, and lie on his left side for 390 days. He is told that these days represent years, and that these years represent the "iniquity of the house of Israel," or from their apostasy at the commencement of the reign of Rehoboam to the Captivity. By consulting the chronology of this period, the reader will find that it extended to 390 *solar* years.

But what may be considered a better case in point, is the seventy weeks of Daniel. This period was to run "from the going forth of the commandment to restore and to build Jerusalem" to the Crucifixion of Christ. Seventy weeks comprise 490 days: this, in prophetic time, is equal to 490 years; which, if the idea of Fleming and others be correct, amount to scarcely 432 *solar*

years. To show the erroneousness of this opinion, we subjoin the following chronology of the period:—

|                                                                                                                                     | Years.           |
|-------------------------------------------------------------------------------------------------------------------------------------|------------------|
| Artaxerxes, in the twentieth year of his reign, put forth a decree for "restoring and rebuilding Jerusalem," and afterwards reigned | 29               |
| Xerxes II. and Sogdianus reigned only about 9 months in all,                                                                        | 0 $\frac{3}{4}$  |
| Darius Nothus,                                                                                                                      | 19               |
| Artaxerxes Mucnon,                                                                                                                  | 43               |
| Artaxerxes Ochus,                                                                                                                   | 23               |
| Arses,                                                                                                                              | 2                |
| Darius Codomannus,                                                                                                                  | 6                |
| Alexander the Great,                                                                                                                | 7                |
| To the Era of the Greeks,                                                                                                           | 12               |
| Seleucus Nicator,                                                                                                                   | 31               |
| Antiochus Soter,                                                                                                                    | 19               |
| Antiochus Theos,                                                                                                                    | 15               |
| Seleucus Callinicus,                                                                                                                | 20               |
| Seleucus Ceraunus,                                                                                                                  | 3                |
| Antiochus the Great,                                                                                                                | 36               |
| Seleucus Philopator,                                                                                                                | 12               |
| Antiochus Epiphanes,                                                                                                                | 11               |
| Antiochus Eupator,                                                                                                                  | 2                |
| Demetrius Soter,                                                                                                                    | 12               |
| Alexander Bala,                                                                                                                     | 5                |
| Demetrius Nicator,                                                                                                                  | 18               |
| Alexander Zebina, Cleopatra, and Seleucus V.,                                                                                       | 4                |
| Antiochus Grypus,                                                                                                                   | 27               |
| Seleucus,                                                                                                                           | 4                |
| Antiochus Eusebes,                                                                                                                  | 24               |
| Aristobulus II.,                                                                                                                    | 6                |
| Hyrcanus II.,                                                                                                                       | 24               |
| Antigonus,                                                                                                                          | 2                |
| Herod had reigned at the Birth of Christ,                                                                                           | 37               |
| Exact Age of Christ at his Crucifixion,                                                                                             | 36 $\frac{1}{2}$ |
| Total number of Solar years,                                                                                                        | 490              |

The following Table will afford the reader a chronological view of the various Cycles of Daniel and John, according to our method of interpretation:—

| Beginning of Cycle. | Character and Duration of Cycle.                                        | End of Cycle. |
|---------------------|-------------------------------------------------------------------------|---------------|
| B.C.<br>454         | The 70 weeks (or 490 years) of Daniel, . . . . .                        | A.D.<br>33    |
| 454                 | ... 2300 years, or the time of the Vision, . . . . .                    | 1643          |
| A.D.<br>312         | ... 1260 years of the "Witnesses," . . . . .                            | 1572          |
| 1685                | ... 3 $\frac{1}{2}$ lunar days, or death-period of Witnesses, . . . . . | 1789          |
| 529                 | ... 1260 years of the civil power of the Beast, . . . . .               | 1789          |
| 529                 | ... 1290 years of "the abomination that maketh desolate," . . . . .     | 1819          |
| 529                 | ... 1335 years of Daniel, ending in Blessedness, . . . . .              | 1864          |
| 606                 | ... 1260 years of the ecclesiastical reign of the Beast, . . . . .      | 1866          |

The first of these cycles, it will be observed, commenced 454

years before Christ, or at "the going forth of the commandment to build and to restore Jerusalem." Daniel was favoured with a vision of the events that would transpire concerning his country, from that period onward till the end of 2300 years, or till "the time of the end." The cycles directly connected with this part of the vision are the 70 weeks and the 1290 days. The 70 weeks, or 490 years, began with the advent of the vision period, and closed at the Crucifixion. If the reader will turn to the 9th chapter of Daniel, where the prophecy of the 70 weeks is made, he will notice that the angel divides it into three parts—viz, seven weeks, threescore and two weeks, and one week,—the latter being sub-divided into two parts. These literally mean, forty-nine years, four hundred and thirty-four years, and seven years. And to show that this was no meaningless method of annunciation, we may mention, that it allowed 49 years from the "going forth of the commandment" till the restoration of the state, and 434 years from this again till "the Messiah." The one week, or seven years, comprises the ministry of John and Jesus. In the "midst" of this period Jesus entered on his public life, and therefore during the latter half of it "he caused the sacrifice and the oblation to cease."

The 1290 years run from the setting up of the abomination, till the pouring out of that which is determined; in other words, from the establishment of the civil power of the Papacy, till the opening of the sixth vial, when desolation should begin to overtake the little horn, which had "divided the land for gain," and polluted it with superstition and idolatry. This vial began in 1820, *just 1290 years after the publication of the Justinian code.*

The 2300 years terminated in 1843, just immediately after the settlement of the Eastern question and the establishment of "the king of the south; so that "the time of the end" extends from that period till the winding up of the whole.

The other cycles, referring to the witnesses and the times of the beast, range from 312 to 1866. In looking at those which begin before, and terminate after, Christ, it must ever be remembered that *Christ was three years of age when the Anno Domini began*, and these periods whose commencement is marked A.D. 529, must be regarded as ranging in their advent and commencement to the extent of four years later, the publication of the Papal code having occupied that time.

According to our table, the "time, and times, and half a time"

began earlier than is generally supposed. The year 606 is the period of the *ecclesiastical* constitution of the beast, or the time when the dragon gave him his authority. His civil constitution dates 75 years earlier, or from 531, when the Justinian code was published; and this was the real beginning of the 1260 years. The reign of the beast ought, then, to have terminated about the year 1791, or two years earlier or later,—*and so it did!* The resurrection of the *two witnesses* (or civil and religious democracy), which were slain by Louis the Fourteenth, took place in 1789, or at the period of the first French revolution, and this was the first time any successful opposition was made to the Papal power. Then the judgment began to sit, and the civil dominion of the Pope was taken away, to be “consumed and destroyed unto the end.” And as 75 years elapsed between the establishment of the Imperial and Papal power of the beast, so 75 years must elapse between his civil and ecclesiastical destruction. This period is represented by the seven vials, the mission of which is to pour chastisement on the beast and his followers, till at the end the whole will meet with sudden and signal destruction. It is a mistake to suppose that the 1260 years, limits the *existence* of the beast—it merely limits his power. The full term of his political and ecclesiastical existence is 1335 years, and this terminates in 1866, or about fifteen years from this period. But what a number of awful events must take place in that short time! what revolutions, and strife, and bloodshed must be witnessed on the Continent, and in many parts of Asia! No wonder that the political sky is black and lowering, charged as it is with the elements of a storm, which, for tremendous force and severity, has never been equalled. The people of the present age have come to the very border of a thrilling epoch, and they know it not. The newspaper press laughs at the cry of war which has arisen on every hand. It points to the progress of railways and electric telegraphs, and asks if these are signs of war. Railways and telegraphs, steam-engines and copper-wire, can *these* overturn the purpose of God or falsify His word? A few hours of strife will suffice to tear up every vestige of these so-called pledges of peace, and their component parts may yet form efficient instruments to carry on the conflict. In these days of scepticism and intellectual supremacy, it may be a hard matter to get such Bible truths borne home to the hearts of men; but in a very short time they will be compelled to acknowledge the reality and genuineness of that revelation they now despise or neglect. Amid the terror and

confusion of the approaching hurricane, when men's hearts are failing them for fear, they will be glad to turn to its long-forsaken pages, to learn the nature and extent of the fearful calamity. If the people of Britain and America are wise, they will make themselves acquainted with this beforehand, and thus enjoy that tranquillity which the knowledge will impart. It is, even on other grounds than personal comfort and mental peace, extremely necessary that they should do so. Though for the present they will, by caution and prudence, keep free from the struggle, they have a high and holy mission to fulfil, and are as yet ignorant of it. To them has been committed the task of conducting the moral progression of the world, and preparing it for the coming millennium. While other nations are murdering and devouring each other, and gnawing their tongues and blaspheming under the iron rod of Jehovah, the Anglo-Saxon race will be opening up the pathway for the entrance into this sin-cursed and strife-torn world of the reign of peace and love. Blessed, indeed, are they that wait, and come to the thousand three hundred and five and thirty days.

In the above paragraph we style the witnesses "civil and religious democracy," and this designation, we believe, is new to most students of prophecy. A great difference of opinion has existed among commentators regarding their identity, but they agree in considering them to be two ecclesiastical associations antagonistic to the Papacy. It would be useless to waste time and space in bringing forward the various theories of divines, and showing the difficulty of harmonizing these with the prophetic description. Neither is this properly our business. Let the advocates of such theories support them as best they can, while we cast ours into the mould provided by Daniel and John.

They are called by Christ "my two witnesses." *For* what, and *against* what, did they witness? For the pure and simple doctrines of Christianity. By whom were these violated? By the kings and the priests. These two classes at an early period of the Christian era formed a coalition, established each a despotism in their own sphere, and supported each other in maintaining their usurpations. Still truth has friends and defenders in every age and in every department, and both in the Church and State there arose a branch of its firm adherents, who strenuously protested against the physical and spiritual bondage which had been imposed. Instead of being listened to, and satisfied by measures of reform, the two usurping classes agreed to persecute and suppress them, and hence,



though they continued to witness and "prophesy," it was in garments of sackcloth. As their enemies had joined in an unholy alliance, and as the cause of truth must in a great measure unite its supporters of every phase, the civil and religious Reformers became necessarily associated with each other, and throughout the long period of their testimony we find them hand in hand, and at the end meeting a common fate.

In Daniel, these same antagonists of despotism are called "the saints of the Most High;" but their character and position, though distinctly marked and essentially similar to that of the "witnesses," are merely outlined. It is in the 11th chapter of Revelation that we are presented with a full description of their history and mission. There we have the character of their deeds, their defeat and death, the period of their testimony, the length of the death-period, and joy of their enemies during its continuance, and their resurrection and subsequent triumph.

1st, *The character of their deeds.*—They "tormented" those whom they opposed, and though they could never get the mastery, yet had power to slay many of their enemies, and shut up the political heaven, so that the tyrants could not enjoy their usurpation in peace. From time to time they waged war against their oppressors, and wounded despotism in many a part. Hence they "smote the earth with all plagues," and devoured their enemies with the fire of their mouth. How did the Leonists, Paulicians, Albigenes, Waldenses, Huguenots, &c., annoy and hurt the civil and ecclesiastical power of Europe for centuries? Truly while upholding the olive trees of liberty, and becoming the candlesticks of eternal truth before the God of the earth, they strewed the throne of despotism with thorns, and rendered uneasy both the crowned and the mitred head.

2d, *Their defeat and death.*—"The beast that ascendeth out of the bottomless pit," we are told, "shall make war against them, and shall overcome them, and kill them." After having fulfilled the period of their prophetic mission, their enemies were to vanquish them and put them to a cruel death. Let the records of the past testify to the truth of this. In 1572 was perpetrated that deed which blackens for ever a page of universal history, and branded the brow of the dragon and the beast with the mark of Cain—we mean the Bartholomew massacre. And for more than a century after that period did the sword of tyranny spill the blood of the saints, till, on the revocation of the Edict of Nantes

in 1685, the witnesses were slain, the olive trees fell, the lamp of truth was extinguished, and for a century afterwards continental Europe was enveloped in the silence and darkness of the tomb.

3d, *The period of their testimony.*—"They shall prophecy a thousand, two hundred, and three-score days." On the principle of one day standing for a year in prophecy, this makes the period of their testimony extend to 1260 years; therefore, if their death took place in 1685, their prophetic existence must have commenced about the year 312, because that war which terminated in their death, began in 1572, when their testimony was finished. When, therefore, we look back to this period, we find satisfactory proof that our theory is correct. At this very time was the unholy alliance between civil and ecclesiastical usurpation formed. In this very year was born the man child, who destroyed the Pagan empire, and became the foundation of that two-fold system of despotism, against which the witnesses protested. We refer to Constantine, who "ruled the nations with a rod of iron," and "poured into the Church's lap the treasures of the east and west."

4th, *The duration and circumstances of the death period.*—After the beast had prevailed against them and killed them, we are told that their bodies were to lie unburied in the "broad street of the great city," for "three days and an half," after which they were to be (politically) raised. Here, it may be thought, history fails to support our theory, since it gives no countenance to the idea that three years and a half after 1685 the democracy burst forth and triumphed over its enemies. On the contrary, we find that for more than 100 years they and their cause lay at the mercy of the State, and it was not till 1789 that "the spirit of life from God entered into them." To account for this, we must bear in mind the *symbolic* character of the whole of this prophecy, and the necessity for fitness of expression. To have given the literal, or even the usual prophetic term, for this period, would have been *in the circumstances* most unnatural. The bodies were to lie unburied, and had the period been mentioned in full, painful ideas of putrefaction and decay would have intruded themselves. It was necessary then to prevent this, by reducing it to a miniature of proper dimensions, and accordingly it is expressed by *lunar* days, or the exact interval between one new moon and another. This, according to the nearest calculation, is 29 days, 12 hours, 44 minutes; and this period multiplied by  $3\frac{1}{2}$ , gives 103 days, 8 hours, 34

minutes, which, being rendered on prophetic principle, becomes 103 years, 4 months, 17 days—*nearly the exact period which elapsed between the death of the witnesses on October 18th, 1685, and their resurrection on the memorable 18th of February 1789.*

France, therefore, is the "broad-way" of the great city. Geographically she certainly is, and historically she became so. She is physically the *broadest* and amplest of the *ten* streets which comprise the apocalyptic Babylon; and though it is probable that Austria spilled more of the blood of the witnesses, it was in France they met their final death-blow. Here they lay dead, yet visible, for more than a century; and here too were they raised into terrible action. At this period France was enveloped in darkness as palpable as that which fell on Egypt. She was a very Sodom in wickedness; and the 100,000 Huguenots, whose bodies lay scattered in the metropolis, made her emphatically a Golgotha—a place of skulls,—all these bearing out most, distinctly the Scripture designation—"Spiritually called Sodom and Egypt, where also our Lord was crucified."

5th, *Their political resurrection and final triumph.*—The French Revolution was the terrible trumpet-blast that proclaimed the resurrection of the witnesses, amid the fear and dread of those who beheld them. Scarcely were they on their feet, and had made their enemies aware of their return to life, till in the Royal proclamation for the convention of the States General, they heard a voice from the political heaven, saying, "Come up hither." And having ascended in a portentous cloud, and taken their seats as the third estate of the kingdom, the mighty earthquake burst forth, "the tenth part of the nations fell," the French monarchy was destroyed, the reign of terror ran its course, infidelity and atheism stalked abroad, till, when the cup of madness and blasphemy was nearly full, and the nation almost within the unyielding grasp of the rapids of destruction, it awoke to a sense of its fearful position, started back "affrighted" and horror-struck, and thankful for its escape, "gave glory to the God of heaven."

Such, then, is the harmony that exists between our theory of the witnesses and the inspired description, the history of the past being made the testing medium. We trust it will prove satisfactory to those who have not been satisfied with former theories, and cause those who are prejudiced in favour of any of these, to consider their respective claims calmly and impartially, and judge which rests upon the surest foundation.

But it is now time that we enter on the principal part of our present work, to which the foregoing forms a necessary introduction. And before speaking of what is about to occur, let us see the exact portion of the prophecy that has been fulfilled. By going back along the history of the past, we could clearly trace the course of the prophecy, from its first beginning to the present time, but this is unnecessary. It will suffice if we make the reader understand where we are at present. We are, then, under the sixth and seventh vials. The gold, silver, and brass of Nebuchadnezzar's image have passed away; three of Daniel's beasts have departed; and John's seals have been opened, his trumpets have been sounded, and five of his vials have been poured. By turning to the 12th verse of the 16th chapter of Revelation, the reader will find a description of the sixth vial. It was to be poured out on the Euphrates—or the Turkish Empire—and began in 1820, when the Greeks rebelled against the Sultan, and established a new kingdom. From that time Turkey has been subjected to incessant warfare with neighbouring powers, distraction and strife from civil rebellions, and ravaging pestilences from the hand of God. Six years after the successful revolt of the Greeks, the Janisaries attempted to follow their example, but their insurrection was repressed, and by the despot's command thousands of them were butchered. The next year she lost 110 ships in the battle of Navarino, and in the following season had to sustain a double conflict, in a Russian war and an Albanian insurrection. Then followed a ten years' war with France respecting Algeria, which resulted in the loss of that province, and its annexation to the latter kingdom. In 1839 Egypt and Syria were taken by Mehemet Ali, and this led to sanguinary and bloody strife in that direction. Besides these reverses at the hand of man, the country was scourged with cholera and plague for eleven years; and thus wasted and weakened, she is in daily fear of being totally overthrown by a foreign power. But why, it may be asked, is such a vial of wrath poured upon the Turkish Empire? Ah, God had a long and heavy account to settle with this nation! When under the title of the Eastern Roman Empire, what iniquity and injustice did it not perpetrate against the Jews, God's own peculiar people; and though permitted to succeed in its cruelty for the express purpose of punishing the Jewish nation for their transgressions against the Most High, yet such is God's ealously with regard to this race which he has chosen, that even

the instruments with which he chastises them are made the objects of his fiercest vengeance. It was so with the Babylonian nation who carried them into captivity, and it is so with the Ottoman empire, which has now the seat of the dragon, and in former days dispersed them among the Gentiles. For this and other crimes, enumerated in the 11th chapter of Daniel, the Lord had a bitter controversy with Turkey, which will never cease till it is destroyed unto the end.

The seventh vial began in 1830, when the whole political atmosphere, as if charged with democratic electricity, gave forth flashes, and appeared to be on the eve of an explosion. These two vials are therefore both going on at this time, and will end together, at the beginning of the thousand years. It is at this critical period that the vision is to be unsealed. In other words, the Roman powers are to be placed in a certain position, and to be actuated by a certain agency, which, we are told, is to indicate the time of the end, and warn the inhabitants of the earth to prepare for the coming of the kingdom. This important information is given in the following words:—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. They are spirits of devils working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty." The powers that represent the dragon, the beast, and the false prophet, are the Sultan, the Emperor of Austria, and the Pope; and the frogs, or frog-power, is France—frogs being the original heraldic symbol of that nation. When, therefore, we perceive the influence of France causing "unclean spirits," or evil policy, to actuate these three powers, then are we to recognise the immediate approach of the end; for this, says the prophecy, will cause the kings of the earth to be gathered together to "the battle of that great day of God Almighty." *This period has now come.* France has at this moment the Pope and the Emperor in a very critical position. By occupying Rome and protecting the Pope, it has obtained a certain right to dictate the policy of his Holiness—now, alas! robbed of his imperial dignity, and reduced to the position of a "false prophet"—and is causing him to involve the other nations in war. By this move it has also placed itself in antagonism to Austria, and brought forth an unclean spirit from thence, which in a little time will create an open war between the powers, involving many other kingdoms in the

strife, and ultimately producing consequences of a fatal nature to the whole ten kingdoms. France is also causing an unclean spirit to proceed from the Sultan, by promising him help in case of a Russian invasion, and inciting him to a war with that mighty power, when he would otherwise quietly yield to it. Thus we see in full operation that agency which is to indicate the time of the end, and produce the terrible events which must precede and accomplish that period. Let us now, by the light of the prophecy, try to discover the nature of these, and thus be able to read the political history of the next fifteen years, and learn something of the events which will take place from that time till the millennium.

From what we stated at the outset, our readers will perceive that we have no sympathy with that system of wholesale spiritualizing, which our commentators have pursued in treating of the future part of this Bible history. That large portion of it which has been illustrated in the past, gives us no warrant to believe—far less to assert—that its future predictions are but emblems of the changes and occurrences that will pass over the Church, and that the wars spoken of are moral, not physical. Hitherto it has been most accurately illustrated by physical events; and until we have a better authority to go upon than Origen and his followers, we prefer to construe the language of the Bible in a natural manner, and, doing so, we imagine that the following will be the principal coming events:—

I. *The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia.*

In following Daniel's version of the prophecy, which is more detailed than John's, we find that the unfulfilled part begins in the middle of the 40th verse of the 11th chapter. That verse opens with the declaration, that the king of the south, or Mehemet Ali, would "push" at the Sultan. This was accomplished in 1839, when that monarch wrested Egypt and Syria from him, and endeavoured to seize Constantinople itself, and probably would have done so, had not the other powers prevented him, or rather, had not God determined that he should only *push*, not overthrow. The next part of the verse is, however, fraught with dire calamity to this, the representative of the dragon. "The king of the north," or Russia, it is stated, "shall come against him like a whirlwind, with chariots and horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over." Here, we read at once the doom of Turkey. Notwithstanding the assur-

ance of assistance from France and England, the Ottoman empire will soon be no more. It is very probable that these allies will be deceived by the professions of peace, which the autocrat is holding out, and when they are off their guard, he will suddenly invade and conquer the kingdom. We have no date by which to determine the exact time of its occurrence, but considering the number and character of the events to succeed it, and the short space allowed for their performance, it must of necessity be almost immediately.\*

II. *War between France and Austria—Overthrow of the latter, and consequent destruction of the Papacy.*

Leaving for a time the sixth vial to run its course on the Turkish

\* Since the publication of the first edition of this work, a further portion of the prophecy has been fulfilled. Another clause of the 40th verse of Daniel's 11th chapter has become a matter of history. That clause runs thus:—"*The King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries!*" It was only a few weeks after "The Coming Struggle" was before the public, that the Emperor of Russia made demands on the Sultan, of a nature with which the latter could not comply, as they trench on his monarchical independence. He therefore refused compliance, and warlike preparations were immediately hastened forward in the Russian land and naval armaments. The former force gradually advanced beyond the Russian frontiers, and entered into the countries under Turkish jurisdiction. They crossed the Pruth, and occupied the Danubian principalities. Meanwhile, Turkey had appealed for protection to France and England, and negotiations were entered into with a view to an amicable settlement; though, as a counter movement to the Russian preparations, the Sultan organized his forces, and France and England sent each a fleet to the Dardanelles. The attempts of the Powers to secure an amicable settlement have as yet failed. Sometimes the "notes" were rejected and modified by one party, and sometimes by the other. At the time we write, the Vienna note, with the Turkish modifications, has been rejected by the Autocrat. He is willing to accept the note "pure and simple;" and Turkey has intimated her resolution not to depart from the alterations, and thus matters stand.

During the period of these occurrences, the newspaper press has, of course, expressed many opinions, the general one, however, being that the affair would never reach a physical crisis, that the negotiations would be successful, and that the northern Emperor would quietly evacuate the principalities. Our readers will anticipate that we dissent from this opinion. It may indeed be possible that a temporary settlement may be patched up, but we do not believe Russia will retire from the principalities. A course the very opposite is announced in the next clause of the prophecy. The newspapers say he will retire, Daniel says "*he will overflow and pass over.*" The Emperor may see it necessary to stay proceedings till the winter is over, and may therefore temporize a little; but should stipulations be agreed to, we do not believe the evacuation of the principalities will be one of them. If the blow is not struck before the cold season comes on, it is likely the spring of 1851 will witness the decease of the Ottoman empire.

empire, we must follow the seventh in its operations on the horns. After the angel had poured it into the air, where it caused a world of dire commotions, the apostle was carried away into the wilderness to see the judgments these would cause to fall on the beast and his image—in other words, on Austria and Rome. For, let it be observed, that Austria as well as Turkey and Rome, is doomed to perdition, before the ten toes of the image are smitten with the stone. As Turkey had yielded to the Papacy its secular and ecclesiastical power, so Austria has supported this twofold authority more than any of the other powers, and therefore shall suffer a more signal punishment. Indeed, we find this kingdom, which is in the prophecy styled the two-horned beast, identified with, and assimilated to, the Papacy in all its more damnatory features. The history of its rise and progress is given in the last eight verses of the 13th chapter of Revelation, as well as in the seventh of Daniel, where its fate is particularly described: "They (the saints) shall take away his dominion, to consume and destroy it unto the end." In that dark history of cruelties and crimes perpetrated by the horns against the saints, or friends of liberty, Austria occupies an unenviably prominent distinction. The blood of the two witnesses lies heavily on that country, and has long cried for vengeance from on high. Nor has it cried in vain. When these witnesses were raised, and appeared in the person of Napoleon, the iron hand of a stern retribution was laid upon Austria, and his dominion was for a time taken away. The judgment was temporarily suspended by the removal of the ambitious Corsican; but though vengeance has been delayed, it cannot be much longer averted. His dominion was at that time only temporarily taken away, but now it must be "consumed and destroyed unto the end." And this will doubtless be accomplished by the same power that punished him before. France, though herself one of the doomed toe kingdoms, will be the scourge and destroyer of the two-horned beast, and preparation is being rapidly made for the accomplishment of the work. Already are the two powers placed in hostile relations, and a speedy war must ensue. The result of this will be the final overthrow of the "bloody house of Austria," and the annexation of its territory to France. Then comes the fall of Babylon. Austria, her supporter, and only real prop, having been destroyed, she must of necessity perish. The time will then have come when the ten horns "shall hate her and make her desolate and naked, and shall eat her flesh and burn her with fire." The account of her overthrow is contained



in the eighteenth of Revelations, and is of the most fearful and awe-inspiring nature. It is not for us to describe in detail the events which will produce and accompany her death. These are not indicated fully in the prophecy; we are only told that the powers of Europe will be the agents, and that even they themselves will be filled with fear when they behold her desolation.

It may be considered extremely improbable that France will conquer Austria, inasmuch as the latter has Russia for its ally. But here the nature of that alliance is overlooked. It is purely one of despotic usurpation, and concerns the suppression of Italy and Hungary. In the event, therefore, of a revolutionary outbreak, we doubt not Russia would come to the support of Austria; but for the settlement of a continental quarrel, we believe he will see it to be his best policy to remain neutral *for a period*. The late attempt at insurrection at Milan, seems to indicate that it is not in this way the "struggle" is to commence. Had that enterprise been carried out, the Italians would have had to contend both against Austria and Russia, and though joined by the Hungarians, could never have achieved their independence. This was perceived by their leaders; the outbreak was suddenly repressed, and it is now an understood thing that they wait for the *French initiative*. This cannot be afforded till the division of the "great city" into "three parts," or the subjection of the nations to the three emperors — of France, Austria, and Russia. This seems to be on the eve of fulfilment. When Russia takes Turkey, France will seize Belgium and the small kingdoms adjoining; while Austria of course keeps the share she has already got. When the continent is thus held by two Emperors, they of course become natural foes, and must struggle together for universal supremacy. Then will be the time for Italy and Hungary to rise and join for the off-throwing of the Austrian yoke. Harassed thus by external and internal foes, Austria must go down, though at his destruction he leaves Europe in the throes of a heaving convulsion.

### III. *The Conquest of the Horns or Continental Powers by the Emperor of Russia.*

By the time the above occurrences have taken place, the fifteen years will have nearly expired. The whole ten horns will be shattered and weakened by the war, and in this condition will form an easy conquest to a foreign power. This power is Russia, who having settled himself in Turkey, will "enter into the countries, and overflow and pass over." It is almost necessary that the

original Roman empire become subject to one power, in order that the image of Nebuchadnezzar may be re-constructed; and though we have not an exact description of their subjugation by Russia, further than being informed that he would overflow and pass over, we find that Ezekiel, who gives a most minute and graphic account of the great battle of Armageddon, styles him Gog, the land of Magog, chief prince of Meshech and Tubal, and enumerates Persia, Ethiopia, Libya, and the bands of Gomer, in those that follow him. Now, it can be satisfactorily proved that Magog and Gomer mean Germany and France. These countries he must therefore conquer; and having conquered them, the whole of continental Europe is within his grasp. The metallic image will thus be joined in all its parts, the territory comprehended in the Babylonian, Persian, Grecian, and Roman empires will be ruled by one man, and that man an autocrat, or one who ruleth by his own will. Events will now hurry forward to the mighty catastrophe. The heart of the Emperor will be lifted up by success, and in his pride and arrogance he will endeavour to make the world his slave. But at last the aërial stone descends suddenly on his feet; the iron and the clay separate; the brass, the silver, and the gold are broken to pieces, become as chaff in the summer threshing-floor, and the whole is scattered to the winds of heaven.

But what, it will be eagerly asked, is Britain about all this time? Surely she must have an important part to play in this direful game of war. No such thing—so far as we have yet gone, Britain is exempted from the affray, though her proximity to the scene of the unequalled struggle will keep her in a continual state of alarm, and her rulers anxious and watchful. But yet, though beyond the eddies of the whirling vortex, she must not, can not, will not be idle. She has a mission to fulfil, and she must feel straitened till it is accomplished—a mission of the strongest necessity, and she cannot evade it—a mission of the noblest nature, and she will not shun it. To her—to the whole Anglo-Saxon race, of which she is the head and representative—is the task assigned of carrying forward the religious, moral, and social progress of the world, and in this she must be well assisted by her children in the west and south. America is to be united with her in the noble work, and Australia must grow in strength for the same purpose; and thus supported on each side by a strong and stalwart son, the brave old empire will feel equal to the task. Talk of America and Britain going to war! the thing is impossible;

nature forbids it, and the Bible forbids it too. When they do fight it will be on one side, and against a common foe; but they have a far different battle to fight and win, in these coming years, than the sword or cannon can accomplish. The great moral contest of spiritual freedom and social morality must be sustained, and the cause must unite them and us in an eternal bond of brotherhood. A people must be prepared for the Lord, that his kingdom may be populated when it is established, and Britain with her sons is called on to rear, cherish, and protect them. But to be more definite; the next event, though not in chronological order, will be—

IV. *Britain rapidly extends her Eastern possessions, prevents the occupation of Judea, and completes the first stage of the restoration of the Jews.*

The many and severe wars which our country has had to sustain, in order to preserve her Eastern territories, have by many been considered as too dear payment for their possession. We do not here, however, enter on this question, but beg to inform such, that a far higher purpose than commercial interest or extended empire is to be served by the presence of the British power in the East. So far, indeed, as she herself is concerned, this may have been the real aim; and now that she is in possession, the physical advantages which accrue from them will be a sufficient incitement to their retention. To preserve the East Indian market, and keep a path open to it, Britain will strive much and do much; but while her rulers may think they are merely serving the nation, they are really accomplishing one of the grand designs of God, and evolving events, while they cause her to take measures for the preservation of this distant part of her empire, will really and only produce occurrences which will facilitate the great design of Jehovah. Both God and Britain had a special design in the annexation of the Indian territory to the lion power, but these designs were as different in nature and object as the finite is from the infinite. While Britain thought only of wealth and conquest, God thought of his ancient people, and of his covenant, and placed the British Lion in the East to prepare a way for his ransomed, and to become their protection in the infancy of their restoration. Such is God's design, and he has enlisted the energy of the Anglo-Saxons in its accomplishment, by making it their interest to bring it to pass. The value of these lands to the nation is the inducement he has given it to retain them at all risks; and one means of their retention, which will

by-and-by become very obvious, will be to do that which will tend immediately to the accomplishment of Jehovah's long promised purpose—the *restoration of the Jews*. The idea has long been held, by those few who do believe in a restoration, that it must be preceded by a *conversion*. This is erroneous. The Jews will return to their own land in as great ignorance regarding Christ as when they left it. They *will* be converted—of this we are assured; but it will be subsequent to their re-establishment in Palestine, and by the immediate operation of the Divine Being. In the many passages of Scripture which speak of this people acknowledging the Messiah, we can never identify the agency to be employed in bringing about the change as *human*. The Lord invariably speaks of it as his own work, and to be done, as *only* Divinity can do it,—*all at once*. The veil is to be taken away, the blindness is to be removed, and this after they are brought back to the hill of Zion: “Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel*. THEN ye shall know that I am the Lord.”—(Ezek. xxxvii. 12.)

It is needless, therefore, to look for the conversion of Israel as an indication of the coming of the latter days. It is their restoration that becomes an evidence of this; and we can imagine with what surprise the conversion-theorists will witness the approaching colonization of the land of Israel by its former inhabitants. But how, is it asked, will they be restored, and how does Britain become the agent? In this very simple manner. When Britain sees the Emperor of Russia in possession of Turkey, and preparing to conquer continental Europe, she will become alarmed for her darling Indian possessions, and strengthen her position in the Mediterranean Sea to prevent the autocrat dominating there.

Having succeeded in dethroning the Sultan, and annexing the Turkish dominions to his sway, he will naturally endeavour to take possession of Palestine, as that country forms a part of the Ottoman empire. This, however, Britain cannot permit. To let him occupy this territory would be a virtual relinquishment of the Eastern market, because the road to it by the Red Sea would be shut up. What course Britain will actually adopt to prevent this we cannot learn from the prophecy, but that she *will* prevent it we are sure. Not only will her own interests demand it, but the word of Jehovah is concerned in the matter, and demands it too. These political and commercial interests are but the means employed by

God to cause this great nation to perform his long expressed determination, to preserve the Holy Land for the elected, eldest born of his children. Were the Russian Emperor allowed to take possession of it, he would carry the land tenure of the north along with him, and thus the soil of the land of Canaan would become part and parcel of another nation, its peculiar character as an inalienable possession would be gone, and being "common" it could no longer be called sacred or "holy." But this cannot be. Jehovah hath said, "*the land shall not be sold for ever, for the land is mine.*" It is therefore impossible that it can ever be occupied by a power that would at once incorporate it with other territories. The attempt has already been made to do this, but, as was to be expected, it signally failed. Shortly after Mehemet Ali established himself as "king of the south," he attacked and conquered Syria, and, as we before stated, "pushed at" the Sultan's throne. The Powers of Europe, however, interfered to prevent him gaining his point, and in negotiating terms of peace between the two countries, ordered Mehemet to restore Palestine to Turkey. This the king of the south refused to do, and *claimed the land as his for ever* by right of conquest. He was, however, at length compelled to yield to the demand, and the land of Israel was given back to those whose creed will not allow them to *claim the soil*. They have indeed "divided the land for gain," but those pashas who occupy it hold it by no tenure, and may be, and indeed often are, deprived of their possession, without having the right to complain. According to the Mahomedan creed, the land is God's, and though it may be occupied, cannot be *owned* by any mortal; and certainly, whatever doctrine of the Koran is false, this is true. The Jews cannot even sell any part of it from one to another, far less can the uncircumcised Gentiles get it for a prey.

The only way that seems likely for Britain to preserve her Eastern market open in this emergency, will be to place a Jewish colony in Palestine; and thus, it will appear, that the river was dried up in order "that the way of the kings of the east might be prepared." The drying up of the river, or the destruction of Turkey, will render it necessary for the "kings of the east," or the British power which rules there, to promote the return of the Jews to their own land, by placing its mighty banner of guardianship over it, and holding out every inducement for the sons of Abraham to repair to it. Be this, however as it may, it is Britain that restores the first portion of the Jews, as we learn from the

18th chapter of Isaiah, where the prophet is furnished with a command to "the land shadowing with wings, that sendeth ambassadors by the sea," enjoining it to put forth its power for the protection of "a nation scattered and peeled, a nation terrible from their beginning hitherto, a nation rooted out and trodden down, whose lands the rivers have spoiled." What a powerful and graphic description is this of the present and past state of the Jews! How their former greatness and present degradation and desolation is associated and contrasted! But how, it may be asked, do we identify the "land shadowing with wings?" We are told that it is *beyond* the rivers of Ethiopia. Now, going east from Judea, across the Euphrates and Tigris, we reach Hindostan, the most important of our Indian possessions, and therefore governed by a power that "sendeth its ambassadors by the sea," in other words, by an island state, which shows that the reference is to Britain, and to her alone. The allusion will, however, become more apparent in a short time, when our empire is greatly extended in that quarter, and when the lion-flag waves o'er many an island and country, proving as much its protector as its ruler. There can then be no doubt as to the fact that this country will open up a way for the despised and persecuted race of Abraham, to stand once more in their father-land, and raise anew the songs of David upon the holy hill of Zion, and it is probable that the event will be brought about in some such manner as we have indicated. But, first of all, this country must seize a great amount of territory adjacent to the Holy Land. In the present state of affairs, there would neither be peace nor safety for the Jews in their own country. The Sultan has "divided it for gain," and his pashas lay it waste and hold it waste at their pleasure. It will, therefore, be necessary to occupy Egypt, Ethiopia, and Seba, besides other places, in order to make these a wall of defence for the Jewish colony, and hence the language of Jehovah to his restored people—"I gave Egypt for thy ransom, Ethiopia and Seba for thee." By possessing these she will also lay her hands upon Edom, Moab, Ammon, and other places on the Red Sea, till at length, being shadowed on every side by the wings of this mighty power, the new commonwealth will grow and prosper, like a cedar on their own mountain of Lebanon.

But by this time the autocrat of Russia has got the nations of continental Europe beneath his feet, and, like Alexander in ancient, and Napoleon in later times, he thirsts for universal conquest.

For the history of his career from this point, onward to its close, we turn again to the regular course of the prophecy. If the reader will, before going any further, take up his Bible, and read carefully the last five verses of the eleventh of Daniel, and from the beginning of the thirty-eighth chapter of Ezekiel to the twenty-third verse of the thirty-ninth chapter, he will clearly understand the following, which is but a paraphrase of it.

Turning his eyes eastward, on the wealth and prosperity of the countries under British protection, the triumphant conqueror of Europe will conceive the idea of spoiling them, and appropriating their goods and cattle. Scarcely is this idea formed than its execution is begun, and sudden and terrific as a whirlwind he enters "the glorious land." So sudden and unexpected is his onslaught, that the British power is unprepared, and Egypt, Ethiopia, and Libya fall into his hands. But tidings out of the East and North shall trouble him. "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto him, Art thou come to take a spoil? hast thou gathered thy company to take a prey?" How emphatically does this language identify Britain as the noble and single-handed opponent of Gog the king of the north, and corroborate our former statements regarding the extension of her empire in the East? We would particularly point the reader's attention to the "merchants of Tarshish, with all the young lions thereof;" what a beautiful description is this of the Honourable East India Company, and the peculiar constitution of the Anglo-Indian Government! This constitution, as is well known, is both civil and military, commercial and imperial. The former is represented by the merchants, the latter by the young lions, or the officials of the Company, who receive their authority from the Lion of Britain, and may therefore be fitly termed thus, even as the representatives of the Persian and Macedonian sovereignties were called young rams and young goats. Indeed, the applicability of the title is admitted by the Company itself, whose arms are a shield, the quarterings of which are filled with *young lions rampant*.

The East India Company will, in alarm, notify the inroad of the autocrat, and the loss of Egypt, and receive instructions from the home government to adopt measures for opposing him, with an accompanying assurance of immediate support. Hence, "tidings out of the east and out of the north shall trouble him." The news that the Anglo-Saxon race have resolved to oppose his des-

otic progress will reach his ears, and the intelligence will annoy him. The mighty doings of this race in days that are past will come into his mind, and cause a feeling somewhat akin to fear, to move him. It is possible he may think of a time when another man, ambitious like himself, endeavoured to possess the empire of the world, and went forth conquering till he was met by this same power, and overthrown; and no wonder that such a thought should fill him with trouble. But quickly rage takes the place of fear; he looks proudly on the heaving army that follows at his back, and is enraged at the presumption which dares to thwart a will and power like his, "therefore he goes forth with great fury to destroy and utterly to make away many." Proceeding onward, he seizes the unwall'd villages and gateless cities, till at length his huge and multifarious army pitch their tents before Jerusalem. He lays siege to the Holy City, which soon surrenders to his power, and enables him to "plant the tabernacle of his palace between the seas in the glorious holy mountain."

He has now reached the farthest limit of his conquering mission. The decree peals forth from the eternal throne, "Hitherto shalt thou come, but no farther;" and could he but look a little forward, as he paces with proud and haughty step along the brow of Zion, he might see that large and spacious valley, which stretches itself out before him, filled with a mangled mass of dead and dying, swimming in blood, and ready to be devoured by the myriads of birds of prey which hover over the scene. But no such vision crosses his spirit, and he passes on to his tented palace to slumber in pride.

Meanwhile, Britain has been making strenuous efforts to stop the progress of this gigantic Napoleon; and every soldier that can be spared is sent away in the direction of the rising sun. But what can the British army do against such a host as the Russian autocrat has around him? Brave as the officers and men may be, what success or what renown can be gained in such an unequal conflict? In the critical emergency, the parent island sends a cry across the Atlantic, "Come over and help us." Swiftly is the sound borne over the waves, and soon an answering echo is wafted back from the shores of Columbia. The cause is common, and the struggle must be common too. "We are coming, brother John, we are coming," is the noble reply; and almost, ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the star-spangled banner gleaming on every mast. Another force is on its



way from the far south, and soon the flower and strength of the Anglo-Saxon race meet on the sacred soil of Palestine. The intelligence of their approach reaches the sacrilegious usurper, and he leads forth his army towards the mountains that rise in glory round about Jerusalem. The Jews within the city now arm themselves, and join the army that has come from the east and west, the north and south, for their protection, and thus these two mighty masses meet face to face, and prepare for the greatest *physical* battle that ever was fought on this struggling earth. On the one side, the motley millions of Russia, and the nations of Continental Europe are drawn up on the slopes of the hills and the sides of the valleys toward the north; while on the other are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly-recovered city, or perish, like their ancestors of a former age, in its ruins.

All is ready. That awful pause which takes place before the shock of battle, reigns around; but ere it is broken by the clash of meeting arms, and while yet the contending parties are at a little distance from each other, a strange sound is heard overhead. The time for the visible manifestation of God's vengeance has arrived, his fury has come up in his face, and he calls for a sword against Gog throughout all the mountains. 'Tis this voice of the Lord that breaks the solemn stillness, and startles the assembled hosts. The scene that follows baffles description. Amid earthquakes and showers of fire the bewildered and maddened armies of the autocrat rush, sword in hand, against each other, while the Israelites and their Anglo-Saxon friends gaze on the spectacle with amazement and consternation. It does not appear that they will even lift their hand against that foe which they had come so far to meet. Their aid is not necessary to accomplish the destruction of the image. The stone cut without hands shall fall on its feet, and break them to pieces, and then shall the iron, the clay, the brass, the silver, and the gold, become like the chaff of the summer threshing-floor, and the wind shall carry them away. The various descriptions which we have of this battle all intimate that God is the only foe that shall contend with the autocrat at Armageddon. John terms it "the battle of that great day of God Almighty," and we believe the principal instrument of their defeat will be mutual slaughter. The carnage will be dreadful. Out of all the millions that came like a cloud upon the land of Israel, only a

scattered and shattered remnant will return; the great mass will be left to "cleanse the land," and fill the valley of Hamongog with graves.

V. *The Position of America after the Battle of Armageddon.*

Hitherto, America has had little connection with the evolution of this thrilling prophecy, except in assisting her British parent to withstand the conquering progress of the Autocrat; but after his power is broken on the mountains of Israel, and the European struggle has terminated, we believe a very important work will devolve upon her. When the confusion and terror of the conflict has abated, and the sons of Judah are shouting with joy on Zion hill, a question, long and often asked, and asked in vain, will again arise, and *this* time with a satisfactory effect. Looking over to Carmel's withered top, blushing into beauty with the verdure of a new era, the dwellers at Jerusalem will earnestly and anxiously exclaim, "*Where are the ten tribes?*" where is Ephriam, and our brethren of Israel? This inquiry will travel over many lands; for, according to the prophet, they shall be "hissed for" till their retreat is discovered, and they too are brought home.

It is now generally believed that the American Indians are the ten tribes of Israel; and if so—and we think there is evidence in the Bible to support such a belief—what country but America can effect their restoration? Do our western friends desire to add scriptural to scientific and historical evidence on this point? So far as we can discover, this evidence is very indirect, and some may term it accidental. Nevertheless, it may on this account be all the more convincing. It is contained in a clause of the 14th verse of the 7th chapter of Micah. The prophet is praying for the restoration of these tribes, and he calls them "the flock of thine heritage *which dwell solitarily in the wood.*" What impression do these italic words make on the American reader? Do not the woods of the far west rise to his view, in the solitary recesses of which dwell the thin remnant of a swarthy race, who have been weakened and wasted by Anglo-Saxon civilization? America owes something to these "forest rangers;" and should they be finally identified, as the long lost Jews, the only atonement she can offer, for sufferings which, we may with charity say, necessity compelled her to inflict, will be to engage heart and hand in restoring them to their forgotten home and kindred.

We cannot, of course, distinctly say that these Indians *are* the ten tribes, and that therefore America must send them home; but

we would advise that great nation to prepare herself for such a work, so that when God in his providence causes an identification to be made, she may be ready to fulfil it, and thus receive the promised blessing: "The remnant of Jacob shall be in the midst of many people as a dew from the Lord; as showers upon the grass that tarrieth not for man, nor awaiteth for the sons of men."

We pause at this point of the prophecy, considering it unnecessary at the present time to enter into a minute examination of the nature or duration of the millennial period. We have already followed the subject beyond the limits indicated by our title-page, and it would swell this pamphlet far beyond its intended size, to enter into a discussion of these points. A great obscurity rests on the events that immediately follow the battle of Armageddon, so that although we *might* come pretty near the reality, our remarks would be essentially conjectural. It is probable that Assyria, Persia, and Britain will be the only three powers that will exist in the old world, besides the kingdom which the Most High will establish in Jerusalem; for it is stated by Daniel, that "the rest of the beasts" lived for a "season and a time," after the destruction of the dragon. It is very natural to suppose that Britain will continue to hold a high place among the nations, on account of the noble and important mission she will have fulfilled, though what that position will be, or how long she will retain it, it is impossible to say. The Anglo-Saxon race must, from the very nature of their constitution, be a leading people, and will probably continue unrivalled in intellectual greatness; but it is evident that the Hebrews will have the chief place during that glorious era which these stirring changes are to usher in. They will become *officially* greater than any of the other nations, and that in virtue of their covenant agreement with Jehovah, but this appears to be the extent of their privilege. In point of intellectual attainments, the Jewish race can never soar above the Saxon mind, and therefore they can never become morally greater than Britain or America. These two countries, especially the latter, will continue to move forward the chariot wheels of the world's progression, and carry the human soul through endless stages of development, till the highest point of its earthly compass is reached, and the wider sphere and nobler pursuits of eternity shall unfold themselves.

For the preparation of a race for such a destiny as this, it was necessary that they should burst those chains of civil and ecclesiastical despotism, which priestcraft had forged for, and fastened around

the human soul; and how emphatically and nobly have Britain and America performed this duty! Must we remind the reader of Bruce and Wallace and the Covenanters, in Scotland; of Cromwell and Milton, Hampden, and the Puritans, in England; or of Washington and the war of independence, in America? Those fierce and fiery furnaces through which this selected race struggled in years gone by, were intended to purify and qualify them for the work of the latter days; and the result is, that at this moment they are free, and ready to assume their heaven-appointed office. Hence the difference between their fate and the fate of those ancient nations whom they imitated, or the modern nations who imitated them. How often have the generous and noble-hearted gazed with indignant wonder at the gallant yet abortive efforts of patriots to save their country from bondage and oppression, and as star after star of liberty was blotted out by the blood-red sun of despotism, turned a reproachful eye to heaven, as if to ask why truth and justice was denied its own! And never will this dark enigma be explained till the light of this prophecy, of which we have all along been speaking, shine upon it; but no sooner does its mist-dispelling influence pass across the gloom, than, as sunlight from on high, the answer comes, which amply satisfies the grieved doubting heart, and vindicates the justice of the Eternal. It is only while tracing the windings and developments of Daniel's vision and John's Revelation, that we learn the secret of Poland's downfall and Hungary's degradation. Those nations stand upon the image territory, and are involved in its destruction, therefore all efforts to save them must be vain. As *powers*, they are doomed to fall, and though their wrongs shall one day be righted, for the present their noble-hearted patriots must resign themselves and their cause to the will of Heaven.

And here too, in the light of this truth-diffusing prophecy, do we understand the past and learn the future of IRELAND. The state of this country has long made it a puzzle to the world, and many have been the attempts, both within and without, to discover the cause and the cure of its evils. The prevalent feeling is, that its union with Britain constitutes the Alpha and Omega of its misery, and for many years it has sought to have it repealed. But without going into the vexed question of the justice or injustice of forcibly perpetuating the union, we would ask the question, What would be the consequences to Ireland herself were she to become an independent nation? Passing by those moral and political

evils which appear on the surface, what, we ask, would be the fate of the country *fifteen years hence*? 'Tis true, Ireland is not on the image territory, and, though not probable, it is still possible, that she might escape being conquered by one of the toes; nevertheless she will be legitimately within the dark region of the curse. She is among those who worship the beast and its image. She has received its mark in her forehead, and if standing alone, and in these circumstances, when the hour of judgment comes, *how shall she escape*? We hesitate not to assert that Ireland's union with Britain is the only thing that stands between her and utter ruin; and that while Poland and Hungary failed in their effort for freedom, because they were doomed to destruction, Ireland has failed to gain her independence, because *she is destined to be saved*. We cannot here specify the means which Britain will use for her regeneration. This the future will show; but regenerated, purified, and elevated she will be, and by that very union which she would so rashly sever.

In the preceding pages, we have seen that Britain will be kept comparatively free from the war and strife that will soon rage on the continent. How the late past harmonizes with this decision! While nearly the whole of Europe has been convulsed, our sea-girt isle has remained in peace, and kept so far aloof from the oppressors and the oppressed, that many generous but mistaken minds have charged her with coldness and pusillanimity. She has indeed given shelter to both when exiled from their own lands, but she has hitherto been kept from entangling herself with the commotions of the times; and while strife and feud have raged around, peace has been in all her borders. This course she will continue steadily to pursue; though, as we have before stated, the doings on the continent will keep her in continual alarm and watchfulness. This feeling of uneasiness and anxiety will, however, be greatly dispelled by a knowledge of the truth; and the author of this pamphlet hopes that, for this very purpose, it will be widely circulated. What a sublime position does that individual occupy, who can stand at a distance and gaze upon such a thrilling spectacle as Europe will soon present, with calmness and assurance, "seeing the end from the beginning." Can anything indeed be more sublime than this? It is like one of the ancient prophets of Israel, gazing from some far-off mountain side on the fulfilment of one of his own prophecies. As he gazes on the scene—perhaps a city staggering into the bosom of an earthquake, or the progress

of a battle between Israel and her enemies—is it possible to imagine the calmly glowing feelings of his soul, as, privileged beyond all mortals, he contemplates what had already been pictured to his mind, and can tell the next dwelling-place that shall go crashing down, or the next enemy that shall “lick the dust?” Still greater, if possible, is the position occupied by one who can pass the boundary of the everlasting *present*, and boldly map the events of the future. God-like he sits on the edge of the thick darkness, and resolves the mystic shapes that flit and gambol there into regularity and order. The dense mist which has hitherto overhung this end of the “bridge” rolls slowly upward, and the things it concealed loom forth, dimly it may be, but still visible enough in their outlines and lineaments to enable him to recognise them when the wheels of time bear him slowly past them. The very idea of superiority of position like this, is enrapturing. To think that it is only a select few that are thus highly privileged,—that those whom the events so nearly concern are ignorant of them,—to witness the terror and astonishment with which they are met by those they come to destroy, and, above all, to know that he and his kindred are beyond the reach of their sweeping embrace, is to occupy a position never before reached by any, save the inspired of the Lord. Such a position may Britain and America occupy, if they can but speedily arrive at the knowledge of it. In a very short time the conflict will begin. The “powers that be” cannot long remain in their present relations, and the moment approaches when the dreadful moral volcano must burst. Already is the sound of the storm heard among the tree tops. The Russian army is gathering on the frontiers; France has fallen back to that form of government, whose only tradition is war and conquest; the new Emperor is fast increasing his naval power; Turkey is trembling, and all Italy is in a smothered flame. The sooner then that a knowledge of the political future is obtained, the better; and while the Anglo-Saxon race rejoice in their exemption from the doom of other nations, let them learn their destiny, and prepare to fulfil it.

No 16

# THE ITALIAN CRISIS;

OR, THE

Golden Goblet Full,

AND

## ITALY RIPENING FOR DESTRUCTION

IN

### CHURCH AND STATE.

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“The Ten Horns (or Powers) shall hate the (Italian) Harlot, and having been made desolate, they shall make her also naked, and shall devour her fleshy parts, and shall burn her down with fire.”—REV. xvii. 16.

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# APOCALYPTIC SYMBOLISM

OF THE

## Great Italian Harlot, and the Latin Governments of Europe

BY WHICH SHE IS SUSTAINED.

In Rev. xvii, the apostle saith, "And there came one of the seven messengers having the seven libation-bowls, and he spake with me, saying to me, 'Here! I will show to thee the JUDGMENT OF THE GREAT HARLOT who sitteth upon the many waters; with whom the kings of the earth have committed lewdness, and they who inhabit the earth have been intoxicated with the wine of her prostitution.'

"And he bore me off in spirit into a WILDERNESS: and I saw a WOMAN sitting upon a SCARLET BEAST, full of NAMES OF BLASPHEMY, having SEVEN HEADS and TEN HORNS.

"And the woman who had been arrayed with purple and scarlet, and bedizened with gold and precious stone and pearls, had a GOLDEN GOBLET in her hand, full of abominations and filthiness of her prostitution: and upon her forehead a title had been written, 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

"And I saw the woman intoxicated with the blood of the HOLY ONES, and with the blood of the WITNESSES OF JESUS: and beholding her, I wondered with great astonishment—" *vers.* 1-6.

### APOCALYPTIC INTERPRETATION

OF THE

#### SYMBOLISM.

'And the messenger said to me," John, 'Wherefore didst thou wonder? I will tell thee the HIDDEN MEANING of the woman, and of the beast which supports her, having the seven heads and the ten horns.

'The BEAST which thou sawest was, and is not, and shall ascend out of the abyss, and go away into perdition: and they who dwell upon the earth (whose names have not been written in the Book of the Life, from the foundation of things constituted—*κοσμος*) will behold with reverence while they see the beast that was, and is not, although it is.

'The sense having wisdom is as follows: The SEVEN HEADS are seven hills, where the woman is sitting upon them, they are also seven sovereignties: the five have fallen, and the one is, the other is not yet come; and when he may have come, it is necessary that he continue a brief space.

'And the beast that was, and is not, even he is the EIGHTH, and is of the seven, and GOETH AWAY INTO PERDITION.

'And the TEN HORNS which thou sawest are Ten Royalties which have not yet received dominion, but they receive authority as sovereignties for one hour with the beast. These have one counsel, and shall deliver over their power and authority to the beast. These shall make war with the LAMB, and the Lamb shall conquer them, because he is LORD OF LORDS AND KING OF KINGS: and they with him are called and chosen and faithful.'

And he saith to me, 'The WATERS which thou sawest where the harlot sitteth are peoples and multitudes, and nations and tongues.

'And the ten horns which thou sawest upon the beast, these shall hate THE HARLOT, and having been made desolate they shall make her also naked, and shall devour her fleshy parts, and shall burn her down with fire. For the DEITY hath put into their hearts to fulfil his purpose, even to fulfil one purpose, and to yield their dominion to the beast until the things spoken of the DEITY be accomplished.

'And the WOMAN which thou sawest is that great city having dominion over the rulers of the earth,—'" *verses* 7-18.

### THE JUDGMENT OF THE ITALIAN HARLOT.

"And after these things I saw a messenger descending out of the heaven, having great authority; and the earth was illuminated from his glory. And he cried out in power with a loud voice, saying, 'Fallen, fallen, Babylon the Great, for it hath become a habitation of demons, and a den of every unclean spirit, and a hold of every impure and detested bird: for all the nations have drunk of the wine of the raging lust of her lewdness, and the rulers of the earth have committed lewdness with her, and the merchants of the earth have become rich by virtue of her voluptuousness.'

And I heard another voice out of the heaven, saying, 'Depart ye out of her my people, that ye may have no copartnership in her sins, and that ye may not receive of her plagues: for the sins have followed her until the heaven,\* and the Deity hath re-

\* *ὅτι ἠκολούθησαν αὐτῆς αἱ ἀμαρτίαι αὐρῆ του οὐρανοῦ—Until the time of the heaven's manifestation.*



membered her iniquities. Render to her even as she hath rendered to you, and double to her twofold according to her deeds: in the goblet in which she hath mingled, mix for her twofold. As much as she hath glorified herself and waxed wanton, so much torment and sorrow give her; for in her heart she saith, 'I sit queen, and am no widow, and no sorrow shall I see.' On account of this her plagues shall come IN ONE DAY, death and sorrow and famine: and she shall be burned with fire; for a MIGHTY LORD is the DEITY who judgeth her.

And the rulers of the earth, who have committed lewdness and waxed wanton with her, shall bewail her, and weep over her, when they shall see the smoke of her burning, having stood afar off for the fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour thy judgment came.'

And the merchants of the earth shall lament and sorrow over her, because no one buyeth their merchandize any more: lading of gold, and of silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet: and every odorous wood, and every utensil of ivory, and all furniture of most precious wood, and of brass, and of iron, and of marble; and cinnamon, and incense, and uncton, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls of men.

And the fruit of the lust of thy soul has departed from thee, and all sumptuous and splendid things have departed from thee, and thou shalt not find them any more at all.

The merchants of these things being enriched by her, shall stand afar off for the fear of her torment, bewailing and sorrowing, and saying, 'Alas, alas, that great city, which had been clothed with fine linen and purple and scarlet, and decked with gold and precious stone and pearls! for in one hour so much wealth has been desolated. And every shipmaster, and every company upon the ships, and sailors, and as many as work upon the sea, stood afar off, and cried, beholding the smoke of her burning, saying, 'What city is like to that great city? And they cast dust upon their heads, and cried wailing and sorrowing, saying, 'Alas, alas, that great city, by which all having ships on the sea were enriched from her costliness; for in one hour she hath been desolated.'

Rejoice over her, O HEAVEN, even ye the holy apostles and the prophets, for the Deity hath avenged your condemnation by her.

And one mighty messenger raised up a stone like a great millstone, and cast it into the sea, saying, 'Thus with violence shall Babylon that great city be dashed down, and be found no more at all. And the sound of harpers and of musicians, of flutists and trumpeters, shall be heard no more at all in thee; and no artist of whatever craft shall be found any more at all in thee; and the sound of the millstone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great ones of the earth; for by thy sorcery all the nations were deceived.'

And in her blood of prophets and of holy ones was found, and of all that had been slain upon the earth.—*Chap. xviii.*

*New Translation by the Author.*

#### The Italian Crisis.

"The Kings of the earth shall hate the Harlot"—*Rev. xvii. 12.*

The apostle John in *Rev. xvii. 3*, informs us, that he was borne off in spirit into a wilderness. "Personally, he was in the isle called Patmos, under guard, as the prisoner of the Lord in the hand of the Romans. But while thus guarded, he had a vision,—that is, he saw *mentally* things which did not actually exist at the time he saw them; and things which he could not have so seen, if they had not been daguerreotypied upon his sensorium by the spirit of the Deity. This is what he means by saying of the angel, *ἀπνεύγηκε με ἐν πνεύματι* "he bore me off in spirit." He was "in spirit" away off in the nineteenth century, while personally a prisoner in Patmos at the closing of the first; for what he saw in spirit, and recorded in the seventeenth and eighteenth chapters of the apocalypse, belongs to our present and near future.

He tells us, that he was translated "into a wilderness" *εἰς ἐρημὸν*. The Hebrews give the name of *wilderness* to all places not cultivated, but which are chiefly destined to the feeding of cattle, and on which trees grow wild. So that when wilderness is mentioned in scripture, we are not always to imagine it to be a place forsaken, abandoned, void of cities or inhabitants; as this word, in Hebrew *midbar*, often represents the soil near a city or village which was appointed for pasture, and where the plough never came. Thus in scripture, there are few cities which had not their wilderness, that is, uncultivated places for woods and pastures.

Peoples are styled trees, grass, forests, waters, and so forth; hence there is a wilderness es-

pecially denominated "THE WILDERNESS OF THE PEOPLES"—*mudbar hahammim*—Ezek. xx. 35. The house of Israel is now in this wilderness. Adonai Yahweh has brought them there, and there he will "plead with them face to face, as he pleaded with their fathers in the wilderness of the land of Israel." Into this wilderness of the peoples John was translated in spirit or vision.

He saw there "many waters," verse 1; which, in verse 15, are declared to mean, "peoples, and multitudes, and nations, and tongues." Hence it was a wilderness of peoples, and so called because the multitudes and nationalities inhabiting it, or rather, composing it, are aggregations of wild and uncultivated races—uncultivated by that "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy"—James iii. 17. The races, by whatever name designated, are strangers to this wisdom. The wisdom of which they glory is "earthly, psychical, and demoniac;" and all emanates from "the flesh in which dwelleth no good thing." It is the wisdom of the clergy, styled in the apocalyptic epistles, "the depths of the Satanae as they speak," with which both the clergy, and the peoples guided by them, have prostituted and debauched themselves.

John saw the clergy of the mother Church, and the clergies of her Harlot-Daughters, and the clergies of the abominable names and denominations of the Western habitable, or wilderness; or "court which is without the temple given unto the Gentiles," (Rev. xi. 2); and he saw them "sitting upon the many waters," or peoples of "Christendom;" and sustained by their imperial and kingly governments. He saw this, and he represents to us what he saw, by a *drunken murderess and prostitute, sitting upon a scarlet-coloured beast with eight heads and ten horns*, as described in the chapter. He says, she was drunk with blood, and the nationalities upon which she rode, were drunk with the wine with which she drugged them. When he saw this representation of the ecclesiastical and civil constitution of what is styled Latin Christendom, he says, "I wondered with great astonishment." And well he might. Acquainted as he was with original and genuine Christianity in precept and practice, he must indeed have been astonished when he contemplated what the clergy now term christianity in its civil, ecclesiastical, and doctrinal constitution, under the aspect of the symbols presented to his view in the wilderness. The mind of the Spirit concerning our Clerical Christendom or Jezebel, is discerned in the label he has

placed upon her forehead, which is descriptive of her name or character. The original ecclesiastical institution of the *apostacy* he styles, "Mystery, Babylon the Great Mother:" that is, "*the mystery of iniquity*," Paul said was already working, and predicted would overshadow everything; in its ecclesiastical organization, would be a system of strong delusion and doctrinal confusion, and therefore "Babylon the Great:" that it would be *the mother-system* of spiritual iniquity in a multitude of forms; which forms would be "*names of blasphemy*" abounding in the scarlet-coloured beast, the symbol of the "many waters" in their political constitution. "I saw a woman sitting upon a scarlet-coloured beast full of names of blasphemy." The beast was full of the names, not the woman, as the construction of the original shows. These names of blasphemy which abound among the *scarlet-beast peoples* are classified by the spirit into two categories,— "the Harlots," and then, "the abominations of the earth;" so that the label upon Jezebel's forehead designates the three grand divisions of the mystery of iniquity; and which for the sake of clearness may be specified as,

1. The great Babylonish Mother, with Rome for its ecclesiastical capital and throne;
2. The Harlots, or State Churches of the West; and,
3. The abominations of the earth; or all the other names and denominations known as "the Sects."

It is a remarkable fact that all the State Churches and Gentile Sects style the Roman or Latin Church "the Mother Church." They admit that she is a true church, and the most ancient of them all; and that there is salvation in her pale. They all acknowledge that they obtained their "baptism," as they absurdly enough term their baby-sprinkling, from her; while she declares that she did not get it from the scriptures. She, however, is not so "charitable" as they; for she denies salvation to all who die out of her communion. Thus "the mother of all churches" stands confessed; while those same churches, endorsing the opinion of Martin Luther and his contemporary reformers, proclaim their mother to be no other than "the Mother of the Harlots!"

To this protestant opinion we have no objection. The Roman Church, the spiritual system of Daniel's Fourth Beast in its western development, is unquestionably the ecclesiastical mother John saw in the wilderness. But, then, we contend, that this universal admission must be carried out to its logical conclusion, which is this: namely, that the Roman Church being the "mother of the Harlots," and "the mother of all

churches," those churches must of necessity be "the Harlots" and "the Abominations." There is no evading this conclusion which is sustained by reason and doctrinal likeness. Thus the mother Jezebel teaches the congenital existence of an immortal soul in sin's flesh; so do all her Harlot daughters;—she teaches, that holy souls go to Heaven at death, where they enter upon the reward; so do they;—she teaches, that the wicked souls go immediately to punishment in material fire, so do they; she invented baby-sprinkling, or rather established it by law, and they accept her invention as their only baptism. But there is no end to the parallel. They have repudiated some of their mother's practices, and are more "charitable" in their theories; but in substance they are the same—children of the flesh, walking in the flesh, and glorying in its principles, which are the mystery of iniquity, and death to all that hold them.

"The Harlots" are styled in Rev. xiv. 4, "women"—women of bad character, with whom the Lamb's virgin-companions have no fellowship. Speaking of "the 144,000 redeemed from the earth, the Spirit saith, "these are they who were *not defiled with women*, for they are virgins. "These are they who follow the lamb wheresoever he goeth." This is as much as to say, they were not in communion with the Church of England and Ireland, nor with the church of Scotland; nor with the Lutheran Church; nor with the Genevese Church; nor with their Roman mother; nor in short, with any of the sects of the Gentile Court. The *Antipas* have nothing to do with any of these but to protest *against all* of them, as a family of disreputable women with whom a true believer can have no fellowship under penalty of death and everlasting exclusion from the kingdom of God.

The symbology of the first six verses of this seventeenth chapter exhibits an awful picture of Roman, Protestant, and Sectarian christendom—its mother a murderess and a drunken adulteress; its churches, harlots; its sects, "names of blasphemy" and "abominations;" its doctrines "wine of prostitution;" and its peoples all intoxicated! The mother of all the churches is the concubine of all the kings of Europe existing upon the Latin section of the habitable—"with her the kings of the earth," says the Spirit, "have committed fornication," and the inhabitants of the earth have been made drunk with the wine of her prostitution." This is most true. The clergy and peoples are all intoxicated, and nothing scriptural can be extracted from them upon the subject of religion.

John also saw this great Italian Jezebel

decked out in the trappings of imperial state; and holding in her hand "a golden cup full of abominations and filthiness of her prostitution." Though drunk her drunkenness was not of wine; but "with the blood of the saints, and with the blood of the witnesses of Jesus."

John says that this *Queen* of nations (Rev. xviii. 7.) sits, or is enthroned, upon seven mountains, represented by seven heads of the beast which she bestrides. She is a "great city," or ecclesiastical state, whose capital is the seven mountains, whence she exercises dominion over the potentates of the earth—"the woman which thou sawest is that great city, which reigneth over the kings of the earth." When John saw the vision he knew of but one city that ruled imperially; and that was the seven-hilled city upon the Tiber called *ROME*; and so also at this day, this is the only city having imperial dominion over the besotted kings and peoples of the Roman earth.

The beast she rides is of a scarlet colour, which signifies that it is imperial. She is also clothed in scarlet, being dyed in iniquity, transgression, and sin, whose livery is paraded by her cardinals and priests. The beast she rides is portrayed so as to represent the constitutional characteristics of the peoples, by which the reader might be able to identify the things referred to. Hence it is said to have "seven heads and ten horns." The *heads* have a twofold signification; first representing *seven mountains*; and then "seven kings," or forms of government, thereon established. The seven mountains are these:

1. Mount Cælius;
2. — Viminal;
3. — Aventine;
4. — Esquilino;
5. — Quirinal;
6. — Capitoline;
7. — Palatine.

Upon these seven elevations Rome stood in the days of John, and contained a population of millions. She was founded 753 years before the birth of Jesus Christ; so that she is now 2612 years old. Her limits are now greatly reduced. In the days of Augustus she contained two millions of inhabitants and was fifty miles in circumference; but in 1847, she contained only 175,883 inhabitants exclusive of Jews, whose number was computed at 8000. As long as she continues above ground she will be an interesting city. She contains 354 clerical bazaars dedicated to immortal ghosts, the saints of the Romish calendar, of which St. Peter's holds the first rank, being the largest temple in the world. It is 666 feet long, 284 wide, and its magnificent cupola rises to the height of 408 feet. It was 200 years in building. This is the

temple in which the man of sin, commonly styled "the Pope," sits as a god publicly exhibiting himself, because he is a god—2 Thess. ii. 4. This blasphemer is the head of Jezebel, and the centre of unity to all her children.

But the seven heads of the beast are also representative of seven forms of government upon the seven hills; and are thus stated by the spirit "five are fallen, and one is, and the other is not yet come"; and when he cometh he must continue a short space." Before John was in Patmos the first five had passed away; he was living under the sixth head; so that the other or seventh, was in his future, but in our past. The heads may be enumerated as follows:

1. The first head the *Regal* from A. U. C. for 240 years; abolished before Christ 513 years;
2. The second head the *Consular*, which continued for 11 years;
3. The third head the *Dictatorship*, for 5 years;
4. The fourth head the *Decemvirate*;
5. The fifth head the *Tribunial* with consular authority;
6. The sixth head the *Imperial* from B. C. 31 to A. D. 476;
7. The *Gothic Kingly* continued for 60 years, being only "a short space" compared with its predecessor which continued 507 years. The seventh passed away A. D. 554.

Such were the heads common to the Beast of the Abyss and the Dragon, all of which exercised their sovereignty in "the Eternal City" of the Seven Hills. But though John lived under the Sixth, or Imperial Head, the scarlet-colored beast did not exist. This is explained by the fact that the heads of this beast are also the heads of the Dragon. When John lived under the sixth the heads were on the Dragon, which ruled all the territory of Daniel's Beast. That the scarlet-colored beast organization of the Latin nations and peoples did not exist in John's day is evident from the angel's prediction that "it shall ascend out of the abyss." John saw it "in spirit," or vision; but when he looked at what existed in the political world contemporary with himself, he did not see it there. It never had existed down to his time; for history testifies to no Ten Horns, no Seventh Head, and no Mother of the Harlots, loved or hated by them, until several centuries after his death. It was therefore styled by the Spirit "*the Beast that is not, and yet is*"—*is to be*; and *is*, so far as the manifestation of six of its heads in Rome is concerned: "*is not*" in its totality, but "shall ascend" complete "*out of the abyss*," not all at once, but gradually—in a series of

ages, happily for us passed away never to return.

But this political constitution of "the many waters," or "peoples and multitudes, and nations, and tongues," is not to continue eternally. Providence has not delivered them up to eternal tyranny; to groan, and bleed, as a reeking sacrifice to Cæsar and his Roman god. In other words, SIX'S FLESH imperially, regally, and sacerdotally organized, as represented in John's vision of the wilderness of the peoples, is not to rule mankind longer than a definitely appointed time, which is now almost expired. The present constitution of the Latin populations is to be abolished. French, Austrian, and Russian Cæsars, are all to be numbered among the things that were; and with them the Harlot-Mother and her Head, to whom they affect to pay so much deference at present. So that in a few years hence, when one shall read the seventeenth of the Apocalypse, and inquire, "What meaneth this?" he will be told, "It is the symbolical representation of the Gentile civil and ecclesiastical polity as it existed previous to the war of the great day of the Omnipotent Deity (Rev. xvi. 14) by which it was utterly abolished; so that now not a vestige of it remains to curse the world." When this can be said, ROME will be in the *Lago d'Inferno*—there will be no such city above ground; and when she goes down like Sodom we should rejoice if all the miscreants, called "*Popes*," that ever reigned upon her seven mountains, and poured out the blood of the Saints and Witnesses of Jesus, were raised from the dead, and shut up in her, and being subjected to her last plagues (ch. xviii. 8) should finally all go crashing down together into the subterranean volcanic abyss, perishing all in the gainsaying of Korah. When this can be said, there will be no longer any Mother of Harlots upon earth; and all her Harlot-Daughters, and Abominable Names of Blasphemy, will have ceased to be. Not a man will then be found who will acknowledge himself to be a clergyman. Clergymen of all "names and denominations of christians," as the phrase is, from "the Holy Apostolic Roman Catholic Church," as "the Satan" delight to style their "Synagogue," down to the last manifestation of abomination in Utah—will be at a ruinous discount. The whole batch of soul-traders, styled by the Spirit, "the merchants of the earth shall weep and mourn over Babylon the Great; for no man buyeth their merchandize any more"; among which is enumerated, "bodies and the souls of men"—Rev. xviii. 11, 13. Men will then be too enlightened to hire clergymen, pastors, ministers, or any other spiritual traders by whatever title

designated, to funeralize their "bodies" in consecrated ground ; to preach their "immortal souls" to glory beyond the realms of time and space ; to sprinkle their babies' faces with holy water in the Name of the Deity, and so blaspheming it ; to minister christian consolation to murderers and pirates under the galleys ; or to administer what the Devil terms, "the consolations of religion," to death-bed repentants, who have served sin all their days, and think to cheat justice by professing to be very sorry, and to die in peace with all mankind. All this "sorcery" will be despised, and hated, and remembered only as the lies, vanity, and unprofitable delusion of a past age and generation of human imbeciles—Jer. xvi. 19. A clerical prophet then will be regarded, as he is in fact, the enemy of God and man ; for certainly he is an enemy of both, who by his false teaching "blasphemes God in blaspheming his name, and his tabernacle, and them that dwell in heaven" (Rev. xiii. 6) ; and misdirect the ignorant in spiritual affairs. Such a prophet may profess to love God, and my "precious immortal soul," as they term it ; but this is all mere practical hypocrisy, if his teaching make God a liar, make his word of no effect, and instead of showing me "the way of salvation", lead me into the condemnation of unbelief and disobedience. Such a prophet is the worst enemy God and man can have. No long prayers, holy tone, and pious grimace can compensate for this. They only aggravate the injury ; and destroy a man, as Joab slew Amasa, asking of his health—2 Sam. xx. 9, 10. Such prophets are the ecclesiastical clement of the beast's concubine. They are the worst enemies of the people, deceiving them, and being themselves deceived. We do not deny that many of them sincerely believe that they teach "the truth as it is in Jesus", and that they do God service in the work they perform. We do not deny this, but heartily believe it of many. Nevertheless, what they think does not make it so. If a man is wrong in all points, and he yet think he is right in all, his thoughts do not alter the fact. Saul had a zeal of God, earnestly devoted himself to the establishment of his own righteousness, and thought he did God service in persecuting the faith he afterwards embraced. But all this time he was persecuting Jesus. But, he did it ignorantly in unbelief, as do many of the people's *divines*. The great bulk of these, however, are mere professionals ; ignorant enough, and indifferently honest ; who really care no more for God nor man than what they can make by their soul-trading speculation. Well, we rejoice to know, that the spiritual orders are all to be abolished, with their sects, names, and denominations of pious fraud and impo-

sition. Mankind will cease to be brutes debased by superstition. They will come to know Yahweh, like Israel, from the least unto the greatest ; and if any prophet then, shall yet prophecy, even his father that begot him and the mother that bore him, shall slay him, saying, "Thou shalt not live ; for thou speakest lies in the name of Yahweh"—Zech. xiii. 3, 4. If such discipline were carried out now, not a clergyman would be left alive ; for they all speak lies in the Lord's name, as every one knows who understands and believes the scriptures of the Old and New Testaments.

With the spiritual guides of the scarlet-colored beast's populations are also abolished the Ten Powers represented by its Ten Horns. Their kingdoms are taken possession of by the Saints for the Mystical Christ ; as it is written in Daniel vii. 18, "the Saints of the Most High Ones shall take the kingdom (of the Fourth Beast) and shall possess the kingdom during the Olahn, even during an Olahn of the Olahms," or the "season and a time" of a thousand years duration, commonly termed "THE MILLENNIUM"—verse 12 ; Rev. xx. 4 : and again, "the kingdoms of this (the Fourth Beast) *kosmos* are become the kingdoms of our Yahweh and of his Anointed ; and he shall reign for the Aions of the Aions"—the Millennium and beyond.

Here then is an entire, utter, and complete abolition of papal and protestant christendom in its civil and ecclesiastical orders and constitution. When this becomes an accomplished fact, which we believe we shall live to see if we have the ordinary longevity of our stock, the existing Latin Kosmos, or Order of Things, will be in the perdition-state. It will then be "THE BEAST THAT WAS"—a mere historical reminiscence, as all its Seven Heads are at this day.

But the interest that this beast has for us is, that we are contemporary with its last days. Its horns, as constituents of its polity, have existed 1330 years. Is there not something remarkable in this ? Do these figures contain no hint ? Do not *five years* added to them give us "the End of the Days" when Daniel "shall arise to his lot"—ch. xii. 12 13 ; and bring us to A. D. 1861 ? *The beast that is is to "go into perdition"* that it may become "the *best that was*." When is this going into perdition to begin ? The answer to this question is contained in the fourteenth verse, namely, when the Lamb shall have come, and made war upon the Ten Powers, in the great day of the omnipotent Deity.

But there are one or two points of this prophecy to be noted before we shall have arrived at the end so much to be desired. Preparatory to this consummation something

is to be developed in relation to the Ten Horns and one of the heads of the beast. Does the reader know upon which of the seven heads the horns are planted? That is, with which head are they confederate so as to "have one mind to give their power and strength to the beast?" To this we reply, *with neither of the seven*; yet with a head partaking "of the seven", by which participation he acquires Romish characteristics. *An Eighth Head, and that imperial, in political combination with the Ten Horns, upholding the superstition of the Jezebel Apostasy* is the premillennial situation of transatlantic christendom, indicated by the Spirit in verses 11, 12, 13, and 17, of the chapter before us.

We have already stated that the Seventh Head of the beast passed away A. D. 554. This seventh head in establishing itself upon the seven mountains inflicted upon the Sixth Head a wound that for a time appeared to be unto death. For the 60 years of the reign of the Seventh Head, the jurisdiction of the Imperial Sixth Head was excluded from Rome and Italy; though it continued to reign in Constantinople over what is now termed the Ottoman, or Turkish, empire. Speaking of the exclusion of this Sixth Head from Rome and Italy, John says, in Rev. xiii. 3, "I saw one of his heads as if it had been slain unto death." But the plague, or stroke, of the seeming death-blow was healed; and the imperial Sixth Head's dominion over Rome and Italy was reestablished by the conquest of the Seventh Head in 554, by Narses, general to Justinian the Roman Emperor, reigning in Constantinople—"and the wound of its death was healed."

But though healed in the Italian Peninsula being restored to the dominion of the Sixth Head, Rome was not yet restored to sovereignty. The judgments of the Fourth Trumpet had smitten the Sun, Moon, and Stars of the Roman Firmament; and though the smiting was stayed, they were "darkened, and the day shone not for a third part of it and the night likewise"—Rev. viii. 12. The civil state of Italy, after the agitation of a tempest of twenty years, was fixed by a Pragmatic Sanction which the emperor Justinian promulgated at the request of the Bishop of Rome. The Seven-Hilled City was degraded to the rank of a provincial town; yet the senators were permitted to approach without obstacle the throne of Constantinople. It was still the residence of the Senate, to which, with the Bishop, Justinian delegated the regulation of weights and measures; but its glory was under eclipse; and this ancient capital of the world, so long accustomed to sovereignty,

was pragmatically subordinated to the city of Constantine.

It was to continue eclipsed for the third part of a day and the third part of a night, after the expiration of which the Majesty of Rome would be restored. Now, a *day*, in Jewish computation, is equal to twelve hours; and a *night* to twelve also. History shows, that the obscuration of the Roman Firmament continued for two hundred and forty years after the promulgation of Justinian's Pragmatic Sanction, which bears the date of Aug. 15, 554; and that, at the end of that period, measures were taken by Adrian and Leo III. Bishops of Rome, for the restoration of imperial sovereignty to that city; which were consummated in the crowning of Charlemagne emperor of the Romans in St. Peter's on Dec. 25, 799. Hence the "*day*" and "*night*," to be divided, could not have been a day and night of twelve common hours each; nor a day and night of twelve ordinary months, of thirty days each. They must therefore be taken for a *day-time* and a *night-time* of three hundred and sixty years each; a twelfth part of which is an hour of thirty years. Now a third part of a time is 120 years. This must be multiplied by 2; because the obscuration lasts a third part of a day and the third part of a night. Twice 120 is 240 years; which added to the date of the Pragmatic Sanction, A. D. 554—240 = A. D. 794; leaving five years to work out the revival of the Roman Empire of the West.

A question of popular superstition, the worship of images, so fiercely disputed in the eighth and ninth centuries between the Greeks and Latins, produced the revolt of Italy from the dominion of Constantinople, the temporal power of the Bishops of Rome, and the restoration of the Roman empire in the west. It is agreed, that in the eighth century, the dominion of the popes was found in rebellion, which was produced by the Iconoclasts, or Image Breakers. Leo the Iconoclast, emperor of Constantinople, commanded the abolition of images from all the churches of Italy; and enjoined the obedience of the Roman pontiff under penalty of degradation and exile if he did not comply. But instead of complying, he boldly armed against his sovereign, and exhorted all Italians to do the same. These swore to live and die in the defence of their bishop and the images. The victory of Ravenna confirmed the safety, the worship of images, and the freedom of Rome and Italy. The people desired to elect a new emperor; but the bishop counselled delay, and exhorted the Italians not to separate from the body of the Roman monarchy; so that till near the imperial coronation of Charlemagne, the gov-

ernment of Rome and Italy was exercised in the name of the successors of Constantine.

A combination of circumstances converted the bishops of Rome into civil magistrates. Elected by the free choice of the people, they became by their favor and their own ambition, princes of the city. Being oppressed by the Lombards, instead of applying to Constantinople for aid, they formed an alliance with the Franks, who under Pepin and Charlemagne conquered Lombardy, and gave some of the plunder to the church. Adrian the first, now pretended that Constantine had bestowed on the bishops of Rome the free and perpetual sovereignty of Rome and Italy, and the provinces of the west. This fiction believed, convicted the Greek emperors of usurpation, and made the revolt of the pope the claim of his lawful inheritance. People were then too ignorant to detect the fraud. It was believed for many centuries. The sovereignty of Rome was thus asserted; and the pretended successors of St. Peter and Constantine were at length invested with the purple and prerogatives of the Cæsars. A hostile opposition had existed between Rome and Constantinople for seventy years. In that schism the Romans had tasted of freedom, and the Popes of sovereignty. But by the conquest of Lombardy and the deliverance of Rome by the sword, the city was subject, as his own, to the sceptre of Charlemagne. The people swore allegiance to his family and person; and the election of the Popes was examined and confirmed by his authority. The original and self-inherent claim of imperial sovereignty, however, was set up by the Pope; so that when Charlemagne was crowned by the pope Roman emperor of the west, he was considered as deriving his imperial grace from the successor of Constantine and from God.

In the days of John the offices of *Emperor* and *Pontiff* were united in one man called CÆSAR; but at the termination of the eclipse of the Roman luminaries, A. D. 794, the offices of Emperor and Pontiff were filled by two men, Charlemagne and Leo. Charlemagne, though crowned in Rome "emperor of the west," resided at Aix-la-Chapelle, a city now on Prussian territory; while Leo and his papal successors reigned as the *Imperial Pontiff of the west* in the city of the Seven Mountains. Hence the Majesty restored to Rome was an *eleventh* horn having "eyes like the eyes of a man, whose look was more stout than his fellows; and a mouth speaking very great things;" but by its eradication of three of the ten horns, whose territories it annexed to its own, it became the *eighth* horn of the fourth beast—Dan. vii. 8, 20—ONE DOMINION in a two-man manifesta-

tion; one man reigning in Rome; and the other man, the *proprietor of the city and of Italy*, reigning in Aix-la-Chapelle; but in after ages, as at this day, in VIENNA. The body of the eighth horn symbolizes the civil and military elements of the power, while the *eyes and the mouth* represent the episcopal or pontifical element; still by *concordat* they are but one horn. Now this eleventh horn made its appearance in the Latin West after the ten horns; as it is written, "the ten horns out of the fourth kingdom are ten Kings" or powers; "and another shall arise after them" and "among them."—Dan. vii. 24, 8. As we have said, this little eleventh horn became the *eleventh* of the system, by the subjugation of three of its predecessors. Charlemagne, who represented the secular element of the horn, was proprietor by conquest of France, Spain, Italy, Germany, and Hungary. These constructed the *new Roman empire of the West* A. D. 799; and because of the Bishop of Rome being the Imperial High Priest of this *body politic or beast*, it is styled, "the holy Roman Empire;" the civil head of which is called, "his Royal Apostolic Majesty," and its spiritual, "his Holiness the Pope." The history of this dominion extends over more than a thousand years. Its fortunes have been various, which cannot even be outlined here at present. Suffice it to say, that in A. D. 962, after seventy four years of intense confusion, the sovereignty passed from the family of Charlemagne. Otho I, king of Germany, restored and appropriated the empire. At the head of a victorious army, he passed the Alps, subdued Italy, delivered the Pope, and fixed the imperial crown in the name and nation of Germany. "From that memorable era," says Gibbon, "two maxims of public jurisprudence were introduced by force and ratified by time.

1. That the prince who was elected in the German Diet, acquired from that instant, the subject kingdoms of Italy and Rome.

2. But that he might not legally assume the titles of Emperor and Augustus TILL HE HAD RECEIVED THE CROWN FROM THE HANDS OF THE ROMAN PONTIFF."

In a note to this the historian says, "the Italians, Muratori for instance, only reckon the princes *who have been crowned at Rome*."

Now, this GERMANO-ITALIAN dominion, whose Emperors, as well as Pontiffs, were formerly *elective*, but now hereditary in the house of Hapsburg, of which Francis Joseph of Austria is the representative, is symbolized in Rev. xvii. 11, by the eighth head of the scarlet-coloured beast, or polity, by which the Roman Jezebel is carried: as it is written there, "and the beast that was, but is not, even he is the eighth." It must be remembered here, that the angel is discoursing

to John about "heads" under which the polity of the Romanized nationalities had been capitalized. There are not eight beasts, but eight heads to one beast. The angel's words are therefore historically interpreted thus—"and the beast that was, but is not, even he is the eighth head." This eighth head did not exist in John's day, for he was living under the sixth; and could have no existence until after the termination of "the short space," during which the seventh head or Gothic kingly form of government, was to reign in Rome, and until the eclipse of the Roman Majesty "for the third part of a day, and the third part of a night," should have ended. The eighth head arose seven hundred years after John, "and yet is," as the Germano-Italian, commonly known as the AUSTRO-PAPAL. John saw, in vision, this dominion of the Emperor and the Pope in the wilderness of the peoples existing contemporarily with ten minor sovereignties upon the Romano-Babylonish Habitable, styled by the angel, "ten horns." This Austro-Papal eighth head which "yet is," but "is not" in John's time, though of a like character to the sixth head under which he was living being imperio-pontifical, the angel declared, "goeth into perdition," and in so doing, becomes "the beast that was:"—"the beast that thou sawest," saith he, "was and is not;" and shall ascend out of the abyss, and go away into perdition, and they that dwell upon the earth (whose names have not been written in the book of the life from (or beginning from) the foundation of (the Millennial) *Kosmos*, (or order of things) shall do homage, when they behold the beast which was, and is not, yet is;" and in verse 11, "the beast which was, but is not, even he is the eighth, and out of the seven, and goes away into perdition.

Perdition, then, is the fate of this Germano-Papal empire. A very desirable result certainly. But the end is not immediately. Ezekiel shows, that the Austrian dynasty will be subordinated to a Russian Prince, but nevertheless the eighth head dominion will remain. A change of the sovereign house does not change the power. A kingdom may pass into the possession of different families, or houses, as in the case of France and England, yet the kingdom remains the same. The Prince of all the Russias is to become the imperial representative of the eighth head dominion. This is evident from the thirty eighth and thirty ninth chapters of Ezekiel. The present Germano-Italian (for Austria is a member of the German band) will then be a Russo-German Italian sovereignty; of a far more extended jurisdiction than the Austrian and Papal combined, being the power propheti-

cally styled "Gogue of the land of the Magog, Prince of Rosh, Mosc, and Tobl;" which being interpreted signifies, *Emperor of the land of the Germans, Poles, Bohemians, Hungarians, &c.; and Prince of Russia, Moscow and Siberia.* This is the eighth head in its last phase. The house of Austria will most likely continue to exist, but subordinated to the imperial sovereignty of Russia. Its extinction is not necessary to this; we expect, therefore, that it will become a satrap of the Georgian dominion. But of this the prophecy says nothing.

The infusion of the Russian element into the sovereignty of the eighth head, although of the Greek form of catholicity, does not necessitate the abolition of the *spiritual* supremacy of the Pope. It will be fatal to his civil power, but not to his ecclesiastical authority with the ten horns; for in Rev. xix. 30, we learn, that "the beast is taken, and with him the false prophet," who is the eye and mouth of the Roman Jezebel or church, and "both of them are cast alive into the lake of the fire burning with brimstone;" by him even the king of Israel, against whom they make war. The pope venerated by the horn-powers, has still influence enough in Catholic Christendom to cause the head of the Greek superstition to respect him. The prospect before him at the present crisis is exceedingly gloomy; and much evil awaits him; but when reaction comes, the prospect, in the estimation of those who walk by sight, will brighten, and the soul merchants of Babylon the Great, protected and strengthened by Gogue, will say in their heart for mother church, "I sit Queen, and am no widow, and shall see no sorrow." But, as Paul has said, "when they shall say, 'peace and safety;' then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape;" for as the angel told John, "her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."—Rev. xviii. 8.

The eighth head, then, of the scarlet-coloured beast, or body politic, like all the seven that preceded it, is to go away into perdition. But before that event so much to be desired come to pass, the ten powers of the Roman earth are to have "*one γνώμην counsel or policy.*" But before considering what this policy is, or results in, it will not be amiss to say something about the horns themselves.

The ten horns of the scarlet-coloured polity are the same powers as those represented by the crowned horns on John's beast of the sea, by those on Daniel's fourth beast,



and by the ten toes of Nebuchadnezzar's image. In Rev. xvii, John does not treat of their origin, but of the last thirty years of their existence. He alludes to their origin in Rev. xiii. 1, as being "out of the sea," or "out of the abyss"—ch. xi. 7, phrases signifying apocalyptically, the sea of peoples, multitudes, and nations of the Mediterranean region, termed in scripture the "great city,"—Dan. vii. 1. Daniel says, that "the four winds of the heavens strove upon the great sea; and four great beasts came up out of the sea, diverse from one another, and among them was the beast with the ten horns. Daniel's "four winds" are also introduced in the apocalypse in the seventh chapter, and the first verse; where four angels are said to hold the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree," until a certain work was accomplished, styled, "the sealing the servants of God in their foreheads" to the symbolic number of 144,000. After this was accomplished, the four winds were successively let loose in the blowing of the four trumpets, which may therefore be termed the wind trumpets, to distinguish them from the last three, which are the woe trumpets. The wind trumpets began to blow at the end of the fourth century, and by A. D. 476, the Latin west was conquered by the barbarians of the north, who slew the sixth head, as it seemed to death; set up the seventh head in Rome, and laid the foundations of the ten kingdoms of Europe.

Now commentators have vexed themselves a good deal upon the date of the beast's origin. But we take it that the matter is more simple than is generally supposed. In determining the age of the United States we do not reckon from the settlement of the country; but from the declaration of their independence of the crown of England. If it had been predicted, that the union should continue to practice prosperously for 1260 years, we should reckon that period from the constitution of the republic; not from the landing at Plymouth rock, or the settlement of James Town in Virginia. The scarlet-coloured beast with its heads, horns, and harlot it sustains, is a civil and ecclesiastical polity. It was to have power to make war with the saints, and to overcome them (ch. xiii. 7) during "forty and two months" of years, which is 1260. Hence this time must be reckoned from the constitution of the ten powers as part and parcel of the latin body politic, and not from the invasion and settlement of the Roman territory. When they invaded this they were pagan or heretical hordes. They found a country with inhabitants living under Roman laws; and worshipping the immortal ghosts of dead men

and women in splendid temples, and according to a showy ritual, calculated to intoxicate the brains of uncultivated and illiterate barbarians. Having therefore acquired possession of the country by the sword, instead of changing its institutions, they adopted them; and the Roman became the civil law of their kingdoms; and the drunken harlot a common prostitute to them all; and as it is written in Rev. xvii. 1, 2, "the great harlot with whom the kings of the earth (or ten horns) have committed fornication; and the inhabitants of the earth have been made drunk with the wine of her fornication."

The voluminous imperial ordinances adopted by the barbarians were afterwards purged, retrenched and reproduced in twelve books, or tables, under the name of the *Code of Justinian*, and published April 7, 529. After this, the spirit of jurisprudence was extracted from the decisions and conjectures, and questions and disputes of the Roman civilians. This was accomplished in three years. It was an abstract of two thousand treatises comprised in an abridgement of fifty books—a reduction of three million of lines or sentences to the moderate number of one hundred and fifty thousand, called the *digest* or *pandects*. The publication of this great work was preceded by that of the *institutes*; as it seemed reasonable that the *elements* should precede the *digest* of the Roman law. The *code*, the *pandects*, and the *institutes*, were declared to be the legitimate system of civil jurisprudence, and they alone were admitted in the tribunals, and they alone were taught in the academies of Rome, Constantinople, and Berytus. Justinian addressed to the Senate and provinces his *eternal oracles*, and his pride, under the mask of piety, ascribed the consummation of this great design to the support and inspiration of the deity. The *institutes* were published in November and the *pandects* on Dec. 16, 533.

We may remark further in relation to this constitutional basis of the Romano-Gothic horns, that there was promulgated in March 533 an imperial decretal epistle addressed "to John the Most Holy Archbishop of the sacred city Rome, and patriarch;" wherein there is a solemn recognition of said Archbishop as "head of all holy churches," and as head and judge of the faith, by Justinian himself appealing to him for his approbation, ere he published to the Roman world a formal statement of orthodoxy, by his declaring that even the patriarch of Constantinople wished in all things to follow Rome; and by his representing the unity of all churches as converging to Rome as its centre. Thus the imperial law invested the Roman Bishop with legal or constitutional authority; so that the powers adopting the

Roman law would *de jure* accept the pope, and his church as their Jezebel.

Now, it is well known to readers of history that the Gothic or German kings, after their first conquests, were all most anxious to receive appointments from the Roman Emperor (the Western emperor while there was one, and the Eastern afterwards) as *Master-Generals* or *Patricians* of the empire; the appointment being equivalent to that of *viceroys*, and most useful in order to legitimize their government in the eyes of their Roman subjects, who in respect of number immensely exceeded the barbarian population that had conquered them. Thus Clovis the Frank in 510, had the plenary sovereignty of Gaul awarded him by the Byzantine emperor, with the title of Consul and Augustus, and a diadem of pearls as its badge or token: a grant renewed in 532 to the children of Clovis, by Justinian, with full power over the coinage.

Thus a constitutional relationship manifestly existed between the sixth head of the dragon and the beast, in which the ten barbaric powers may be regarded as imperial vice-kings. Their civil law is that of Justinian; and their ecclesiastical, that provided for them by his legislative authority. Hence their *civil* constitution as horns of the beast bears date A. D. 529-533; but as they did not all *de facto* acknowledge the Romish superstition under the pope's headship until about 75 years after, their *ecclesiastical* constitution as paramours of Jezebel does not bear date till A. D. 604-608. In 604 the emperor Phocas wrote to the bishop of Rome, and acknowledged the supremacy of the Roman see; and in 608, a gilt statue was erected to his honor with an inscription upon the base of the pillar, stating that it was erected "for the innumerable benefits of his piety, and for the quiet procured for Italy, and the preservation of liberty;" referring doubtless to his concessions to the pope. Thus, the four years from 604 to 608 are remarkable in the history of Phocas' aggrandizement of the Papal see. He confirmed the legislation of Justinian 75 years before, and as the imperialized kings had by this time all "committed fornication" with the Roman Mother (*the harlots* not having yet been born) their civil and ecclesiastical constitution was perfected at this epoch.

Here, then, are two epochs of four years each, and seventy five years apart; the one from 529 to 533; and the other from 604 to 608. The latter, I verily believe, is the commencement of the apocalyptic "forty and two months" of chap. xi. 2, xiii. 5; or 1260 years; and the former, of Daniel's 1335 years, in ch. xii. 12; so that we are now *only five years distant from the resurrection of the saints who have been overcome and scattered by the beast.*

These horns seen in vision by Daniel and John were prophetic of what should be afterwards. Daniel saw them about seven hundred years before John, yet in John's day they had no existence. This is manifest from the angel's words, who said concerning them, "they have received no kingdom as yet." The foreign element, the outside barbarians of the German and Sarmatian countries, focalizing the Roman population around ten new political centres, had not emigrated from its native soil; nor did it for about three hundred years after John. Let those speculators, who talk about Daniel's prophecy of the kingdom of God being set up "in the days of the kings" receiving its fulfilment on the day of Pentecost, remember this. Seventy years after that day, the angel said that they had received no kingdom as yet, and added "but they receive power as kings one hour with the beast," even with him that is the eighth, and of the seven. They receive power with the eighth head of the scarlet-coloured beast. This eighth head, we have seen appeared in the year 799, and is now therefore 1060 years old. But in all that time, there has been no period in which the ten powers have agreed to give their kingdom to this eighth head; yet it is predicted, that "they 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 unto the beast, until the words of God shall be fulfilled"—verse 17. This is to be for "one hour." An hour according to scripture reckoning is a *twelfth part of time*; not a twenty-fourth, as among the heathen. As we have seen from the use of "day" and "night" in the obscuration of the Roman firmament, they each stand for a time of 360 years. A twelfth part of this is an *hour of 30 years*; or a month of years, which is the same thing, a month being a twelfth part as well as an hour.

Now from these premises the proposition before us is clearly this, that *the kings or powers of the Roman earth, which have debauched themselves with the drunken murderess of the saints and witnessess of Jesus, are to receive power as kings with the eighth, or Russo-German head of "Christendom" for thirty years.* There has been hitherto no such combination as this in the history of what is called Christendom; yet both Ezekiel and John require it so to be "in the latter days" or "years." This being granted, the first thing necessary to this development is *the establishment of the sovereignty of Russia over Germany*, that the eighth head may assume the Russo-German phase; and next, that the Romish powers enter into such treaty relations with Russia as shall exhibit the continental European

polity of nations under the aspect of ONE IMPERIAL HEAD in sovereignty over TEN ROYALTIES—the eighth head and its ten horns. This is the new map of the European west to be carved out by the sword. Three of these royalties will be fiefs of the imperial crown; for the eleventh horn plucks up three of the first horns by the roots, by which it becomes the eighth of the system, or body politic. As the horns are introduced more with reference to their special operations during the "one hour," which is the last of their existence, than with regard to their previous history (though this has not been altogether ignored) we are more concerned to know them as they now exist, than as to their designation at their original appearance before the manifestation of the eighth head. They were founded by ten tribes of barbarians called, Visigoths, Sueves, Alans, Vandals, Franks, Burgundians, Huns, Lombards, Gepidæ, and Ostrogoths. By grants conceded by the Emperor they settled down upon his territory, and became *imperio addictas*, devoted to the empire." Some of their kingdoms fell and new ones arose; but whatever their number afterwards they are still called the *ten kings* from their first number. The kingdoms that now exist upon their territory are those of Spain, Portugal, France, Belgium, Holland (in part) Sardinia, Lombardo-Venetia, Naples, Hungary, and Bavaria-Greece. Thus they stand at present; though the probability is that on entering upon the last phase of their existence the list will be subjected to change.

But, by what process is the present constitution of the established order of Europe to be caused to pass into that defined in the proposition before us? To this question I reply, that the transition is to be effected by the operation of the power represented in Rev. xvi. 13, 14, by "three unclean spirits like frogs." The policy of the Frog-power, operating upon the Ottoman, Austrian, and Roman governments, generates unclean purposes in them, which they will seek to carry into effect by diplomatically, or demoniacally, influencing all the other powers. The effect of their diplomacy will be to divide them into hostile camps; and to bring about a general war. This, like all other wars, will, of course, have its questions of debate; and in the prophecy these are revealed as the *Eastern and Western questions*. The eastern is expressed in the words of the sixth vial, which is said to be "poured out upon the great river Euphrates; and the water thereof was dried up that the way of the kings of a sun's rising might be prepared." In this the abolition of the Turkish empire is foretold, that, being "dried up," a crisis may be prepared in which the saints may be

manifested. The western question is indicated in the terms of Rev. xvii. 16, which declare that "the ten horns shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire; for God hath put in their hearts to fulfil his will." This is the western or Italian question which is now being debated between Austria, France and Sardinia at the cannon's mouth. Rome and the kingdom of the Pope, in connection with Austro-papal policy, are the body, soul, and spirit of this question. Apart from the Roman harlot, the Pope, and the Austrian power, this question could not exist. These are the representatives of "the dark ages" in their ignorance, barbarism, cruelty and superstition. They are struggling might and main to uphold and perpetuate "the rights of sovereigns and the order established" upon these. When this comes to be perceived in the full force of the emergency which is being created, the governments of the horns "will agree and give their kingdom unto the beast"—its eighth head as the champion of "the rights of sovereigns and established order." But "the situation" must first be created and well defined; and then the powers which are now looking on with intense interest at the progress of events, will bestir themselves; *first*, to enter into treaty with the imperial head for the preservation of their sovereign rights and established order; *and then*, for the subjugation of the harlot city of the "Seven Mountains" to the order they shall have decreed.

Now, the exciting cause of these results is, as I have said, the policy of the frog-power. The historical and traditional policy of this power is adverse to the rights of sovereigns and the established order of the Romish christendom. Its policy dates from 1789-'90, which was the year of its resurrection, and ascension to the heaven of one of the horn-powers, styled apocalyptically "the tenth of the city"—that is, of France. It had been suppressed in that and other countries "the great city Babylon," three lunar days and a half of years, or 105 years, before; that is, 1685; previous to which suppression the policy embodied in "the witnesses," played the same part against "the rights of the sovereigns and established order," which the Austrian government proclaims itself the champion of, that the French revolution and Napoleon the first did, and his nephew is now beginning to do. The civil and military witnesses of Jesus against the established order of "the great city" in their wars and testimony made their enemies tremble upon the throne for 1260 years. "Fire proceeded out of their mouth, and devoured their enemies;

the waters they turned into blood; and the earth they smote with every plague" as they are now doing upon the rivers and lakes of Italy. This their policy is historical, and has been delivered to the present generation of "oppressed nationalities" in the providence of Him who uses the wicked as his sword upon the wicked, until the time appointed for "judgment to be given to the saints."

Now heaven, in carrying out its policy against the powers of the great city, is never at a loss for instruments with which to work. It has always a Cyrus, an Alexander, a Constantine, a Cromwell, or a Napoleon, in preparation for the situations it has decreed. These tools have each their own particular ambition to which they are devoted, as to a special inspiration. Ignorant of God and his purpose they seek to establish their own in which they encounter insurmountable circumventions and disappointment; they labour for themselves, but the fruit of their labour is for God—he accomplish his purpose and confound themselves.

This arrangement is notably illustrated in the history of Napoleon the first; and will also be in the career of Napoleon the third. Both of them in their course are inspired by one and the same ambition; and that is, to *Napoleonize the nationalities of the Latin Christendom*. This, of course, is subversive of the rights of all sovereigns and of the established order, which reigns in the kingdoms devoted to the papacy. The first Napoleon proved this; and the third of the name is too much devoted to the ideas of the first to stray very far from the *way* he "consecrated" for the satisfaction of nationalities in their cry for vengeance upon their destroyers.

Louis Napoleon like his uncle, is a *parvenu*, or upstart, among the powers. He is so much the more respectable on this account. He has started up in the midst of the great city and assumed to be the *Emperor* thereof. Now the constitution of that city, or polity, admits of *but one Emperor*; and recognizes him only as such *who had received the crown from the hands of the Roman Pontiff*. But there are two Emperors, both of whom are uncrowned by the Pope, the Emperor Francis Joseph, and the Emperor Louis Napoleon; consequently, neither of them is the legal representative of Charlemagne, the Emperor of the Roman West. Napoleon the first was crowned by the Pope successor to this founder of the dominion; and the house of Austria was restricted to its family domain. But the treaty of Vienna in 1815 stripped Napoleon of this honor, and restored it in effect to Austria. This treaty has now become a dead letter, and the rights and order based upon it consequently des-

stroyed. For the present, the Austrian power is in abeyance in Italy, the Pope is virtually a prisoner in the hands of the French, and the organized revolution triumphs. Such is the present situation of affairs. But they cannot long remain thus. Louis Napoleon has promised to satisfy the nationalities, which will of necessity dissatisfy the governments. He has promised independence to Italy from the Alps to the Adriatic; but will he be able to fulfil his promise; and if so, what compensation does he reserve for himself and for France? As to Italian independence that is a mere cry. There will be no such thing. The present is all delusive, and the excited hopes of all nationalities will be in the end defeated. Reaction will come. The future policy of Napoleon will stir up the powers against him, and "established order" will temporarily prevail.

Rome is the holy city of the Latin apostacy; and the established order enthroned there is hostile to every thing that does not minister to the lust and avarice of a superstitious and brutal priesthood. Its sympathy is therefore with Austrian tyranny, and with all in every place that sympathize with it; and consequently, bitterly opposed to revolutionary democracies whether championed by a Robespierre, or a Napoleon, first or third. If therefore it crown Louis Napoleon the successor of Charlemagne, the Pope will do so, doubtless, from compulsion. But the present Pope, now 78 years old, may die, leaving Napoleon uncrowned, but in military occupation of "the patrimony of St. Peter." In this event, a pope might be elected in a country not occupied by the French, out of whose mouth might proceed "an unclean spirit" invoking the aid of all Catholic powers for the deliverance of "the states of the church" from the domination of the revolutionary French. This papal invocation may be at a time when Russian policy, having witnessed the humiliation of Austria, may deem it expedient to humble France; and, as chief of a new holy alliance, to make common cause with the Pope and the kings of his communion, for the expulsion of the French from Italy. A situation of this kind would answer the requirements of the prophecy. It would bring the forces of the ten horns against Rome; and, though they would not desire to destroy their holy city, yet in effecting the expulsion of the French, or the Revolution, they would "make her desolate and naked, and eat her flesh, and burn her with fire."

But this desolation of Rome, though the annihilation of the frog power there, would not be the end of the city. Rome has often been besieged and desolated in past ages. In the reign of Justinian she was for forty days

without an inhabitant; but she has as often recovered on the expulsion of the enemy. The western question even will not be settled by the restoration of the Pope to liberty and independence in his capital and states. Rome may then rejoice over the fall of the revolution; and as a harlot sing, "Is it Queen and am no widow, and shall see no sorrow;" but the self-gratulation will be only the prelude to a disaster more striking and terrible than any she has ever experienced before. The papacy is not to be destroyed by the kings of the earth, nor by any combination of revolutionary nationalities; nor is it to be abolished before the return of Jesus Christ, and the resurrection of the saints. The eighteenth of the revelation shows this. The first verse of this chapter announces the descent of "a messenger from heaven having great power" who enlightens the earth with "his glory." After this descent, the judgment is executed in the presence of the apostles, prophets, and saints, by the Lord God; which implies their previous resurrection, and his apocalypse. Rome is then suddenly and finally blotted out of existence; and the eighth head of the beast and the Pope, or false prophet power, are for ever abolished. This occurs before the casting down of the thrones of the ten horns; for these are represented as bewailing and lamenting her destruction. But not long after this their dominion is destroyed; for in Rev. xvii. 14, it is written, these shall make war with the lamb, and the lamb shall overcome them; for he is lord of lords, and king of kings;" and he will not be alone in this war, which is called "the war of that great day of the omnipotent deity"; for it is also written, that "they who are with him are called, and chosen, and faithful." Jesus and the saints, as the captains of the hosts of Israel, are the destroyers of the polity represented by the scarlet-colored beast, the horns and drunken harlot. The Italian question is solved by them after they have disposed of that pertaining to the east. They take the dominion under the whole heaven; so that "the kingdoms of this world become the kingdoms of Jehovah and of his anointed," as foretold in Rev. xi. 15.

Such is the situation now inaugurated by the war in Italy. Its development is beyond the conduct of the actors engaged in carrying it on. There may be suspensions of arms and efforts at pacification; but these are only probable incidents and episodes. The drama still goes on to the consummation of the divine purpose. The general impression is that no man can tell the end to which events are now advancing with hasty strides. Apart from scripture this is true; but with the apocalypse in hand and understood, the knowledge of the end is certain, and the in-

terpretation sure. In the details of the out-working of the crisis, which are not revealed, error may occur, and our provision may be at fault, as we are not prophets but simply the interpreters of prophecy; but of "the end" itself which is revealed, we know assuredly, that the solution of the questions of the east and west will result in the ruin of the papacy, the fall of the governments, and the establishment of the kingdom of God; and the time for the infusion of the supernatural into the crisis can scarcely transcend the epoch contained within the years 1864 and 1868.

### THE GOLDEN GOBLET FULL.

"The sins have followed her until the heaven." Rev. xvii. 5.

Since the preceding columns were in the hands of the printer the battle of Solferino has been fought, and to the astonishment of all the world, an armistice has been proclaimed, and the preliminaries of peace signed by the belligerents at Villafranca. The campaign has been brief, bloody, and pregnant with great results. It lasted about two months, cost the combatants some hundred thousand lives, and not less than a hundred million sterling, and disappointed all their expectations. The king of Sardinia hoped to be king of Italy, but has only obtained the annexation of Lombardy to Piedmont; Louis Napoleon promised to expel the Austrians from the whole country, from the Alps to the Adriatic, but has expelled them from Lombardy alone: the Austrians expected to conquer Sardinia, but have been themselves conquered; the Revolutionists promised themselves the expulsion of the Austrians, the downfall of the Pope, and a free and united Italy; but have realized none of their hopes: the Pope, cardinals, and priests, trembling for their vile and worthless lives, are astonished to find their apprehensions unfulfilled, and their "Holy Father," apocalyptically styled "the False Prophet's Mouth," the "Honorary President" of a paper confederation! All this is very remarkable, and as complete an imbroglio as could have been desired by the most inimical to the peace and prosperity of the wicked.

In the columns alluded to above we said, "As to Italian independence, that is a mere cry. There will be no such thing. The present is all delusive, and the excited hopes of all nationalities will be in the end defeated" p. 14, col. 2. We did not state this as an opinion, but as an assured conviction demonstrable from Scripture. Italy cannot be free, independent and happy, because she is drunk

with Romanism. So long as she worships idols, and her spiritual guides are blasphemers, liars, adulterers, and murderers, she must be tormented. "There is no peace for the wicked, saith Jehovah." Romanism is the crime of Italy as well as its leprosy; and of this she cannot be relieved till the Lord come and the Saints arise to "execute the judgment written" upon the Roman "Devil and his Angels."

Italy cannot be free, independent, and happy, because she is a great criminal. Italy is symbolized in Rev. xvi. 4, by "rivers and fountains of waters," of which it is said in verse 6, "they have shed the blood of saints and prophets." Italy, in church and state is drunk with the blood of the Saints, and with the blood of the Witnesses of Jesus.—Rev. xvii. 6; therefore her "rivers and fountains" are turned into blood—"and they became blood." The Scriptures say, "precious in the eyes of Jehovah is the death of his saints;" he will therefore certainly avenge them. Hence Italy, in church and state, the blood-stained murderess of the saints, must be punished of God before she can be free, independent, and blessed. It was the mission of Napoleon I. to give her blood to drink, and to fill her kingdom with darkness. And well he executed the work. His campaigns in Italy accomplished it. As the agent of the third angel power, he "poured out his vial upon the rivers and fountains of waters; and they became blood," and, says John, "I heard the angel of the waters say, 'Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. . . . Even so, Lord God Almighty, true and righteous are thy judgments.'"

As the agent also of the fifth angel power, he descended "upon the throne of the beast," Rome; "and the Beast's kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." They repented not. The "darkness" was removed by the treaty of Vienna in 1815, by which the papacy was restored. But the Pope and his satanic synagogue of priests have not learned wisdom by the castigation they received; they forgot their pains and their sores, and have not repented of their deeds. All the world is in motion, but they are at a deadlock. There is no improvement at Rome; and all that partakes of its spirit waxes worse and worse: it is "the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful

bird." It is Sodom, and cannot be reformed; therefore the punishment of Sodom awaits it. The Roman hierarchy has not repented, and never will repent of its adulteries, idolatry and murders. The recent massacre of unarmed men and helpless women and children by the Pope's mercenaries at Perugia, and their robberies there, are evidential of the unchanged diabolism of popery. The Pope sent his Swiss assassins to destroy his own children at Perugia, and when their bloody work was done, he thanked them for the service, and made their colonel a general. How unlike Jesus, whose representative the impostor pretends to be! He told Peter to put up his sword, and healed the ear of Malchus he had excised. He came to save men's lives, not to destroy them; and commanded Peter—"The first Pope"—as he is absurdly styled by papists—not to slay; "for," said he, "all they that take the sword shall perish by the sword." Pius IX. tells the world that he is Peter's successor, and under the orders of Jesus Christ; why, then, does he not obey orders; and instead of cutting off men's ears and destroying their lives with savage barbarity, open their ears, and heal them of the miseries under which they groan? But this is not his mission. Being an impostor and hypocrite, he assumes a character to which he has no scriptural claim. If he be Peter's successor at all, it is only in his attitude of Satan, whom he commanded to get behind him, as an offence to him; and a savorer of the things which be of men, and not of God. Such is the Pope; the Petrine Satan's successor, the great enemy of God and men. His throne is maintained by the sword of the Papal Kings: and therefore by the sword of God he and they are doomed to perish. But the end is not immediately, though happily not very far off.

The judgments poured out upon the Papacy—the Germano-Papal dominion—through the French under General Bonaparte, was only an installation of punishment—a simple foretaste of coming terror. It was a beginning of sorrow. It is not, however, the mission of "the dark and mysterious man," Napoleon III., to consummate the woe. He has too much respect for Pope Satan, and too much fear of his priests, to give them according to their deserts. His mission is to embroil their affairs in seeking to establish his theories. His policy is evidently not to abolish the pontifical kingdom, but to reform it; to abolish its abuses so far as to satisfy such of the middle classes of the Papal States as are sincere Romanists. This is what he terms the legitimate interests of satisfied nationalities; that is, his idea of what they ought to be satisfied

with. But such a legitimate satisfaction will not satisfy Satan and his priests, who are unreformable; nor the revolutionists, who desire to get rid of pontifical government altogether. Louis Napoleon can therefore satisfy neither party; and therefore his policy can only embroil, and favor the development of a revolutionary conflict with the pontifical power.

Louis Napoleon's mission as far as developed is more one of policy than of conquest. *L'empire est toujours la paix* is consequently a principle always turning up when least expected. *The empire is always peace* though war's alarms are thundering on every side. He is therefore the Napoleon of peace—always professing peace, and determined to have it, if it cost France £50,000,000 and 50,000 lives to obtain it! He is the incarnation of the peace and safety cry. He cried peace when elected emperor, and to secure it joined England in a two years' war against Russia. England cried out for continued war, but he commanded peace, and made it. Is he not therefore a man of peace! He was for peace and disarmament, and in a week after mustered near one hundred and fifty thousand soldiers on the plains of Lombardy to compel the Austrians to be at peace with their neighbors. He destroyed them by thousands, and all in the interests of peace; and when all the world was talking of war, and preparing to mingle in the strife, he cried peace; and though successful, doubtless, to his own astonishment, made overtures of peace to his imperial brother Francis Joseph, which were accepted. Could the Quaker politicians of England have been more peaceable under the circumstances? He made peace when all were for war, preparing for it, or predicting its long continuance. "No man could say where it would end," none remembered that the Napoleonic empire was always peace; and therefore none thought it would end in peace. But peace did come, and it astonished the world. But why be astonished? Because we are living in an epoch of astonishments, and it would be affectation to be otherwise than astonished. It is impossible to say how many more surprises we may witness before the Lord comes, because they are not particularized in the record; we are only informed there, that the Demon-Frog spirits shall work wonders *σημεια*—remarkable events. The events of the epoch are remarkable. They differ from the ordinary current of public affairs. They stand out as something startling and unexpected, which characterize the time as peculiar. The Dragon, the Beast, and the False Prophet open their mouths and speak under the inspiration of the Peace Prophet of the Frog-

nation. But that which comes out of them is "unclean" like the policy that works upon them. Louis Napoleon's professions are not to be depended on; for he cannot depend upon himself. He has no doubt learned this by his last adventure. Granting his sincerity, his power and will are not omnipotent. He wills, but he cannot fully develop his will, and therefore he deceives, unintentionally perhaps; still he deceives, and the world will not palliate or excuse the deception. Whatever he may intend, the result is the same. The world is deceived; therefore it distrusts, arms in defence, and at length comes to blows with the empire which is always peace.

Can any man be more moderate in success than Louis Napoleon? At the head of a victorious army does he not exhibit the Christian virtue of moderation, and does he not, as the Scripture exhorts, "Let his moderation be known unto all?" Beaten and demoralized though they were, instead of annihilating them, does he not like a good Samaritan, speak peace and comfort to the Austrians, the patrons of the Pope and all his abominations, and the savage destroyers of down-trodden Italy and Hungary? Nor does this display of moderation end here; he loves his enemy to the sacrifice of his friends, and becomes the good friend of the assassin of Italy. Can anything be more uncharitable than to suspect such a pink of moderation and self denial? Having got Austria off his hands, England fears he may make a dash at her to avenge the defeat of Waterloo! Such a suspicion evinces an inadequate appreciation of his moderation in victory, and his professions of peace. To leave her without excuse, he has ordered the reduction of his army and navy to their peace establishment. It is to be hoped, however, that England will not be deceived by this. Within a week of the invasion of Lombardy, he said that the forces of France were upon their peace footing; and that therefore there was no scope for disarmament upon the part of France. His peace establishment is therefore in keeping with the peace of Napoleonism, which is "always peace" even in the midst of war. No neighbor can calculate upon his movements, for he is not under his own control. He is a tool in the hand of God; and the work he has to do is to make the reign of peace impossible. His policy troubles the whole habitable and will continue to do so. It creates questions affecting Turkey, Austria, and the Pontifical Kingdom, which throw everything into confusion; and which the parties interested cannot settle without appeal to arms; and these appeals failing, as we have seen, only aggravate the malady and produce entanglements more complicated

than before. Nevertheless, it works out the divine purpose, which is declared to be, "*the gathering of the Kings of the earth and of the whole habitable to the war of that great day of God Almighty.*" Rev. xvi., 14. To this end the nations are drifting. It is a consummation they cannot avoid. Things began to move in this direction in 1848; and no policy devisable by any of the governments can arrest them in their onward course to the adjudication of that great and terrible day. Now, the question is Austria and the Pontifical Kingdom; and soon it will be Turkey and the Holy Land; questions pregnant enough with disturbing elements to keep the powers in alternation between peace and war until the Lord comes to awake his warriors from the dust, that with Him they may "*avenge the land,*" and tread the Italian wine-press by the space of 1600 stadia, or about 200 miles. Rev. xiv., 20:—the width of the States of the Church, or territory of the Pontifical kingdom from the confines of Naples to those of the Duchy of Modena and Lombardy conjoined; also the breadth of the country from Ravenna upon the Adriatic to the Tiber at its opening into the Mediterranean sea.

But what is the situation laid open to the world by recent events? Before the war the Austrian military *prestige* was imposing even upon the French. Austria overawed all the populations of Italy, so that beyond the walls of Rome French influence was of no account. Such a situation as this made the coronation of Louis Napoleon by the Pope as emperor of the West and successor of Charlemagne, all but impossible. The Pope in the midst of an Austrianized Italy, and married to Austria by *Concordat*, with an Austrian cabinet also, could not be induced to crown a Bonaparte, proscribed by the treaty of Vienna which had restored the Papacy. Louis Napoleon, whose programme does not differ materially from his uncle's, if he would be legitimized among Catholic dynasties after his uncle's fashion, was bound to humble or break the Austrian power in Italy as a first step to his coronation. He has humbled, but not broken it. So long as it holds Venetia, Austria is in juxta-position with the Pontifical kingdom, being separated only by the Po. For the time being, the real master of Italy is Louis Napoleon. This position he will continue to hold so long as the Austrian archdukes are excluded from Parma, Modena and Tuscany; and should they be annexed to Sardinia, it would make no difference; for Sardinia however extended is virtually French. Thus the arena is now sufficiently cleared of the Austrians, and the Pope is really Louis Napoleon's captive. What doth hinder that he should be crowned

to the prejudice of the ancient rights of Austria? Nothing but the obstinacy of the Pope, and the strong, unbroken influence of Austria in the papal councils. Popes are very perverse, and do not like to consecrate emperors who patronize such men as Garibaldi, Kosuth and Victor Emanuel. Louis Napoleon has shown himself to be a revolutionist; and the "Holy Father" regards a revolutionist as the devil into whose hands he does not desire to fall before his time. He will doubtless, therefore, temporize in pure papal fashion, in hope that something may turn up to bring the Austrians back to Lombardy and the Duchies with increased force. He has seen Austria humbled before, and yet recover herself. After action comes reaction. The death of Louis Napoleon would change the situation altogether; or a revolution might dethrone him; or a coalition of powers might aim at the same result; and in that event deliverance might come. But while the Pope might be speculating on accidents, Louis Napoleon might seek to quicken his perceptions and decisions by revolutionary pressure. Be this as it may, the situation is at present exceedingly revolutionary in its aspect. If Louis Napoleon keep Austria from crossing the Po, and leave the populations of Lombardy, Parma, Modena, Tuscany, and the Legations, to place themselves under what government they please, we shall doubtless soon hear a cry of distress from the Vatican; for the papacy left to the mercy of the peoples would soon be abolished. Something remarkable is preparing. Either the revolution will exalt itself in Rome and Italy against the Pope's synagogue, or Louis Napoleon will be undutiful to "his holiness," and cause him to appeal to the kings of the earth for deliverance.

Whatever may turn up, one thing is certain, that it will tend to a crisis threatening the extinction of the Pontifical Kingdom in Italy. It is not easy to say what steps will lead to the crisis. Of the crisis itself there is no doubt; for it is written, "*The Ten Horns upon the Beast shall hate the Harlot, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.*"—Rev. xvii. 16. The Ten Kingdoms of the Roman Empire are to do this. But at present they are not seen to move in this direction. Hence, that *which is to move them has yet to be developed.* Louis Napoleon has opened the way for it, and the coming congress or conference will contribute to its further manifestation. When the motive power is *talked into being* it will take possession of their hearts, and cause them to combine to carry the policy into effect. The future conduct of the Italian Harlot will cause the kings to hate her. What that



conduct will be does not yet appear ; but we look upon the situation opened up by Napoleon with great interest to observe it. Doubtless the Pope and his advisers will be a great obstacle in the way of pacification ; which will be a source of great irritation ; for the vengeance of the powers will be intense. Rome will be occupied by a strong force, to make a combination of the ten powers necessary for its ejection. If England and her allies were to get possession of the city in connection with the revolutionists, we can easily conceive how the Catholic kings would hate the city in their hands. At present, there is no further indication of such a thing than the known sympathy of Lord John Russell for oppressed Italy, and the declared contempt of Lord Palmerston for the papal government as the worst upon earth, which it unquestionably is. The near future is far more interesting than the past. *The peace is a suspension of arms affording scope for the development of a new political phasis.* We could not see any thing in Scripture answering to the expulsion of Austria with a free and independent Italy from the Alps to the Adriatic : nor can we recognize there an Italian Confederation of petty States under the honorary presidency of the Pope. *These political devices do not answer to the apocalyptic symbols.* If they should appear, it could only be temporarily, like the unrecognized Roman Republic in 1849 ; and that as the means of superinducing the catastrophe of Rev. xvii. 16. But the peace suddenly made facilitates our conception of how this catastrophe may be superinduced. We see Austria humbled, but not broken ; chafing under the humiliation, and doubtless watching her opportunity of retrieving the fortune of the day. We see the Pope and the priests Austrian in all their sympathies. We see the revolutionists and king of Sardinia hating the Italian Jezebel and her Austrian paramour. We see Louis Napoleon, the greatest power of the Continent, distrusted and disliked, and regarded as the disturber of the established order ; a " moderate reformer " of the papal church and state, holding " the balance of power " between revolution and the governments, and ready to cast his sword into that scale which he thinks most conducive to the interests of France ; that is, of himself and family. We see him too powerful in the estimation of England, Prussia, Germany, and Austria. All these things all observers can see as the conflicting elements of the situation created by the campaign in Italy, so suddenly suspended by his autocratic will. Here then is matter for the world-wide renewal of the conflict ; not simply for the expulsion of Austria from the Alps to the Adriatic, and

the independence of Italy, but for the abolition of the Pontifical Kingdom on the one hand, and for the putting down of Revolution and the restoration of the balance of power in the overthrow of Louis Napoleon, on the other. The development, however, of such a condition of things has its stages. All will not come at once. Yesterday, Louis Napoleon was in council with Kossuth and Garibaldi, and through them with " *the Revolution ;*" to-day, he is in council with the Emperor of Austria, one of their bitterest foes. It is evident, therefore, that there is no telling for twenty-four successive hours on which side he may be found. We may know this, that where he supposes his present interests are, there he will be till the situation changes. Hence, to-morrow he may be cooperating with Austria in restoring the Grand Dukes, and in subjecting the Legations to the temporal authority of the Pope, and the day after to-morrow he may be fighting to kick them all pell-mell into the Adriatic. There is no calculating upon his movements, for he is " a mysterious and irresponsible man : " he may head the revolution to-day ; and to-morrow, be fighting against it strengthened by England, then his implacable foe.

But, we rather believe that he will secretly strengthen and develop the revolutionary element, for the purpose of keeping Austria in check. This policy is evidently most in harmony with his interests, which are decidedly not in accordance with those of Austria. When Austria's sense of this is sufficiently acute, it is probable that both she and the Pope will stir up war again in Italy ; a war in which England, Prussia and Germany may be induced to join ; not from love for the Papacy, but from distrust and hatred of Louis Napoleon. It will not have been the first time that Protestant England has sacrificed blood and treasure in defence of the Pope. The British Government will fight for any thing in support of " the balance of power," which in the mouth of an English statesman signifies, *the ascendancy of Britain upon the sea.* The twin sisters, Trade and Commerce, who rule the destinies of the British Empire, care nothing about the moral principles of the powers with which they have to do. So that they can sell their wares to advantage, and enlarge their traffic, they do not care whether God is honored or insulted by their customers ; nay, they will even join in their bald ribaldry and license if it will only increase the profits of the till. This is the secret of the present quaker outcry for peace and neutrality. Trade and Commerce are quaker infidels, who only speak on the right side when the spirit of avarice moves in that direction. If it would

increase the sale of cottons in the States of the Church they would fight for the Pope with a right good will; but if a free and independent Italy would be more profitable to Manchester, Birmingham, and Nottingham, then for that, they would burn gunpowder while a shot remained in Woolwich Arsenal. Hence, the Protestantism of England is no barrier to the defence of Rome and the Pope, by that "model christian woman," as Queen Victoria, "the Head of the Church and Defender of the Faith," has been styled by some. Greater marvels than this will yet be seen.

Distrust of Louis Napoleon seems to be even now opening a breach between France and England. France, which has no colonies to serve and defend, has made and is making, contrary to treaty stipulations, prodigious efforts to develop her navy into a power surpassing all rivalry. This of necessity places her in opposition to England, whose rôle is that "*Britannia rules the waves.*" It appears to us, then, that the extraordinary efforts of Louis Napoleon to create a navy superior to England's is a legitimate *casus belli* between the countries. The existence of the British Empire, "upon which the sun never sets," depends upon the naval superiority of England; and if this be lost by the creation of a superior French marine, always capable of still greater augmentation by union with Russia, England's rival in the East, it becomes only a question of time, opportunity, and convenience with her Continental rivals, when they shall "overflow and pass over" the evicted isle of *Albion perfide*. The true policy of Britain would seem to be, to precipitate a conflict with France as soon as she can possibly get ready. Her safety consists in the destruction of the French and Russian navies. She will have to do this, sooner or later; and the longer she delays it after she is ready, the greater and more difficult the work to be performed. We have no apprehensions for the result. England has to meet the world in arms upon the mountains of Israel; and she will not fall till then, and that not by the power of her rivals, but by the power of Michael the Great Prince. We expect, therefore that when war breaks out between France and England, it will be the beginning of the end with Louis Napoleon, as it was with his uncle before him. When England draws the sword against him, Daniel's Little Horn with its Eyes and Mouth, will be ready enough to join her; and we believe the conflict will ultimate in his dethronement and the restoration of the Bourbons. We believe this, because France in her normal state (her present being exceptional) is one

of the Ten Horns—apocalyptically "*The Tenth of the City*" το δεκατον της πολεις. The Ten Horns are to give their power and strength to THE BEAST; the Eighth Head of the Roman dominion; and are to "*hate the Harlot, and make her desolate.*" The Napoleon Power cannot be at once the Frog-Power, a Tenth Horn, and the Beast. The Napoleon-Power is evidently the first, or Frog-Power, whose existence in France puts the Tenth Horn, or *France Regal*, in abeyance. Hence, for France, as a horn, to give her strength, power, and kingdom to the Beast, that which keeps the horn-kingdom in abeyance must be taken out of the way; in other words, the Frog-Power, or democracy imperialized in Napoleon, must be suppressed by his dethronement that the Bourbon Horn may reappear. War with England will open the way for this, and also promote another result, namely, the bringing of Russia into position as the "*Gogue of the land of the Magog.*"

The dethronement of Napoleon, then, after his revolutionary work is done, we believe, will precede the proximate solution of the Italian question; the ultimate being left for Jesus and the Saints. When he is abolished, and Russia is in position, the Ten Horn-Kingdoms will cooperate in the conquest of Italy, and final extinction of the revolution there, then probably strengthened by England and her allies, whoever they may be. This accomplished as prophecy seems to require, the papacy will be emancipated from all revolutionary and protestant incumbrances and restraints; and she will sing like a harlot in prosperity, "*saying in her heart, I sit queen, and am no widow, and sorrow shall by no means see*"—καὶ πενθος οὐ μὴ ἴδω—Rev. xviii. 7. This language implies the sovereignty of the Roman Hierarchy, its alliance with the State, and upon such a basis as to promise a long continued and uninterrupted prosperity. The believer, however, knows that then her eternal overthrow is at the very doors.

But we have said, that Italy in church and state is a great criminal. This is well known to all who are acquainted with the history of the Albigenses, who were mercilessly exterminated by the Italian governments at the instigation of the popes. Hume, in his history of England, says that Innocent, the third pope of that name, published a crusade against them, because they neglected the rites of the papal church, "and opposed the power and influence of the clergy. And those sectaries," says he, "though the most innocent and inoffensive of mankind, were exterminated with all the

circumstances of extreme violence and barbarity." Reinier, an inquisitor belonging to the papal church, who lived during the 13th century, testifies, that "in all the cities of Lombardy, and in Provence, and in other kingdoms and nations, there were more schools of heretics than of theologians, and more auditors. They disputed publicly, and summoned the people to those solemn disputations, besides preaching in the markets, the fields, and the houses," &c. He adds, "I have been frequently present at the inquisition and examination of the heretics; and their schools are reckoned, in the diocese of Pavia alone, to amount to forty-one. The author of the Belgiau Chronicle, from Cæsarius, A. D. 1208, says that the doctrine of the Albigenses prevailed to that degree, "that it had infested as much as a thousand cities; and if it had not been repressed by the swords of the faithful, I think that it would have corrupted the whole of Europe."

Innocent III., who ascended the pontifical throne in 1192, determined to quench it in the blood of all dissenters from this church, which they justly denominated "Babylon the Great, the Mother of Harlots," spoken of in the Apocalypse. He decreed that no terms should be kept with them; that they should be crushed, their race exterminated, and christendom struck with terror to deter men from forsaking the Italian church as by law established. As incapable of temporizing as he was of pity, the pope formed his plans without delay, and the beautiful and prosperous region of Albigenia, was delivered to the fury of countless hordes of papal fanatics; its cities were ruined; its population consumed by the sword; its commerce destroyed; and the lamp of divine knowledge, which had shone so resplendently throughout the whole wing of the Great Eagle, totally extinguished.

The instructions given to the papal emissaries were of the most sanguinary complexion. Instead of making converts of the heretics, their orders were to burn the leaders, disperse the flocks, and confiscate the property of all who dared to think differently from the church of Rome. These orders were fully executed. The civil power was stirred up against them by the intrigues, threatenings, and flatteries of the priests; so that "the beast made war against them, and conquered them, and killed them." Rev. 11 : 7. We cannot now enter into details. Examples of the murderous onslaught of the Italian Harlot are found in the smoking ruins of Beziers, in which 60,000 men, women, and children were destroyed by fire and sword, A. D. 1209; in the 450 fugitives from Carcassone who were hanged and burned alive; in the 150 men and women burned in the

castle of Minerva, July, 1210; and in the butcheries in Calabria in June, 1560. The page of history teems with the confagurations and deeds of blood perpetrated by the execrable ecclesiastics and rulers of Italy. But, though we cannot now go into details, an idea may be formed of the process by which Rome has become, as the Scripture saith, "*drunk with blood,*" from the following letter written by a papist, and dated June 11, 1560. It was addressed to Ascanio Caracciolo, on the very day of the butchery, by one of his friends or domestics, and soon after found its way into print:—

"*Most Illustrious Sir!*—Having written you from time to time what has been doing here in the affair of heresy, I have now to inform you of the dreadful justice which began to be executed on these Lutherans\* early this morning, being the 11th June. And to tell you the truth, I can compare it to nothing so fitly as to the slaughter of so many sheep. They were all shut up in one house, as in a sheep-fold. The executioner went, and bringing out one of them, covered his face with a napkin, led him out to a field near the house, and having made him kneel down, cut his throat with a knife. Then taking off the bloody napkin, he went and brought out another, whom he put to death after the same manner. In this way, the whole number, amounting to eighty-eight men, were butchered. I leave you to figure to yourself the lamentable spectacle, for I can scarcely refrain from tears while I write; nor was there any person who, after witnessing the execution of one, could stand to look on a second. The meekness and patience with which they went to martyrdom and death were incredible. Some of them, at their death, professed themselves of the same faith with us, but the greater part died in their cursed obstinacy. All the old men met their death with cheerfulness, but the young exhibited symptoms of fear. I shudder while I think of the executioner with the bloody knife in his teeth, the dripping napkin in his hand, and his arms besmeared with gore, going to the house and taking out one after another, just as a butcher does his sheep which he means to kill. According to orders, wagons were already come to carry away the dead bodies, which are appointed to be quartered, and hung upon the public roads from one end of Calabria to the other. Unless His Holiness, and the Viceroy of Naples, command the Marquis of Brutiane, the governor of this province, to stay his hand and leave off, he will go on

\* *Lutherans* was at this time a common nickname of the Waldenses—a mere term of obloquy and reproach.

to put others to the torture, and multiply the executions, until he has destroyed the whole. Even to-day a decree has passed, that a hundred grown-up women shall be put to the question (a progress of the inquisition) and afterwards executed, so that there may be a complete mixture, and we may be able to say, in well-sounding phrase, that so many persons were punished, partly men and partly women. This is all that I have to say of this act of justice. It is now eight o'clock, and I shall presently hear accounts of what was said by these obstinate people as they were led to execution. Some have testified such obstinacy and stubbornness as to refuse to look on a crucifix, or confess to a priest, and they are to be burnt alive. The heretics taken in Calabria amount to 1600, all of whom are condemned, but only 88 have as yet been put to death. This people came originally from the valley of Angrogne, near Savoy, and in Calabria are called Ultramontane. Four other places in the kingdom of Naples are inhabited by the same race, but I do not think that they behave ill, for they are a simple, unlettered people, entirely occupied with the spade and plough, and, I am told, show themselves sufficiently religious at the hour of death."

This letter speaks volumes, and renders all comment unnecessary. Its statements are corroborated by a Neapolitan writer of that age, who, having given some account of the Waldenses in Calabria, is pleased to say: "Some had their throats cut, others were sawn through the middle, and others thrown from the top of a high cliff; all were cruelly, but deservedly put to death! It was strange to hear of their obstinacy, for while the father saw his son put to death, and the son his father, they not only gave no symptoms of grief, but said joyfully they would be angels of God; so much had the Devil, to whom they had given themselves up as a prey, deceived them."

About thirty-seven years after this, Charles Emanuel commanded all his subjects of the Marquisate of Saluces to live "in obedience to their Mother, the Catholic, Apostolic, Roman Church;" and in 1601, published an edict of perpetual exile against all who did not renounce their religion and go to mass. The result was that more than five hundred families were driven into exile. About fifty years after this, that is, in January 25, 1655, a public document appeared, well known as "*The Order of Gastaldo*." It was published against all Piedmontese dissenters from the Roman Church, by Andrew Gastaldo, "Conservator-General of the holy faith," ordering them to become papists, or to leave Piedmont with their families within three days, under pain of death and con-

dition of houses and goods. Thousands of families were compelled to abandon their homes in the very depth of winter, in a country where the snow is visible on the tops of the mountains in all the months of the year. But these things were only the beginning of sorrows to this afflicted people. For no sooner had they quitted their houses than a banditti broke into them, pillaging and plundering whatever they had left behind. They next proceeded to raze their habitations to the ground, to cut down the trees, and to turn the country into a desolate wilderness. In April, 1655, by the instigation and contrivance of the Roman clergy, 6000 men were placed in ambush, and fell suddenly upon the inhabitants of S. Giovanni and La Torre. This force was soon augmented by multitudes from all parts of Piedmont, who, hearing that the heretics were given up as a prey for the spoiler, fell upon them with impetuous fury. After a fruitless effort to defend themselves, the inhabitants were compelled to flee for their lives. The murderers having seized the fort of Marburg, the fugitives were hemmed in on every side, and nothing remained for them but massacre. In one place they mercilessly tortured 150 women and children, chopping off the heads of some, and dashing out the brains of others against the rocks: and in regard to those whom they took prisoners from fifteen years old and upwards, who refused to go to mass, they hanged some, and nailed others to the trees by the feet, with their heads downwards. In these desolations, those who were once the richest were reduced to the necessity of begging their bread; and in short, there was no mercy for any of them within the dominions of Victor Emanuel's predecessors of the 17th century.

This sacrifice of hecatombs of victims upon the ensanguined altars of the Italian Prophetess aroused the indignation of all the anti-papal governments of Europe. His Highness Oliver Cromwell, the Lord Protector of England, was greatly incensed. He sent a letter to the Court of Turin expressive of his deep sorrow and compassion by his ambassador Sir Samuel Morland, who, in presenting it, painted in strong colors the accounts that had reached England describing "the houses on fire, which," said he, "are yet smoking—the mangled carcases, and the ground defiled with blood—virgins violated, and after being treated with brutal outrage, left to breathe out their last—men a hundred years old, helpless through age and bedridden, burned in their beds—infants dashed against the rocks," and so forth. "Were all the tyrants," says he, "of all times and ages alive again, they might blush to find that, in comparison of these things, they had

contrived nothing that deserved to be called barbarous and inhuman. The very angels are seized with horror at them! Men are amazed! Heaven itself seems to be astonished with the cries of dying men, and the very earth to blush, being discolored with the gore of so many innocent persons."

At this crisis, the poet Milton filled the office of Latin Secretary for Foreign Affairs. Never was there a more decided enemy to persecution on account of religion than he. The sufferings of the unhappy victims of popish ferocity touched his heart, and drew from his pen the following beautiful lines.

#### ON THE MASSACRE IN PIEDMONT.

"Avenge, O Lord, thy slaughter'd saints, whose bones  
Lie scatter'd on the Alps mountains cold;  
Ere them who kept thy truth so pure of old,  
When all our fathers worshipp'd stocks and stones—

"Forget not! In thy book record their groans  
Who were thy sheep, and in their ancient fold  
Slain by the bloody Piedmontese—that roll'd  
Mother with infant down the rocks. Their moans  
The vales redoubled to the hills, and they  
To heaven. Their martyr'd blood and ashes sow  
O'er all th' Italian fields, where still doth sway  
The Triple Tyrant; that from these may grow  
A hundred fold, who having learn'd thy way  
Early, may fly the Babylonian woe."

Yes, "the Triple Tyrant," as Milton styles the tiara-crowned chief of the pontifical kingdom, still sways his blasting influence over all the Italian fields, though happily less absolutely than in the poet's day. Nevertheless, though not so powerful, the spirit of the tyranny is unmitigated. He is still ready for robbery, murder, and adultery before the noonday sun, when by these crimes he thinks he can fasten his hated rule upon the defenceless and the weak. Witness his recent violence at Perugia. Popery is always the same—always hypocritical, bestial, and ferocious. Italy is diseased, and full of wounds, and bruises, and putrefying sores. There is no soundness in her from the crown of her head to the sole of her feet. Her fingers are dripping with the blood of the saints, and with the blood of the witnesses of Jesus; and the knife of slaughter

is still between her teeth! History with trumpet tongue proclaims her criminality to all the nations. Will providence make free and independent so blood-stained a wretch as she? Shall liberty be given to her, who is drunk with righteous blood; and drunk with the wine of fornication contained in the golden goblet of the Roman Jezabel, which is full of abominations and filthiness? Shall she be free who has enslaved the nations with chains of superstition; and thrust deep into the lowest dungeons, and subterranean caverns of the Inquisition, all she could seize who dare to rebuke her crimes, and to read and speak the word of life? Impossible! The supposition would be to affirm, that there is no retribution for the wicked, nor a God that judgeth in the earth. Italy must drink of the wrath of God, which is to be poured out without mixture of mercy into the cup of his indignation; for she worships the beast and his image, and the mark of his name is upon her forehead, and in her hand. She hath led into captivity, into captivity therefore she must go; she hath killed with the sword, with the sword therefore she must be slain—Rev. xiv. 10, 11; xiii. 10. This is the sentence that rests upon her. A seeming dispersion of the storm-clouds of her heaven is therefore only a change of their position, on which they mass themselves for a more towering and blackened tempest. The present is but the lull of the hurricane which precedes the roaring blast that uproots the giants of the forest, and lays towers in the dust. When Napoleon falls and Sardinia is plucked up by the roots, and the Mother of Harlots sits queen of the nations, let us, brethren, not weep over the disappointed hopes of Italy, and the triumph of hypocrisy. These must needs be. But rather let us rejoice, knowing that the intensity of the night, and the gross darkness of the peoples, is the indication of the dawn; when Zion shall arise and shine, because her light is come and the glory of Jehovah has risen upon her. Isai. lx. 1.

Aug. 25, 1859.

J. T.



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No 15

## P R E F A C E.

THE origin of these pages is as follows. In April of the current year (1850) the author was at Plymouth, a chief town in the Diocese of Exeter, delivering a course of lectures on "*the things concerning the Kingdom of God, and the name of Jesus Christ.*"\* He sojourned there about eighteen days. This was sufficiently long enough to discover that the principal topic of public interest was "*the Baptismal Regeneration of Infants*" as dogmatized by Henry Philpotts, D.D. "the Right Reverend Father in God, and Lord Bishop of Exeter;" and disputed by his undutiful son in the faith, the "Reverend" Mr. Gorham of "*prevenient grace*" celebrity. As some of the author's lectures were upon the regeneration of individuals and society at large, he did not fail to exhibit the "Gorham Controversy" before the assembled multitude according to its deserts; and to express his utter astonishment that men esteemed "learned, *wise*, and great," could, with the scriptures in their hands, perpetrate such puerile absurdity as is exhibited on both sides of the dispute.

Having had the honour of pleading for the faith originally delivered to the saints,† and of testifying against the popular superstition in this renowned Diocese of Satan, ‡ the time arrived for the author's return to London. Soon after taking his seat in the carriage, a gentleman entered having in his hand a pamphlet of considerable thickness. With the absence of all ceremony he informed us that he had just received the pamphlet from his bookseller, and that it was upon the Gorham Controversy. A gentleman wearing a moustache, and who, from the fishing tackle in his possession, appeared to be a sporting character of the Isaak Walton school of arts, made a more pertinent observation on the Puseyite Bishop than might have been expected from a person of his pursuits, which led to a response from Mr. B., in which he styled "his grace of Exeter" "a rascal." From this the author inferred that the owner of the pamphlet, if a clergyman at all, was certainly not a Puseyite. The author maintaining his customary reserve among strangers, contented himself with being "swift to hear, and slow to speak." || Mr. B. entered freely into conversation on "infant salvation," "the immortality of the soul," "baptismal regeneration," and other kindred topics with another person than Isaak Walton's disciple, who was more inquisitive than dogmatic upon the topics of discourse. Mr. B. was evidently a reader, though not a student of the scriptures, for he quoted them with considerable facility, though inappropriately; the subjects, therefore, of conversation soon led him beyond his depth, and getting into the whirlpool of speculation, he was brought to the avowal that "not being a clergyman, but only a tradesman, he did not understand metaphysics," and therefore could not explain the difficulty started by the inquirer. He was then, neither a Puseyite, nor a

\* Acts viii. 12. † Jude 3. ‡ Rev. ii. 13. || James i. 19.

dealer in metaphysics, which he rightly regarded as the peculiar calling of the clergy, whose business it is to obfuscate the minds of the people with their vain and unprofitable, and incomprehensible subtleties and disputes. His conversation, however, revealed him to be an ingenuous, though bewildered man. Mr. B. having lost himself in the mazes of school divinity the author now felt disposed to break the silence he had maintained; and to endeavour to fish him out of the eddy into which he had been imperceptibly drawn. He remarked that this foolish controversy about infant baptismal regeneration might be put into a nut shell. That the sprinkling was said to be for the remission of sins; which if it meant any thing must signify either for the forgiveness of *actual* sins, or the "original sin." But it was not contended that it was for actual transgressions, because infants were manifestly incapable of disobedience. That the remission, therefore, could only be for original sin; and if for this, it must be for remission of the *consequences*, which were said to be death natural, spiritual, and eternal as affecting the body and "immortal soul." But what did we see? We see that infants, though sprinkled with "holy water," and "signed with the sign of the cross in the name of the Holy Trinity," are nevertheless subject to disease and death, the punishment of the original sin, and are therefore not regenerated at all, for if "forgiven," or regenerated, they ought not to die. This stubborn fact destroys this miserable conceit, and stultifies its patrons before God and men.

This statement seemed to commend itself to Mr. B.'s understanding. He said, he had never thought of it in that light, and begged that the author would repeat his words. He complied, while Mr. B. made a note of what he said. After this a conversation ensued which lasted about two hours. Mr. B. became deeply interested, and in the course of it inquired of the author, "Are not you the gentleman that has been lecturing at the Plymouth and Devonport Mechanics' Institutes?" Being answered in the affirmative, he expressed the hope that the author would return, and lay the topics he had conversed upon again before the people; for though he did not believe them, being so new and strange, yet he should much like to hear them discussed anew.

Being a few weeks afterwards at Newark in Nottinghamshire, the author was relating the substance of the conversation he had had with Mr. B. to a friend, who became as interested in it as he. He expressed a wish that he could have it in writing, and requested the author to oblige him with it before he left the town. He consented, and proceeded to fulfil his promise; but in so doing he found it growing into a manuscript of some importance. He thought that the time, labor, and information bestowed were too much for individual monopoly; he, therefore, suggested to his friend whether he would not forego his claim to the manuscript and receive a printed copy instead? He readily agreed to this, being anxious that the information he had received should be circulated far and wide. Accordingly, while sojourning for a few days in Birmingham, Derby, Edinburgh, Aberdeen, and Glasgow, the author occupied some of the leisure moments at his disposal, in writing the following pages, which contain the subjects in a more extended form, but substantially the same as colloquially submitted to Mr. B. Having read the manuscript to several friends, they were pleased to say that it was just the sort of thing demanded by the times; and urged its publication with the least possible delay.



With respect to the controversy which has originated it, its subjects and consequences are highly important, though the handling of it by the clergy is supremely ridiculous. The dispute is a question of regeneration and therefore of salvation; so that it resolves itself into the inquiry, "What must a man do to be saved?" High churchmen reply, "You must be sprinkled and signed with the sign of the cross in the name of the Holy Trinity; so that being thus 'born of water and the spirit' you will 'enter into the Kingdom of God.' But if you neglect this, and die unbaptized, you will be damned to the flames of hell for ever." This is substantially expressed by the Bishop of Exeter in his letter to "his grace of Canterbury," page 19, saying, "There is one baptism by Christ's institution—one only. 'One baptism for the remission of sins.' If the one opportunity of their receiving that 'one baptism' to their salvation was flung away by the faithlessness or heedlessness of those to whom their infancy was confided, what, on the terms of the covenant of Christ, any longer remains to them? *I shudder at the answer.*" Not a word about faith in this. The "terms of the Covenant of Christ" are, "He that believes the GOSPEL, and is baptized shall be saved."\* It suits the Bishop's creed to mutilate "the terms." He is right that there is "one baptism" and only "one water baptism;" but he is profoundly ignorant of what it is. He vainly imagines that it is *the sprinkling and signing of a babe*; not knowing that there can be no christian baptism to any one who is without faith in "the exceeding great and precious promises" of the gospel. Seeing then that the Bishops and their clergy are so blind, and incompetent to teach the way of salvation, the people should look into the matter for themselves. The controversy has commenced, but the end is not immediately. The clergy are battling one another. One party has appealed to "lay authority," which has made the other more belligerent than before. The last appeal has yet to come, namely, *to the people*. It is important, therefore, that these should be enlightened, that they may be prepared to judge effectively when the season for their action shall arrive. What do they want with "ravening wolves in sheep's clothing?" Salvation is predicated on faith in and obedience to the gospel, not on allegiance to a hireling priesthood, and the perpetuation of a hierarchy of clerical extortioners, who wallow in wealth and luxury obtained from the hard earnings of the industrious classes, on the hypocritical pretence of "*curing their souls!*" "While they promise them liberty they are themselves the slaves of corruption; for of whom a man is overcome, of the same is he brought in bondage:"† and assuredly the bishops and their clergy are thoroughly subdued by "the lust of the flesh, the lust of the eyes, and the pride of life."‡ Give light then to the people, and when the appeal comes, they will veto the longer continuance of the harlotry which now exists between "the Church" and the State in the abused name of Christianity. Without light their action would be pernicious, and the mere substitution of one form of evil for another. To contribute, then, to the preparation of them for their work, and to answer the question scripturally which the clergy have failed to do, this Colloquy is published; and, as a sort of warning of "coming events which cast their shadows before," served upon the lords and others, spiritual and temporal, who figure most prominently in the sentimental puerilities of the age.

\* Mark xvi. 16. † 2 Pet. ii. 19. ‡ 1 John ii. 16, 16.

In conclusion, then, O Reader, fear not the clergy neither regard them ; but turn thou from their darkness to the light that shines forth from the word of God ; and deliver yourself from the power of Satan incarnate in the hierarchies of the world. "Come out from among them, and be separated, saith the Lord, and touch not the unclean ; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty."\*

\* 2 Cor. vi. 17.

## COLLOQUY.

### BOANERGES AND HERESIAN.

**BOANERGES SOLILOQUISES.** This Albion reminds me much of ancient Ephesus. It is full of craftsmen who have their wealth by making shrines to a strange god. Mammon, and not the God of Israel, is the deity whom Britain and the world adore. Some of her worshippers cry one thing, and some another; for their assemblies are confused; and the more part know not wherefore they are come together. Money, the golden statue "that fell down from Jupiter," is the motive principle enthroned in the hearts of priests and people, who at least concur in hymning its praise as the almighty, wonder-working power of their system. With "Mother Church" for their goddess, and Mammon as their image, the Demetrian shrine-makers of "Christendom," are true sons of the ancient craft, which stirred up the multitude against Paul and his companions, whose doctrine destroyed the books and "cunning arts" by which they made "no small gain" of a deceived and confiding people. Such is the relation of the clergy to the public purse, the public conscience, and the "things of the spirit of God." They rob the people under false pretences; pervert their minds; handle the word of God deceitfully; and raise a clamor where truth their craft endangers. But—here comes a friend. Ah! Is it you Heresian; what news dost thou bring to day?

**HERESIAN.** I know not if it be news to you, but I have just heard that the holy bishop of Exeter has lost his case. The Privy Council has decided against him in his dispute with Mr. Gorham. For my own part, I cannot see what business laymen have with doctrinal matters in a judicial capacity at all. These are too high for them, and should be left to spiritual persons, whose peculiar province it is to define what is proper for the laity to believe.

**BOANERGES.** That notion of yours, Heresian, is very well suited to the dark ages in which it had its origin. The distinction you make between "lay" and "spiritual" men, in the popular sense, is unscriptural. All believers of "the gospel of the kingdom"\* who have put on Christ Jesus, are equally lay and spiritual. The Privy Council is as spiritual as your holy bishop of Exeter, or any of "the Bench"—a spirituality, however, in relation to the truth, whose influence is only evil and that continually. But come, Heresian, as you are "a churchman," and a resident in this country, be so good as to explain to me, who am but recently arrived here, what is

\* Mat. iv. 23; Acts x. 36, 37; Mat. xxiv. 14; Mark i. 14, 15; xvi. 15, 16; Acts ii. 22—38; viii. 4, 5, 12, 35, 38:

the ado about between "the Right Reverend Father in God," and Mr. Gorham, a "reverend" of less degree?

HERESIAN. It is soon told. Our venerable bishop is a rigid constructionist of the letter of the creed, while Mr. Gorham is indifferent to the literal, but a great stickler for its spirit. The bishop maintains that an infant is regenerated in the act of baptism by the Spirit; but Mr. Gorham objects to this, because of the inference deducible from it: for if regeneration solely in baptism be admitted, the immortal souls of all infants that die unbaptized must be lost; because it is written, "Except a man be born again he cannot see the kingdom of God."\* He contends, therefore, that to be born again is to be born of the spirit, and that to this end water is not essential. That it is the infant's soul that is the subject of the regeneration, and which cannot be affected by the water. Hence he considers that the Spirit of God operates directly upon the spirit of the babe *before* and independently of the use of water. For this reason he terms the operation "*prevenient grace.*"

BOANERGES. So then, *regeneration by prevenient grace and regeneration by water made holy by the Spirit* in the case of infants, is the "tweedledum and tweedle-dee" of this great episcopal dispute! Exeter is right enough in contending for the letter as the only way of getting at the spirit of the creed; for *the spirit of a discourse is the meaning of its words.* He is also right in contending for the Spirit and water in regeneration; but, both he and Gorham are equally wrong in assuming that an infant is a fit and proper subject of "the New Birth." They are both wrong in supposing that the begetting influence is physical. Generation is physical; and so is regeneration *when it is perfected*; but in the first stage of the process, which is restricted to the present life, it is *the result of the truth believed*; and a matter of heart, or disposition, and not of physical change. Pray tell me, my dear friend, what spiritual benefits their reverences, great and small, suppose are conferred on their regenerated infants?

HERESIAN. They have the remission of sins, "are ingrafted into Christ, made children of God, and heirs of the Kingdom of Heaven." So that dying in infancy they ascend to God.

BOANERGES. This is, indeed, a royal road to heaven! The apostle saith that "judgment must begin at the house of God;" and that the righteous are scarcely saved: † and another says, that it is "through much tribulation we must enter the Kingdom of God." ‡ But if these holy men had been acquainted with Protestant and Romish theology as the Lord's way of salvation, they would surely never have spoken thus. It would certainly be better to die in infancy, having been regenerated with holy water, or "prevenient grace;" salvation would then be sure. But to live to adult age, having been trained up in the leaven of the doctors, is almost equivalent to a foreordination to reprobation. If your doctrine be true, I would that I had died in infancy that I might have avoided the "much tribulation" and "judgment," and have been numbered now among the angels of God! But had I died then, what *sins* would have been remitted in my baptismal regeneration?

HERESIAN. If it be a sin to laugh, as some divines have thought, is it not also a sin to cry? Infants by their naughtiness cause others to offend. This is as sinful in them as for a mother to kiss her babe on the sabbath, which

\* John iii. 3. † 1 Pet. iv. 17, 18. ‡ Acts xiv. 22.

was forbidden by the pious legislators of New England.\* Besides these *sins* of which they are guilty to the great annoyance of their guardians, there is the "original sin," which is weighty enough to sink a ship of 1000 tons, how much more, therefore, the infant soul.

BOANERGES. O fie, Heresian; I thought you had more sense than to talk thus! You do not seem to know what *sin* is. If I did not know otherwise, I would at once have concluded that you had been studying tractarianism in the dark and mystic groves of Isis among the Puseys, and the Newmanes of its cloistered halls. You ought to know that the primitive sense of the word is "*the transgression of law;*" and the derived sense that of *evil in the flesh*. Transgression is to this evil as cause to an effect; which effect re-acts in the posterity of the original transgressors as a cause, which, uncontrolled by belief of the truth, evokes transgression in addition to those natural ills, disease, death, and corruption, which are inherent in flesh and blood. Because he transgressed the Eden-law Adam is said to have sinned. *Evil* was then evolved in his flesh as the punishment of his *sin*; and because the evil was the punishment of the sin, it is also styled sin. "Flesh and blood" is naturally and hereditarily full of this evil. It is, therefore, called "sinful flesh," or flesh full of sin. Hence an apostle saith, "in me, that is, in my flesh, dwelleth no good thing."† The absence of goodness in our physical nature is the reason of flesh and blood being termed "*sin*." "The word was made flesh;" a saying which Paul synonymizes by the expression; "God hath made Jesus *sin* for us, who knew no sin;"‡ and Peter, by the words, "He his own self bare our sins *in his own body*."§ "God made Jesus sin," in the sense of making him of a woman,|| or of flesh and blood; so that having the same nature, its evil was condemned in his flesh; and consequently the sins of those who believe the gospel of the Kingdom were then borne away, if they have faith also in the breaking of his body for sin.¶ Besides this, John says, that "all unrighteousness is sin;" and another apostle that, "whatsoever is not of faith is sin." Now, Heresian, I should like you, or some of your spiritual lords, to inform me what sins, actual or original, are remitted to an infant in the "baptismal regeneration" they talk so much about?

HERESIAN. Really, I must confess that in view of the premises you have laid down, I am at a loss to say. They cannot be actual; because they have transgressed no law. May it not, however, be the original sin? They committed that sin when in the loins of Adam. Their souls then contracted a liability to the pains of hell for ever; but by regeneration they are freed from that liability, and become "heirs of the grace of life."

BOANERGES. Who told you that men, women, and babes became liable to eternal torments in hell-fire because Adam transgressed the Eden-law? There is no such absurdity in the Bible; it is but a fiction of the schools. Adam's offence entailed upon us *subjection to vanity*,‡‡ or to the ills that flesh inherits in the present state, which are terminated in death and corruption. If after the Lord God had sentenced man to this,§§ he had interposed between him and his destiny no more, his race, by the operation of natural causes, would have become as extinct as though it had never existed. But God's philanthropy is preparing a better state for man, to which they of this and

\* See the Blue Laws of Connecticut. † Rom. vii. 18. ‡ 2 Cor. v. 21. § 1 Pet. ii. 24. || Gal. iv. 4.

¶ Rom. viii. 3; Luko xxii. 19. †† Rom. viii. 20. §§ Gen. iii. 17-19.

past generations stand related *by faith in the truth concerning it*. Infants die because they are born of mortal flesh, and not because they have committed sin, or are responsible for Adam's sin. If they were remitted in baptism *they ought not to die*; for when God remits sin he also remits the punishment, or consequences, it entails.

HERESIAN. Really, I never thought of that before. The consequences of the original sin must affect the infant's body or soul, or both. The baptismal regeneration certainly does not cure the body of its evil; or if it cure the soul, one would think that after a divine curing it ought to remain cured for life; instead of which it is invariably found sadly diseased long ere it "comes of age." I confess I am puzzled what to think. Perhaps after all its regeneration saves its immortal soul from hell. I have read of something like this in sermon-books and creeds.

BOANERGES. Upon that hypothesis the services of those who sprinkle babies are of vast importance to the human race! I do not wonder that the fair sex are so devoted to "the dear men," seeing that their reverences are supposed to be able by a peculiar application of holy water to their infants to save their souls from the torments of the damned! You may well be puzzled, for you have got hold of a subject that cannot be explained upon rational or scriptural principles. The baptismal regeneration of the schools is a crotchet of certain fleshly minded dunces of former times, who with their associates were "ever learning, and never able to come to the knowledge of the truth."\* It is a part of that "wisdom of our ancestors" in which they glory who are "destitute of the truth, and suppose that gain is godliness." But, Heresian, I am also puzzled to conceive how they make out that the water gets at the infant's soul to regenerate it. Can you explain?

HERESIAN. The water does not find access to the soul, but the spirit contained in the water which makes the water holy.

BOANERGES. Then "*Holy Water*" is spirit in solution?

HERESIAN. Yes; for as the great Tertullian says, "All waters acquire by the invocation of God *the sacramental virtue of sanctification*; for the spirit immediately descends from heaven, rests on them, and *sanctifies them* by itself, and being thus sanctified by union with the spirit, they acquire the power of sanctification. For as the waters of Bethesda were imbued with a medicinal virtue by the intervention of the angel, so the spirit is diffused through the waters of baptism, and *the person to whom they are applied is spiritually purified by them*." This great father of the church was the venerable Dr. Pusey and holy bishop of Exeter of the third century. The Church of Christ glories in him as one of her apostolical and brightest lights.

BOANERGES. The church of Antichrist you mean. The burning lamps of Christ's church, "shine as lights in the world, holding forth the word of life; † and not by making that word of none effect by such absurd and pestilential tradition as Tertullian's by which material spirit is substituted for belief of the truth. In view of the Tertullian hypothesis how do you dispose of the testimony that "without faith it is impossible to please God; for he that comes to him must believe that He is, and that He is the rewarder of them that diligently seek him;" ‡ in what sense is this applicable to infants?

HERESIAN. The church has ordained that faith in the parents, or in default of this, faith in godfathers and godmothers, is a sufficient substitute for want of it in the infant.

\* 2 Tim. iii. 7. † Phil. ii. 15. ‡ Heb. xi. 6.

**BOANERGES.** A church that modifies or supersedes the oracles of God by its traditions is a synagogue of Satan, and a blasphemer of the truth. Will you show me where the scripture authorises "the church" to change times and laws?

**HERESIAN.** As a faithful and obedient son it is sufficient for me to know what Mother Church decrees. It is no part of my business to sit in judgment upon her. She is "the pillar and support of the truth," and is appointed of God to declare what ought to be believed, and what should be rejected. Hence, I and the Church are "of one heart and one soul;" for the church believes what I believe, and I believe what the church believes, and therefore we both believe alike.

**BOANERGES.** That is a very "holy catholic faith" indeed! It is, however, by no means a satisfactory reason why you and the church should make the truth of God of none effect by your tradition. I wish to know by what scriptural authority you affirm that the proxy-faith is a sufficient substitute for faith in the creature that is said to be presented before God.

**HERESIAN.** An apostle says, "we are saved by the washing of regeneration, and the renewing of the Holy Spirit."\* There is no mention of faith here. The proxy-faith you speak of is not indispensable; for multitudes of parents are without faith, and as to godfathers and godmothers they are often dispensed with; or, if required, they are frequently hired in London at a shilling a head without regard to faith. They are merely supernumerary adjectives which the fitness of things is sometimes thought to render needful. I do not, however, pretend to make the subject clear. The Archbishop of Canterbury himself does not understand it; how then can I who am no dignitary of the church! He says, "*unquestionably there is much difficulty, much mystery in the case as regards the baptism of infants.*"

**BOANERGES.** The archbishop is quite right in that opinion. The rite of infant-sprinkling is "*a mystery*" utterly unrevealable upon christian principles, and irreconcilable with the testimony of God. No wonder it is "difficult" to set forth its scriptural import, seeing that there is not one word about infant baptismal regeneration from Genesis to Revelation. It is an element of "the Mystery of Iniquity." When, therefore, "spiritual or temporal lords," priests, and ministers, attempt to explain its import by a reference to "the Law and the Testimony of God," they proclaim to heaven and earth their imbecility of mind, and profound ignorance of the glorious gospel of the blessed God.

**HERESIAN.** You do not mean to say that the Right Reverend Fathers in God, their graces of Canterbury and York, and the holy bishops of the church, together with the reverend clergy and ministers of the land, are ignorant! Are they not all highly skilled in Hebrew, Greek, and Latin; in the mythologies of the heathen world; in logic, metaphysics, and the opinions of all the learned commentators of past and present times? Are they not as familiar with "the Fathers," with the decrees of popes and councils, and precedents of law, as they are with the common prayer book, or the Westminster confession, and shorter catechism? How, then, say you they are ignorant and imbecile?

**BOANERGES.** I grant that their heads are well crammed with all this learned lumber; and so much the worse for them. It is by this sort of learning

that their hearts and intellects are completely paganized, and rendered impervious to the light of truth. Like the old pharisees and hypocrites, they see, but do not perceive; and hear but do not understand. The "Baptismal Regeneration" controversy proves them to be grossly ignorant of the gospel; and surely imbecility must be characteristic of his mind who really believes that an infant's soul is regenerated by sprinkling its face with "holy water." He that can swallow this must be one of three things—a knave, an idiot, or an ignorant man.

HERESIAN. Well do you deserve the name you bear. A "son of thunder" indeed are you! You hurl your bolts at mitred and spiritual heads without respect of persons. I am your friend; but remember, Boanerges, they are the office bearers of my religion, the clergy of the most High God, and the servants of Jesus Christ. I cannot endure that you should treat them thus.

BOANERGES. Were they such as you suppose, Heresian, my veneration would be as profound for them as yours. They arrogate to themselves all you claim for them, and more; but when I scan them by the light of scripture, I can only see in them perverters of the gospel of Christ;\* and "deceitful workers, transforming themselves into his apostles."† But without regard to their professions look at their practice. Behold them as wine-bibbers, fox-hunters, flatterers of the rich, traders in livings, covetous, blasphemers, hypocrites. "By their fruits ye shall know them;" and do not these prove that they are evil? The only "interests" they are zealous for pertain to their own selfishness. I know of no passage so descriptive of them as the words of the prophet concerning the "watchmen of Zion," saying, "they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter."‡ Such are your priests and prophets who teach for hire, and divine for money; yet they lean upon the Lord, and say, "Is not the Lord among us? Hapless is the people that confides in such "spiritual guides" as they! Their baneful influence is best observed in those districts of Britain where clericalism is most unchecked and rampant. The darkest spots in Albion are cathedral towns, and agricultural villages.

HERESIAN. You admit that the clergy are learned, and yet you say they are ignorant. This is a paradox I cannot understand.

BOANERGES. I am surprised at that! Do you not know that a man may be learned in one department of knowledge and ignorant in another? The shame and disgrace of the parsonocracy of Britain is that they are learned in most things *but what they profess to teach!* In this they are "blind leaders of the blind." They undertake at an enormous charge on the people's pockets, to teach them the "great salvation"—to show them what they must believe and do to be saved—while they are, with all their learning, ignorant of "the first principles of the oracles of God."

HERESIAN. But how do you know that they are ignorant of the gospel of salvation?

BOANERGES. Because they do not speak according to "the word of this salvation." It is written, "To the law and to the testimony, if they speak

\* Gal. i. 7-9 † 2 Cor. xi. 13-16. ‡ Isai. lvi. 10.



not according to *this word*, it is because there is no light in them." \* "Preach the word," † says an apostle to the instructors of the people; an injunction which they utterly disregard. Now it is contrary to that word to affirm that any one, man, woman, or infant, is "ingrafted into Christ, made a child of God, and an heir of the kingdom of heaven" *without faith*. There is no such doctrine in the Bible; and the man that says there is, expressed or understood, be he metropolitan or provincial, lord spiritual or temporal, clerk or layman, is a blasphemer of the truth.

HERESIAN. Do you mean to say that the saints, the pious and devout members of the hierarchies of Britain, are blasphemers? Pray what do you mean by blasphemy?

BOANERGES. It is any thing by which the way of truth is brought into disrepute. This is the sense put upon the word by an apostle, who says, "There shall be false teachers among you (Christians) and many shall follow their pernicious ways; on account of whom the way of truth (*blasphemethesetai* shall be blasphemed, or) evil spoken of." ‡ Your "holy bishops," and all others, who declare that they sprinkle the face of an infant in the name of the Father, and of the Son, and of the Holy Spirit for its regeneration, or for any other purpose whatever, by divine authority, affirm a falsehood in the name of God, take his name in vain, and cause mankind to speak evil of the way of truth. They are therefore blasphemers.

HERESIAN. But, my dear friend, do you mean to say that "Baptismal Regeneration" is not taught in the Bible?

BOANERGES. If by "baptism" you mean "*sprinkling*;" and by "regeneration," a renewal of "soul" by the physical influence of the Holy Spirit, without hesitation I deny that there is any such regeneration of man, woman, or infant, to be found in the oracles of God. If any man speak, let him speak according to these oracles † and show where it is.

HERESIAN. How then did "Baptismal Regeneration" come into being?

BOANERGES. In the same way that other abominations have been introduced. It was *invented* by "men of corrupt minds who were reprobate concerning the faith," in a time "when they would not endure sound doctrine; but after their own lusts heaped up to themselves teachers having itching ears which they turned away from the truth unto fables." ‖ These men were the grievous and ravening wolves in sheep's clothing, against whom the Lord Jesus and his apostles warned the believers to be upon their guard; for they would speak perverse things to draw disciples away after them. †† They styled themselves "philosophers," and "professors of science," of whom were Hymeneus and Philetus, who substituted for the truth, "profane vain babblings, and oppositions of science falsely so called; which some professing erred from the faith." ††† They taught the inherent existence and hereditary propagation of a thing in the flesh, which after the nomenclature of the heathen they styled "the immortal soul." Wherever this "vain philosophy" was received, the resurrection of the body was denied. The Kingdom of God in the Land of Israel under the Lord Jesus at his appearing in power and great glory, was superseded by a phantom "kingdom beyond the skies;" into which the ghosts, or disembodied immortal souls of men, women, and infants were translated at death, if they had been duly clericalized; otherwise they consigned them to a cauldron of molten and flaming brimstone for

\* Isai. viii. 20. † 2 Tim. iv. 2. ‡ 1 Pet. iv. 11. § 2 Tim. iii. 8; iv. 3. †† Matt. vii. 15; Acta xx. 3. ††† 1 Tim. vi. 20; 2 Tim. ii. 16.

ever. Having destroyed "the Gospel of the Kingdom of God" by these traditions, they fabricated the notion of "a spiritual millennium on earth" to be introduced by the evangelism of those upon whom the mantle of Hymeneus and Philetus should fall. The Greek, Roman, and Protestant parsonocracy, who call themselves the ambassadors and ministers of Christ, are their successors, being for the most part teachers of their science and philosophy; which in the letters to the Christians in Ephesus and Pergamos are styled "the deeds" and "doctrine of the Nicolaitans," "which," saith the Lord Jesus, "I hate."\*

HERESIAN. But, my dear friend, what has this to do with Baptismal Regeneration?

BOANERGES. Much every way, Heresian, as you will discover, if you hear me out. The "profane vain babblings" of Hymeneus and his brethren became the foundation of sand upon which clericalism raised its temple. Their speculations "increased to more ungodliness"; and "their word eat out the truth like a gangrene."† "The Fathers," as they are styled by the Apostacy, such as Tertullian, Clemens Alexandrinus, Origen, Cyprian, &c., succeeded to their work of perverting "the way of truth." The perversion was not consummated all at once, but gradually. Their foolish hearts having become darkened by the admixture of Judaism and Platonism with the doctrine of the apostles, they lost sight of "the knowledge of God by which are given to us *exceeding great and precious promises*; that by (faith in) these we might become *partakers of the Divine Nature*, having escaped the corruption that is in the world through lust."‡ They ceased to look to faith in these promises as regenerative of the inner man of the heart; but attributed it to the physical agency of the Spirit diffused through "the Bath of Water" in which they immersed their proselytes. Your quotation from Tertullian proves this. He says, that "all waters acquire by the invocation of God *the sacramental virtue of sanctification*." If you ask him "how?" He tells you, "by the spirit descending from heaven and resting upon them, and making them holy by itself;" and that in this way, "they acquire the power of sanctification," or of making them holy to whom they are applied! Tertullianism was the Romanism and Anglicanism of the third century; and may be summarily stated as *sanctification by holy water!* The water was made holy by prayer and spirit, and the person by the water; not by water alone; for saith Cyprian, "water alone cannot cleanse away sin and sanctify the man *unless the water have the Holy Spirit*." A wonderful thing is holy water! The witches, and evil spirits in the air, are scared out of their wits when they hear the village bells, sanctified with holy water at their "baptism," sounding forth their sacred chimes! A baptismal regeneration of bells! Quite as reasonable, and altogether as scriptural as the regeneration of babes and sires by holy water without faith in "the things of the Kingdom of God, and the name of Jesus Christ."

HERESIAN. Do I then understand you to say, that the Baptismal Regeneration of infants grew out of the engrafting of the Nicolaitan doctrine upon the doctrine of the apostles?

BOANERGES. Even so. The Nicolaitans, of whom were Hymeneus and Philetus, engrafted the heathen speculation of immortal soulism upon the doctrine of Christ; and then taught the regeneration of the pagan "soul"

\* Rev. II. 6, 15. † 2 Tim. II. 16, 17. ‡ 2 Pet. I. 3, 4.

by a physical operation of the Holy Spirit upon it. In this way was substituted by men of corrupt minds like "the Fathers," a *physical spiritual* agency for an *intellectual and moral* agency upon the heart in the regeneration of individuals.

HERESIAN. But the apostle saith, we are saved by "the renewing of the Holy Spirit."\*

BOANERGES. He also says, "we are renewed by knowledge."† In this, however, he does not contradict himself, but rather makes the one phrase explanatory of the other; as if he had said, "*we are renewed by the Holy Spirit through knowledge.*" - The Holy Spirit renews or regenerates man intellectually and morally by the truth believed. "Sanctify them by the truth," says Jesus; "thy word, O Father, is truth."‡ "Ye are clean," said he to his apostles, "*through the word* which I have spoken to you."§ God's power is manifested by means. His Spirit is his power by which he effects intellectual, moral, and physical results. When he wills to produce intellectual and moral effects, it is by knowledge revealed by his Spirit through the prophets and apostles. This knowledge becomes power when received into "good and honest hearts;" and because God is the author of it, it is styled "the Knowledge of God,"|| or "the word of truth,"¶ by which he begets sinners to himself as his sons and daughters. "The word of the truth of the gospel," "the gospel of the kingdom," "the incorruptible seed," "the word," "the truth as it is in Jesus," "the word of the kingdom," "the word of reconciliation," "the law and the testimony," "the word of faith," "the sword of the spirit which is the word of God," "the word of Christ," "the perfection of liberty," &c.—are all phrases richly expressive of "the power of God" by which he saves his people from their sins, and translates them into *the Hope* of the kingdom and glory to which he invites them. The truth is the power that makes men free indeed.‡‡ Hence Jesus says, "My words are spirit, and they are life." The prophets, Jesus, and the apostles were the channels through which it was transmitted to mankind; and the Spirit the agent by which the knowledge was conveyed to them. Hence, the knowledge of the truth being suggested to the prophets by the spirit is sometimes styled "the spirit." The spirit is to the truth as cause and effect; and by a very common figure of speech, the one is put for the other in speaking of them relatively to the mind and heart of man. So that the phrase "renewed by the holy spirit" is equivalent to "renewed by *the belief of the truth testified by the Holy Spirit.*"§§

HERESIAN. In that case babes and ignorant men and women are not the subjects of a renewal by the spirit?

BOANERGES. Babes are out of the question. God's institution is not a baby-religion. It has to do with men of good and honest hearts capable of reasoning, and of examining and believing testimony; and who can be operated upon by high intellectual and moral considerations. A baby-religion is a thing for clergymen to trifle with when they play at hocus-pocus with the ignorant. Babes without sense, and a gaping multitude without knowledge of the word, are the subjects of the pranks they perform in the name of God before high heaven which make the angels grieve. Their power is maintained by keeping the people in ignorance of the truth. They profess to desire the enlightenment of mankind; but however sincere their professions may

\* Tit. iii. 5. † Col. iii. 10. ‡ John xvii. 17. § John xv. 3. ¶ 2 Pet. i. 2. †† James i. 18. ††† John viii. 32, 36. §§ John xv. 26; xvi. 13, 14.

be, their own minds are so dark that they are unable to give them light, and those that are able they hinder. The clergy and their flocks are all walking in "the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."<sup>\*</sup> The consequences of ignorance are fatal. An ignorant man cannot be saved in his ignorance of the gospel of the kingdom of God and name of Jesus; because it alienates him from God's life, which is obtainable only through a possession of that kingdom. The Spirit renews an ignorant man by enlightening him. When such a one comes to understand and believe the truth his ignorance is dispelled; the blindness of his heart is cured; and a spiritual relation established between him and God. He is then in a prepared state for salvation by the grace of God through faith.†

HERESIAN. But doth the Spirit of God exert no physical energy upon man in his regeneration?

BOANERGES. Certainly it does; but not in the renewal of his character. It will operate physically upon "the new creature in Christ Jesus," when through Jesus it raises him from the dead.‡ For the apostle saith, "If Christ be in you (dwelling in your hearts by faith) the body is dead in respect to sin; but the spirit is life because of righteousness. But (though your body be dead being under sentence of death) if the spirit of him that raised up Jesus from the dead dwell in you (by faith) He that raised up Christ from the dead shall also make alive your mortal bodies by his Spirit that dwelleth in you."||

HERESIAN. Then if I understand you aright, regeneration is not an instantaneous mesmeric action upon an immortal soul; but a process beginning with the truth understood and believed, and ending with the resurrection of the believer from the dead?

BOANERGES. Precisely so. The order of the process is to *hear* the truth, *understand* the truth, *believe* the truth, *obey* the truth in baptism, *walk* in the truth, and *inherit* the truth by obtaining possession of its promises at the resurrection. When this process is completed the believer will then have been "born of water and the spirit,"†† and be a fit and proper person to inherit the kingdom preparing for such as he from the foundation of the world.‡‡

HERESIAN. Really, I begin to feel quite interested in your exposition. There appears to be an intelligibility about it, which, I confess with the Archbishop of Canterbury, is not observable in the baptism of infants. But, when "the Fathers" let go their hold upon "the form of sound words" delivered by the apostle;§§ and embraced the philosophy and vain deceit after the tradition of Hymeneus and Philetus, as you have stated—what was their next step in the development of Baptismal Regeneration? I should like to know.

BOANERGES. Having "let slip" the things delivered by the apostles, and allowed the doctrine of Christ concerning the "Great Salvation" to fall into oblivion,|||| their fleshly minds settled down upon the dogma of *sacramental efficacy*. They called baptism a sacrament, which they taught was efficacious to the cleansing from all past sins, and to the impartation of a right to the regenerated soul to a phantom kingdom beyond the skies at the instant of

\* Eph. iv. 18. † Eph. ii. 8. ‡ 2 Cor. iv. 14. § Eph. iiii. 17. ¶ Rom. viii. 10, 11. †† John iii. 5.  
‡‡ Mat. xxv. 31. §§ 2 Tim. i. 13. |||| Heb. ii. 1—5.

death. The cleansing they attributed to *the spirit in the water*. Furnilianus, bishop of Cæsarea Cappadocia, says that Stephen, who boasted that he had succeeded to the chair of St. Peter, was not animated with any great zeal against the heretics, but conceded to them "*the greatest powers of grace*." Furnilianus was very indignant against him on this account. His holy ire flared up at the idea that baptismal waters could be made sanctifying by the spirit descending into them in answer to the prayers of heretics. He charges pope Stephen with "saying and asseverating that they (the heretics) by the sacrament of baptism wash away the pollution of the old man, remit all former deadly sins, make sons of God by a celestial birth, and renew them unto eternal life, *by the sanctification of the Divine Bath*. After ascribing these great and celestial prerogatives of the church to the heretics," continues Furnilian, "what else can he do than to communicate with those to whom he attributes such grace?"

HERESIAN. But when spirit in aqueous solution, as you say, was substituted for the truth as the sanctifier, would not this "*holy water*" be as regenerative of infants as of men and women? Is not infant regeneration, then, more than hypothetical?

BOANERGES. Yes, Heresian, "holy water" is as regenerative of apes and infants as of men and women! I see no reason why baboons should not be sanctified by this spirituous solution as well as village bells. But I suppose the right reverend fathers of the Episcopal Bench, and "the Church" would object to this on the ground that apes had no "immortal souls" in their flesh for the spirit to act upon! The same objection, however, they would contend does not lie against the sanctification of infants. Yet, I cannot see that their objection is valid, seeing that, though the bell-metal is not regenerated or transmuted into anything else, yet it is said to acquire the *new property* of purifying the air of diabolical enchantments, which the vibration of unsprinkled, and therefore unsanctified bells in a profane factory, cannot do! The clergy of the Roman Mother of England's "Venerable Church" have sprinkled asses; which I conceive, being thus "converted" from the profane crowd to a "Holy Order" of asses, may be taken as a most appropriate emblem of all "bishops, priests, and deacons," who in the august presence of the Bible preach the regeneration of babes by holy water! This holy water, I admit, is as regenerative of infants as of men and women; and that is just not at all. Infant regeneration aqueous or spiritual, whether moral or physical, has not the shadow of a testimony in scripture to found even an hypothesis upon. There can be no regeneration without faith in the baptized; and that faith must be the assured belief of "things hoped for" and "things unseen."\*

HERESIAN. Am I then to understand that faith in the gospel came to be deemed unnecessary as preliminary to Baptismal Regeneration?

BOANERGES. Yes; for the innovation of church-baptismal regeneration could not have been received so long as the doctrines of *justification by faith of the gospel of the kingdom* held possession of the public mind. It was necessary first to supersede this,—to transmute this apostolic gospel into "another gospel"† by mixing it up with the traditions of the Judaizers and philosophizing Greeks. In this way, "the key of knowledge" was abstracted from the congregations of Christ, and an assent to human dogmas substituted instead. They were thus converted into "Synagogues of Satan,"‡ and in the aggregate constituted "THE APOSTASY,"§ which in later times allied

\* Heb. xi. 1. † Gal. i. 6, 7. ‡ Rev. ii. 9; iii. 9. § 2 Thes. ii. 3.

itself with the Roman government, and became the parent of all State Churches, and the numerous progeny which has descended from them. When Satan thus became lord of "the Church" baptismal regeneration was decreed to be God's truth; and his bishops and clergy, (I mean Satan's, not God's) such as the right reverend fathers of London, Exeter, and Oxford, and their adherents, became the zealous sticklers for the fable. So long however as men "held fast the form of sound words" delivered by the apostles, there was no scope for the ideas contained in "the strife of words and perverse disputings of men of corrupt minds, and destitute of the truth, and who supposed that gain was godliness."\* "Infant baptism," "baptismal regeneration," "immortal soul," and a multitude of like phrases, do not belong to "the form of sound words." There is nothing about them in the Bible. They belong not to "the wholesome words of the Lord Jesus Christ," nor to "the doctrine which is according to godliness."† They are the vain questions upon which the "proud, know-nothing" dignitaries of Satan's state synagogues and meaner men of the same spirit, have been "doting" from the days of the apostles till the present times. "He that believes the Gospel, AND *is baptized*, shall be saved; *he that believes not shall be condemned.*"‡ These are "the wholesome words," "sound speech which cannot be condemned," which the Lord Jesus who uttered them has never modified nor repealed; and plainly show that his proclamation has no saving benefits for unbelievers, nor for believers either who do not obey, § but stumble at the word. ||

HERESIAN. Then there is no need of baptism at all? for "the wholesome words of the Lord" do not say "he that is not baptized shall be condemned?"

BOANERGES. You do credit to your teachers; for none but the disciples of the clergy would reason so absurdly. You have yet to learn the utter impossibility of baptizing an unbeliever. *Faith is essential and indispensable to baptism*; for without faith in the subject, neither sprinkling, pouring, nor immersion, is baptism. The subject-matter of that faith must be the gospel of the Kingdom, and Name of Jesus as its Christ, with a disposition of heart constituting the true-heartedness of the scripture. Reason teaches every man unspoiled by "metaphysics" that if belief of the gospel and baptism be the affirmed conditions of salvation, as they are, no man since the Day of Pentecost can inherit the kingdom of God and his Christ, who, though a believer, is unbaptized. The dictates of reason are here in harmony with the divine testimony, which, in "the wholesome words of the Lord Jesus," declares that "Except a man be born out of water and of Spirit, *he cannot enter into the kingdom of God.*"†† No man can be born who is not first begotten; therefore it was enough for Jesus to say, "he that believeth not shall be condemned."

HERESIAN. Thank you, Boanerges, I see it now, and therefore stand corrected. But to return. If "he that believeth not is condemned" what becomes of the infants? Will not their immortal souls fall into "the lake of fire that burneth with brimstone," and be there tormented for ever and ever?

BOANERGES. It was this hideous conceit that originated the baptismal regeneration of infants. The Philpotts and Puseys of other days argued that as all unbelievers would be condemned, therefore infants would be damned,

\* 1 Tim. vi. v; 2 Tim. i. 13. † 1 Tim. vi. 3. ‡ Mark xvi. 15, 16. § Heb. v. 8, 9. || 1 Pet. ii. 7, 8. †† John iii. 5.

seeing they were faithless in the nature of things! The idea was horrible especially to mothers. Hence it was deemed necessary to invent something for their benefit. Infant damnation having got possession of their carnal minds, the dogma of infant salvation in some way came in to the rescue. The "immortal souls" of the infants of the heathen were supposed to be monopolized by the devil who rejoices in horns, hoofs, and forked tail; but those of christian parents were imagined to be salvageable upon the ground of their being born of holy flesh; although Jesus had said that "the flesh profiteth nothing." But they who "love and invent a lie"\* care nothing more about Christ and his words than is convenient. To work they went, and in process of time taught that the "immortal souls" of infants were as precious as those of adults; and that when they died, if properly attended to by the clergy before death, they would be translated, and become little winged angels in heaven. But as there were several scriptures quoted against their theory by those they styled "the heretics," they were obliged to invent interpretations to reconcile their fictions with the word. This reconciliation, however, they found as difficult as his Grace of Canterbury admits it to be even now. But, by straining at gnats and swallowing camels they at length became such adepts at mystification, or religious juggling, that there was nothing the absurdity of which was too immense to go down, hoofs, bunches, and every thing. They proclaimed "holy water" to be as sanctifying and regenerating for babes as for adults. It was not faith, but a sort of mesmeric aura called "grace," that regenerated "the soul." Nor was this physical grace "*prevenient*," but in the water. It was not a Gorbahite afflation before immersion; but a regular Philpott-solution of spirit in "the Divine Bath!" When the water evaporated, or was wiped off, the spirit in spite of a known law in physics remained behind, and saturated the soul! A wonderful discovery this, and worthy of the dark minds that invented, and still defend and believe it! The souls of infants saved from fire and brimstone by mesmerized water, the laceration of maternal feelings healed, and the babes clutched by griffin claws almost at birth, to be marked, and trained in priestism as the way in which they should go!

HERESIAN. Then you deny the truth of the following lines in relation to infants, that

"God his dire decree did seal  
Their fix'd unalterable doom:  
Consigned their unborn souls to hell,  
And damn'd them from their mother's womb?"

BOANERGES. I do unquestionably. Such a fiendish notion is akin to the dogma of "infants in hell a span long," an "article of faith" which could have only found place in the dark and cruel natures of men under the dominion of sin and "vain deceit."

HERESIAN. If then "infant damnation" be as you intimate a mere invention of ignorant priests, what becomes of their immortal souls, for they cannot be saved by faith?

BOANERGES. So long Heresian, as your mind is darkened with the pagan tradition of immortal soulism you will be unable to see the truth. You must dismiss this "foolish notion," and reduce your convictions to the limit of the divine testimony if you would understand "the gospel of the kingdom of God."† The Platonic speculation of the immortality of the

\* Rev. xlii. 16. † Mar. i. 14.

soul is not the immortality taught in the Bible. The Bible doctrine is the immortality of man and not of an immortal soul in flesh and blood capable of an unembodied existence after corporeal death. If we admit that immortal soulism be true, then we must also admit that immortality was "brought to light" by Plato in his philosophy. I say by Plato, because he is the great authority of the heathen, catholic, and protestant, worlds upon the subject. But an apostle says that "*life and incorruptibility were brought to light by Jesus through the gospel.*"\* Now this being unquestionable how could Plato's theory be true? It was part of "the wisdom of the wise" which God proved to be foolishness by the doctrine of the "Hope and Resurrection."† There is no alternative, and can be no compromise between Jesus and Plato. If we profess faith in the immortal soulism of the heathens we practically reject the doctrine of Christ; if we believe this, Plato's speculation must be rejected as mere foolishness. There is no neutral ground between them.

HERESIAN. Will you be kind enough to inform me what is the scriptural import of *immortality*?

BOANERGES. The word signifies *deathlessness*. This is affirmed of *body*. A *deathless body* is the scriptural idea attachable to the words *immortal soul*. Hence "immortality" implies *life manifested through an incorruptible body* as opposed to "mortality," which is *life manifested through a corruptible body*. Life and corruptibility are the result of sin; "life and incorruptibility," of obedience to the gospel. They both have relation to body the nature of the life being predicable of the quality of the body through which it is manifested. Incorruptibility does not necessarily imply *life*; but *endless life* necessitates incorruptibility of body. The body of Jesus might have lain in the tomb until this day unchanged. This, however, would only have proved its incorruptibility thus far; but for him to have become immortal something more would be necessary, namely, life must have been superadded. An incorruptible body animated by the Spirit of God direct is the immortality of the Scripture; and is styled "spirit," "spiritual body," and "nature of angels." Such is the "life and incorruptibility brought to light by Jesus through the gospel."

HERESIAN. What is the gospel?

BOANERGES. The glad tidings‡ that God intends to set up a Kingdom and Empire on earth which shall comprehend all people, nations, and languages; § that mankind shall then be in a state of blessedness which shall continue uninterruptedly for one thousand years; || during which they shall be ruled by a king and government of His appointment; all the members of which shall possess the glory, honor, and majesty of the dominion from its establishment to the end. This is summarily expressed in the words, "Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him."¶

HERESIAN. Ah! this is a glorious future; what must a man do that he may share in it?

BOANERGES. Believe the testimony of God concerning it, and in "*the mystery*" which belongs to it.

HERESIAN. But what am I to understand by "*the Mystery of the Gospel*?"\*\*

\* 2 Tim. i. 10 † 1 Cor. i. 19, 20;—ii. 7, 8; Acts xxiii. 6. ‡ Isai. lxi; Luke iv. 18. § Dan. ii. 44; vii. 14, 18, 27; Eph. i. 10. ¶ Rev. v. 10; xx. 3, 4. \*\* Gen. xviii. 18; Gal. iii. 8.  
†† Rom. xvi. 26; Eph. vi. 19; iii. 3-6, 9.



**BOANERGES.** "The things concerning the Name of Jesus as the Anointed One of God." Repentance, remission of sins,\* and eternal life † are offered to believers *in his name*. They are required to believe that Jesus is the king God intends to set upon the throne of his future kingdom, which is David's throne; that he is Son of David and Son of God; that he died for the sins of believers, and was raised from the tomb to life for their justification; ‡ and is now sitting at the right hand of God.§ If you believe these things with a "good and honest heart" your faith and disposition will be counted to you for repentance and remission of sins in the name of Jesus as Lord and King.

**HERESIAN.** Suppose then I believed the Gospel, or as you show it is defined in Acts, "the things of the Kingdom of God and the Name of Jesus Christ," WHEN and HOW would my *faith and disposition* be reckoned to me for repentance and remission of sins in the name of Jesus?

**BOANERGES.** In your being immersed into the name of the Father, and of the Son, and of the Holy Spirit. By this action you would be united to the name of Jesus, and become entitled to all his name is able to impart. || Being thus released from your past sins you are translated from under a sentence of death, and are placed under a sentence of life. You are said to be passed from death unto life, and to have become an "heir of the kingdom of God." †† The nature of this kingdom demands that its heirs should become immortal; because flesh and blood, or mortal men cannot inherit for ever that which is indestructible. This immortality is brought to light as a necessity through the gospel of the kingdom; and is exhibited, not as an essence in man, but as a gift to such believers of God's truth as shall be accounted worthy of the kingdom and age to come. †† Immortality is a good thing and promised only to the righteous.\* It is part of the reward for good character. Infants are without character having ability to do neither good nor evil. They are, therefore, eligible for neither rewards nor punishments, for both of these are predicated on well or evil doing. They are simply physical beings innocent of right and wrong as were Adam and Eve at the epoch of their creation; but being descended from them after they became sinners and were sentenced to mortality, infants inherit no more than pertains to flesh and blood. They sojourn here a little while, and then slip out of life as unconsciously as they came in. They brought nothing with them into the world and take nothing away with them; so that in their exit they become as though they had never been. †

**HERESIAN.** This is a very different account of things to that implied in the doctrine of baptismal regeneration, especially of infants! If these things be indeed so, I can only say that the world must have been egregiously befooled by the right reverend fathers and the Church. I confess that my veneration for their wisdom, piety, and authority has very much diminished since I have conversed with you. Immortal soulism seems to be the chief corner-stone of all their speculations.

**BOANERGES.** You are beginning, I perceive, to put a true estimate on spiritualism. The religion of the day is mere superstition, and "the church" nothing more than a system of ecclesiastical police. The clergy are a necessary evil; they abuse religion to purposes of their own selfishness and glorification, but use it also for the maintenance of order in society. They

\* Luke xxiv. 47. † John xx. 31. ‡ Rom. iv. 25; 1 Cor. xv. 1-4. § Acts ii. 34-36; iii. 19-21.

|| Acts ii. 38; iv. 12; viii. 12, 16; x. 48. †† James ii. 5. †† Luke xx. 36, 36.

\* Rom. ii. 7. † Job x. 19.

are a more dignified, though less honest, kind of policemen than the civil force, inasmuch as they rule by imposing fictions upon popular ignorance. They vapor about the Bible being their religion, which is about as true as that the Koran came from God. This is evinced by the fact that when they try to sustain their creeds by appeals to its divine testimonies it antagonizes them and throws them all into confusion, as in the case of Messrs. Fust, Exeter, Gorham, Privy Council, and company; so that though they all believe what "the Church" believes, they can none of them agree upon what it is! Skillful doctors these for the cure of the people's souls!

HERESIAN. You do not seem to entertain any more respect for the Church than for the Romish and Protestant ministries. Are you not aware that the Church is a most august institution, and that, in the words of the Lord Bishop of Oxford, "its vocation is resistance to innovation?" He says that "what was handed down as christian doctrine was true, and that the office-bearers of religion had no right to admit the question of private judgment, but were called upon to declare heretical all dogmas not sustained by that venerable authority. If the House of Lords supersede the church's function of deciding what was truth, it would promote the infidel spirit of the age, which denied the existence of truth itself."\* This is apostolical, for it is the judgment of a right reverend successor of the apostles. He says, that it is the church that is to decide what truth is; hence the laity of course have nothing to do but to believe what the church decrees; and to exercise private judgment to ascertain whether what the church teaches is really truth or not is sheer presumption. The church has handed down "baptismal regeneration," "infant damnation," "infant salvation," "immortal soulism," &c., and declares them to be a part of the truth; therefore, although you seem to have the better of the argument I cannot release my hold upon them, until I am convinced that the "venerable authority" of the church is unworthy of respect.

BOANERGES. His lordship's opinion is a piece of prelatial arrogance and absurdity. "The Church" is a mere fiction; a phrase signifying nothing definite in the use of it. "The Church says" is of the same force as "they say;" a sort of ecclesiastical *on dit*, which signifies anybody, somebody, or nobody says. North of the Tweed, the church says that prelacy is abomination; on the South, that it is a true and wholesome apostolic institution. It pronounces a thing to be truth in one latitude, and error in another. If by "the church," he means the church of England, his assumption is preposterous. What order of its communion has authority to lord it over men's consciences? The Episcopal? The Bench of Bishops? Are these men to decide what truth is? Proud, fleshly minded, worldly men, ignorant of the gospel and reprobate concerning the faith! Men so dark in the mysteries of their own craft that a council of laymen are obliged to interfere to prevent them from becoming the by-word and laughing stock of the people?

HERESIAN. But, my dear friend, do you mean to say that the Church of Christ is a mere fiction? If not, please define it.

BOANERGES. The Church of Christ, or as it is also styled, "the Church of the living God" is easily defined. *Church* is a word representative of the Greek noun *ecclesia*, which signifies an assembly convened by a call or invitation. An *ecclesia* of Christ is a congregation called together out of the world by

\* Dispatch, June 9, 1850.

*the invitation contained in the Gospel of the Kingdom.* Such is in general terms a *Church of Christ*. The national churches of England, Scotland, and Ireland have no affinity with such a church. These national establishments constitute "*the world*" in contradistinction to "*the Church of the living God*," being composed of "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life."\* Their bishops, priests, and ministers are men of the world, who "love the world, and the things that are in the world; therefore, "the love of the Father is not in them."\* They are proud, carnally-minded, men, especially the bishops, who owe their wealth and dignity to the friendship of the world. Being of the world, the world loves them; for "it loves its own." If the world did not love them, it would not make them dignitaries of a worldly, or state-church; but because it loves them, it promotes them to glory and honor. The State finds them to be useful tools in promoting its policy; therefore it makes use of them on the principle of you fiddle to me, and I'll dance to you! These are stubborn and notorious facts. Clergymen are made bishops on political grounds. Whig ministers turn whig clerks into bishops for whig purposes. Whig and tory premiers never think of translating one of "*the meek*," † or "*the poor*," ‡ to a seat in "the House" as a spiritual lord however well-skilled they may be in the truth. The principles of these "Heirs of the Kingdom" and inheritors of the earth would be too independent, too just and honest, for their crooked purposes. In truth, premiers would not know when they had found a disciple of Christ; for "the world knoweth them not:" neither would a disciple condescend to sit in such "a synagogue of Satan" as the House of Lords. It is a fit place enough for bishops; for being the enemies of God and the blasphemers of his name, they are at home there with the hereditary folly and incarnate wickedness of the age.

HERESIAN. Why, Boanerges, you strike me dumb! What! our holy bishops, the office-bearers of the religion of England's venerable church the enemies of God whose special heritage they claim to be?

BOANERGES. It is even so; for it is written, "the friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God." § This is a apostle's testimony against them who claim to be his successors; and I have already proved that they are blasphemers of God's name in pretending to regenerate an infant by sprinkling it with mesmerized water, which they call "holy," in "the name of the ever-blessed Trinity" as their phrase is! They are the devout worshippers of Mammon; for they love money and are covetous. They cannot therefore be the servants of God. || They dare not deny the applicability of these things to themselves; for if they did the world whom they serve would with one voice pronounce them liars. The Bible, which they absurdly and impiously proclaim to be their religion, condemns them as idolators; as it is written, "*Covetousness is idolatry.*" †† It therefore excludes them from the kingdom of God. "Know this," saith the scripture, "that no covetous man, who is an idolator, hath any inheritance in the kingdom of Christ, and of God." ††† Your clergy are notorious friends of the world and servants of Mammon. They may cry "The people of the Lord are we!" But it is a vain cry. They may prophecy in his name; cast out demons in his name; and do wonderful works in it too; but while they "work iniquity" as idolators and

\* 1 John ii. 16, 15. † Matt. v. 5. ‡ James ii. 5. § James iv. 4. ¶ Matt. vi. 19-21, 24. Luke xiii. 15-21; xvi. 13. †† Col. iii. 5. ††† Eph. v. 5.

blasphemers the Lord repudiates all relationship with them. Whatever offices, therefore, they bear belong to Mammon's church, and not to God's.

HERESIAN. If then I understand you in relation to "*church*," the word in the Bible sense does not signify the Bishops and their clergy, a parish house, kirk, or conventicle?

BOANERGES. In no case. The Bishops and their men have arrogated to themselves the word *clergy* which in scripture is applied to a church or ecclesia. But it does not belong to them, for it is a word that pertains only to an aggregation of christians, which they are not either in faith or practice. The word is used by the apostle Peter\* in the plural number, as, *med' hos katakurieuontes ton kieron*, that is, "neither as being lords over the *clergies*" or heritages, "but being examples of the flock." The "*Flock of God*" is made up of "the heritages" or congregations—an aggregation of the clerics or churches which are constituted of all the faithful, both men and women, and not of a particular order of men ruling over the flock. Those whom Peter exhorted to feed the flock were "shepherds," not wolves in sheep's clothing like the clergy of the Apostasy. They were servants, not lords; servants of God and fellow-servants of *his* laity. As to "houses made with hands" God has none such upon the earth at present. There is an instance in the clerical version of the Bible where "religious houses" are termed "churches."† But the word used by the writer was *hierosylos*, from *kieron*, a temple, and *sylao*, to despoil; and not a compound of *ecclesia*. It should, therefore, have been rendered "robbers of temples" and not "robbers of churches," as king James' bishops and clergy have given it. According to their carnal notions "church" was a capital rendering for *kieron*; for when clericalism got the upper hand of paganism under Constantine and his successors, it seized upon the temples of the gods and turned them into temples of saints. Hence through their teaching the idea has fastened upon the public mind, that these houses dedicated to saints are "houses of God" where he dwells in spirit and meets with the people in prayer; so that when they go up to the parish temple, or conventicle even, they vainly imagine that they are going up to the House of God. In this respect they are as blind as the old Athenians, and like them have got to learn that "the Lord of heaven and earth dwelleth not in temples made with hands,"‡ but in the heavens.

HERESIAN. But what better name could have been given to the houses in which parishioners meet for Divine Worship than that of "church?"

BOANERGES. A better name hath been bestowed upon them by the Spirit of God. If the churches or heritages of God met in the parish temples there might be some "show of wisdom" in naming the house after the company it contained. They are in truth *mausolea of the dead*—tombs of the mouldering dead, and places of resort to "the dead in trespasses and in sins." You err, Heresian, in styling the worship "performed" there "Divine Worship." It is a mere "show of wisdom in will-worship and humility" according to act of Parliament, which authorizes certain "commandments and doctrines of men" to be observed throughout the land. "Divine Worship" is worship of divine appointment such as that of the Mosaic Law, and the worship of the primitive christians. God never appointed the English and Scotch parochial and cathedral worship; it is therefore not divine; and as he has not required it, it is vain and useless having the divine reprobation stamped upon it in these words, "in vain do they worship me teaching for doctrines the commandments of men."§

\* 1 Pet. v. 3. † Acts xix. 37. ‡ Acts xvii. 24. § Matt. xv. 9.

The better name for the clerical temples is recorded in Daniel,\* namely, *Betzari Mauzzim* or BAZAARS OF PROTECTORS. This title defines them exactly. The steepled houses are Bazaars or places of spiritual merchandize. The parochial and cathedral clergy are the merchants; † and tithes and souls of men, which they drug with their spiritual nostrums under pretence of "curing" them, the merchandize in which they traffic. ‡ They have carried on an enormous trade in these things ever since the Roman emperors, the chiefs of the Dragon power, § enabled them to open shop. They have acquired vast riches by the sale of their trumpery. But, God be thanked, a time is rapidly approaching when "no man buyeth their merchandize any more." Their occupation will soon be gone, and men will have a glorious day after God shall have destroyed the craft by which they have their wealth. ||

Vast numbers of these clerical bazaars are dedicated to Mauzzim or *Protectors*. When the clergy seized upon the temples of the pagans they changed their dedications. While in the hands of the pagans they were inscribed to Mars, Bacchus, Apollo, Diana, Venus, and so forth, who were regarded as the protecting gods and goddesses of the temples bearing their several inscriptions; but when the clergy got possession of them they changed the protectors' names. By an apotheosis common to themselves and the heathen they deified the "souls," or ghosts of dead men and women, called them "saints," and adored them as guardians or protectors. Diana and Venus were superseded by the Virgin Mary, Veronica, &c; Mars, Jupiter, and others, by Peter, James, John, &c. Men and women, temples and nations, statues and pictures, have all their Mauzzim or protecting saints and saintesses throughout "Christendom" to this day; and so excessive and gross is this superstition that lest any should be omitted, Church-of-England office bearers for certain handsome sums of gold, have dedicated and consecrated Bazaars to "*All Saints*," and "*All Souls*!" Precious "graces" and right-reverences these to declare what is heretical or true! It is such as they that are alone the real promoters of the infidel spirit of the age, causing as they do the way of truth to be denied and blasphemed by their pernicious practices.

HERESIAN. Then you deny that cathedrals, parish houses, and conventi-

\* Dan. xi. 39. † Rev. xviii. 23. ‡ Rev. xviii. 11—13. § Rev. xlii. 2, 4.

|| The following passage from Scott's Commentary may not be without use in this place, seeing that he is an "orthodox" authority. In commenting upon the merchandize of the Harlot as described in Rev. xviii. 9—10, he says:

"To number 'the persons of men' with oxen and horses is no doubt a most detestable and antichristian practice, fit only for "Babylon the great." Yet even this, cruel, unrighteous, and hateful as it is, must not be considered as the worst traffic even of this our land, for "the souls of men" are traded for by those, who take the cure of them for the sake of the emolument, and the abundance of delicacies obtained by it; and then either leave them to perish in ignorance, or poison them by heresy, or lead them on the road to hell by a profligate example: strenuously and by every calumny, if stronger means are withheld, opposing all who attempt to prevent the dire effects of their vile conduct. Many of these spiritual wickednesses, and this merchandize of souls—by feigned words, equivocating subscriptions and declarations, nay, worshipping God in expressions which are avowedly deemed false by those who use them, and all this for filthy lucre's sake—will be found under different forms even in the protestant churches: and perhaps no denomination is quite free from the guilt of rendering religious profession and sacred functions subservient to worldly interest, credit, ease, and indulgence. In these things we ought to come out and separate from Babylon, if we would not partake of her plagues."

"This is strong enough, coming as it does from a churchman; but the notorious fact is that 'the cure of souls is sold at the auction marts in England on the same principle as shares in banks or railways. The same office which will give you information as to the one, affords information for the most eligible investment of money as to the other.' So much for one sample of the Harlot's merchandize in England: and the harlot may be known by her wares."—Andrew Jukes.

cles are "churches" in any scriptural sense, and that the worshippers at their altars are the people of the Lord?

**BOANERGES.** I do in all good conscience before God. There has been no temple on the earth made with hands since the destruction of the temple in Jerusalem by the Romans, belonging to the Lord; and there will be none until "the Man whose name is the Branch shall build the temple of the Lord" \* described by Ezekiel. † Among the Gentiles the Lord's temple is his people, and not a house of wood, stone, or brick. Addressing those in Corinth who had been washed, sanctified, and justified by the Name of the Lord Jesus, and by the Spirit of God, ‡ the apostle inquires, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you.

\* \* \* The temple of God is holy, which ye are." § And to the same class of people in Israel, he says, "We are Christ's house if we hold fast the confidence and the rejoicing of the hope firm unto the end." || And another apostle saith to the same class of people, "Ye as living stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ;" "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." †† These things are affirmed of the men and women who had "purified their souls in obeying the truth through the spirit unto unfeigned love of one another." †‡ There were no clergy then as distinguished from "the laity." All the *laici* of Christ were God's lot, inheritance, or clergy. The elders, overseers, and rulers among them were inspired men—men supernaturally endowed "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ;" †† still they were no more than brethren highly esteemed for their work's sake. There are no such divinely qualified men now in or out of the "*one Body* of Christ. Bishops, priests, ministers, apostles, angels, prophets, evangelists, pastors, elders, teachers, or preachers; whether state or nonconformist, Irvingite, Mormon, or Southcotite, and all such—are but a miserable imitation and counterfeit of the meek and humble men through whom the Holy Spirit manifested itself for the *profit of all* their faithful brethren. §§ Instead of being the Lord's people they are mere interlopers and usurpers who have started into life out of that "Mystery of Iniquity" which was concocted by their reverences Hymeneus and Philetus, Phygellus and Hermogenes, Alexander the coppersmith, Demas and Diotrophes, and other "dogs," of whom, saith the apostle, "beware." ||||

**HERESIAN.** You bring strange things to my ears, and with a boldness and weight of testimony which shakes my faith in the whole ecclesiastical establishment of Christendom. You speak as though it were impossible you could be mistaken in what you say. None of our divines talk to us of these things; how is this?

**BOANERGES.** Because they are too high for them, they cannot attain to them. "How can they believe who receive honor one of another; and seek not the honor that comes from God only?" Fettered by their creeds and articles which they must stomach or else lose their stipends, they dare not do otherwise than *profess* to "believe what the church believes," whether they

\* Zech. vi. 12, 13; Jer. xxiii. 5; Isai. xl. 1. † Ezek. xxxvii. 28; xl. 6; xl. 1. ‡ 1 Cor. vii. 11. § 1 Cor. iii. 2, 16, 17. † Heb. iii. 6. †† 1 Pet. ii. 5, 9. †† Eph. iv. 12. §§ 1 Cor. xii. 7. || Phil. iii. 2.

can understand it or not. The "office bearers" of their superstition will not admit the right of private judgment. They must swallow the whole herd of camels, or renounce the service of "the church." This church-authority is their ruin; for seeking to please men they renounce the service of Christ.\* "The fear of man bringeth a snare." It is by this that the clergy are bound hand and foot; so that they can and dare only to speak as the scribes. It is "yea and nay" with them; but with those whom the truth hath freed it is "amen in Christ Jesus." I believe, therefore do I speak; it is for you to judge what I say. If I speak "according to the Law and the Testimony" it is at your peril to reject what is said; but if I speak not according to these, then my speech is no more to be regarded than the opinions and assumptions of your "divines" of Exeter, Oxford, and Canterbury.

HERESIAN. Seeing then that you have upset all my notions of "Church" will you be kind enough to define it in such particular terms that I may be able to know when I have the happiness of forming the acquaintance of one of those living stones" of which the Lord's "spiritual house" is built?

BOANERGES. A very reasonable request. The Holy Oracles, then, teach us that a Church of Christ is an assembly of men and women who, believing the Gospel of the Kingdom of God and the Name of Jesus, separate themselves from sinners, and are imbued with the spirit of the truth, as illustrated by the disposition and lives of the prophets and apostles; and who, upon an intelligent, love-working, and heart-purifying faith, have been immersed into the Name of the Father, and of the Son, and of the Holy Spirit: and thenceforth perfect their faith by walking in the steps of Abraham's faith which he had being yet uncircumcised. Nations and their kings, bishops, and clergy, having nothing to do with such a church as this but to do their best to corrupt or suppress it. It is composed of "the poor of this world, rich in faith whom God hath chosen to be the heirs of the kingdom which he hath promised to them that love him."† "He scatters the proud in the imaginations of their hearts; he puts down the mighty from their thrones, and exalts them of low degree. He fills the hungry with good things; and the rich he sends empty away." The dignitaries of church and state, and the wealthy of the land are in their life-time now receiving their consolation. It is as impossible for them to enter into the kingdom of God as it is for a camel to go through the eye of a needle.‡ They must renounce the world and the flesh, and humble themselves that they may be exalted in due time. They must come to regard themselves simply as stewards of the riches they possess, and make such a use of them as God has marked out in the scriptures of truth.§ A man cannot lay up for himself and his heirs treasure upon earth as the clergy and sons of pride are wont to do, and have treasure also in heaven.¶ If a man be parsimonious toward God he will give sparingly to him.†† It is he only shall become fat who deviseth liberal things.

HERESIAN. I perceive, then, that the church of Rome and the family of churches that has been born of her, do not constitute "the Church of Christ which he hath purchased with his own blood?"

BOANERGES. You are perfectly correct in this; and therefore to none of them in whole or in part has God committed the high office of "deciding what is truth," as Oxford saith, or of "making known to the principalities

\* Gal. i. 10. † James ii. 5. ‡ Matt. xix. 23, 24. § Luke xxi. 9—13; Acts iv. 32; I Tim. vi. 9, 10, 17—19. ¶ Matt. vi. 19—21. †† 2 Cor. ix. 6.

and powers in the heavenlies the manifold wisdom of God.\* Their clergies do not know what it is, therefore it is impossible they can declare it to the princes and potentates of the nations. They can make known to them the mysteries of Romanism, Calvinism, Lutheranism, Wesleyism, and so forth; but then these schisms are no part of "the manifold wisdom of God." The church of Christ fulfilled its mission in this particular in the first century of its existence; but the circumstances under which it is placed in the 19th, render it impossible to do so now. The "principalities and powers in the heavenlies" are inaccessible to the members of the One Body. They are hedged in by the resistances of the State-Churches—the harlot-daughters of the drunken woman †—whose "office-bearers" take good care that nothing shall get at them but their own "philosophy and vain deceit." Were a man now to stand in their presence and explain to them the manifold wisdom of God in regard to his kingdom and the name of Jesus, they would not believe; for there would be Satan standing at their right hand in the persons of the archbishops and bishops of their respective superstitions, ready to withstand him and to turn them away from the faith by perverting the right way of the Lord. Imagine the Queen of these realms listening to me upon the subject of "baptismal regeneration" and "the church," and then turning to their right reverences of Exeter and Oxford, and saying, "My lords, are these things indeed so? Am I in very deed only the "head" of a synagogue of Satan whose "transformed ministers" ‡ ye are? The "*Defender of the Faith*," not of Christ, but of the apostasy that was to come? § Is this the spirituality of which ye are lords and myself the queen?" What else would they reply but, "Certainly not your majesty, this Boanerges is a pestilent fellow, and ring-leader of heretics, whose doctrine if received would turn the world upside down. Ours is the true church which your majesty and all your predecessors from the great and pious Henry VIII (except the bloody Mary and that rascal Cromwell) so highly adorn. What it has handed down as true is true and not to be disputed. Whatsoever is contrary thereto is false and heretical; and he that utters it ought to be turned over to Satan that he may learn not to blaspheme."

HERESIAN. If the bishops and their clergy had you at their disposal you would have no reason to rejoice in their tender mercies! But returning to baptismal regeneration, I should like to know in few words the order in which believers' regeneration was changed into infant-regeneration.

BOANERGES. The "*bath of regeneration*," || (*loutron palingenesias*), as the apostle styles "*the bath of water*," †† (*loutron tou hydatos*) was first converted into "holy water" by a supposed admixture with spirit. This spirit in the water was then assumed to be a sufficient substitute for faith in the gospel; which led to the change of the subject to be bathed from an adult to an infant. *Baptismal* regeneration was then complete consisting of the dipping of an infant in the bath instead of a believing adult. A further improvement, however, was deemed expedient on account of its convenience in the countries subject to the pope. On the ground that a few drops of holy water "rightly administered" were as sanctifying as an ocean, "the church" decreed its homœopathic, or infinitesimal, exhibition! *Sprinkling*, or rhanism (*rantis-mos*) was to be called *baptism* (*Baptismos*), and "the sign of the cross" was

\* Eph. iii. 10. † Rev. xvii. 5. ‡ 2 Cor. xi. 13—15. § 2 Thes. ii. 3. || Tit. iii. 5. †† Eph. v. 26.



to be added. In this way a distinguishing "mark"\* was set upon the pope's subjects, both loyal and rebellious; so that wherever the spirit of the system of which he is the head prevails, there the sprinkling of infants is practised, and stoutly maintained in the face of scripture, reason, and common sense.

HERESIAN. You deny then that infants can be regenerated?

BOANERGES. I affirm that the Scriptures do not teach regeneration of infants. The regeneration taught there has relation to men and women,† to the Twelve Tribes of Israel, ‡ and to the nations § as such. They record the *generation* of things and their *degeneration*; and predict also their *regeneration*. The order of the degeneration is revealed as the order of the regeneration, and may be stated thus—

#### DEGENERATION.

1. The understanding darkened. ¶
2. The moral sentiments, or heart defiled. ¶¶
3. Disobedience, or sin, the fruit of lust and unbelief. ¶¶¶
4. God's displeasure incurred. §§
5. Death and corruption the consequence. §§§

#### REGENERATION.

1. The understanding enlightened. 1
2. The heart purified. 2
3. Obedience the fruit of faith. 3
4. The favour of God regained. 4
5. Life and incorruptibility the result. 5

Before men or nations can be regenerated they must be enlightened; and the knowledge by which this is effected must be *divine* knowledge, for mere human knowledge is incapable of purifying the heart of man. Divine knowledge, which is God's, when believed with "full assurance,"<sup>6</sup> works obedience to his law, which is the point at which union with him ensues, as the disobedience was the crisis where separation between God and man occurred. Thus the favor of God was lost by unbelief and transgression, and may be regained by the opposite, that is, by faith and obedience. This "obedience of faith"<sup>7</sup> begins with the gospel of the kingdom obeyed, and continues in the practice of the truth until death terminates the conflict between "*the law of sin*" and "*the law of the spirit*"<sup>8</sup> within us. Read the testimonies I have adduced, Heresian, and then say if you find infant regeneration taught in the word of God.

HERESIAN. I admit that I do not; but do you in rejecting the doctrine of baptismal regeneration also reject the doctrine of baptism for the remission of sins? Is it not a scriptural doctrine?

BOANERGES. If by "baptism" is to be understood the sprinkling, pouring, or dipping of a man in water, saying, "I baptize thee into the name, &c., without regard to faith, or the quality of the faith, which is determined by the things believed, I say that the dogma of remission of sins in baptism is unscriptural. There can be no remission of sins without belief of "the truth as it is in Jesus;" for it is the "faith that works by love and purifies the heart" that is counted to a man for righteousness. He must not only have faith, but it must be the "*one faith*,"<sup>9</sup> even the belief of "the things concerning the Kingdom of God and the Name of Jesus Christ;" for the condition is, "He that believes *the gospel*"<sup>10</sup> and is baptized shall be saved."

HERESIAN. What is faith?

BOANERGES. "The substance of *things hoped for*, and the evidence of things unseen."<sup>11</sup>

HERESIAN. How does it come?

\* Rev. xiii. 16. † John i. 12, 13; iii. 5. ‡ Matt. xix. 28. § Psalm lxxvii. 11, 17. ¶ Gen. iii. 1-6; ¶¶ 7-10. ¶¶ James i. 14, 15. §§ Gen. iii. 16-19. 1 Acts xxvi. 18. 2 Acts xv. 9; Gal. v. 6. 3 1 Pet. i. 22. 4 Acts ii. 38; x. 43. 5 Rom. vi. 22. 6 Heb. v. 11; x. 22. 7 Rom. xvi. 26; iii. 27. 8 Rom. vii. 23; vii. 2. 9 Eph. iv. 6. 10 Mark xvi. 16, 16; Rom. i. 16-17. 11 Heb. xi. 1.

BOANERGES. "By hearing the word of God,"\*

HERESIAN. Then it is not a sort of mesmeric aura called "grace in the heart" that comes over a man?

BOANERGES. No. It is the belief of the testimony of God concerning things past, present, and to come. You cannot of yourself know them, for "they are spiritually discerned."†

HERESIAN. What is meant by that?

BOANERGES. It imports that men to whom God has not spoken are unable of themselves to search out or discover the riches of Christ; and that if they come to know, or discern them, it must be by a revelation from God.

HERESIAN. Is this revelation made to every man by or through the spirit?

BOANERGES. No. It was conveyed from God to the prophets of Israel, to his son, and to his apostles, to be by them made known to the world. God's revelation, therefore, is a matter of testimony, and not an afflation, or aura, termed "grace" by those dark bodies called "the schools." God has revealed all he intends to reveal until the revelation of Jesus Christ in his kingdom, when he will send a new law forth from Zion, and a word from Jerusalem.‡ Hence, the faith that regenerates, sanctifies, and justifies must embrace this testimony, which presents the "*one hope of the calling*" to view, belief of and adhesion to which are indispensable if we would be saved.§

HERESIAN. But is not baptism connected in some way with remission of sins?

BOANERGES. It is. The remission of sins is granted to a *believer of the gospel of the kingdom* through the Name of Jesus as the king or Christ:¶ and no such believer can get at that name without immersion in water into the name of the Father, and of the Son, and of the Holy Spirit.

HERESIAN. Ah! I perceive how it is. If a lady wish to take on herself a man's name, that she may have a legal right to all that belongs to his name, she must come lawfully to the marriage ceremony. The instant this is performed his name is named upon her, and she acquires new rights and privileges on account of his name, but not simply on account of the ceremony; for the ceremony is only valid where all things are according to law. If she be married to another, the ceremony imparts nothing to her; but if she be legally eligible, then the ceremony gives her every thing on account of her husband's name.

BOANERGES. Your perception of the matter is according to truth. If "repentance and remission of sins" were "granted"†† on account of the ceremony of immersion without regard to faith or its quality, then any man, woman, or infant, dipped according to form would have remission of sin or sins. This would be *sacramentalism* such as the ignorant contend for. But the doctrine of Christ recognizes no such absurdity. Immersion into "the Name" is an indispensable ceremony; but it can only unite or marry those to the name of Jesus who believe the untraditionized gospel of the kingdom of God and of his Christ.

HERESIAN. It must be even so; and it appears to me that those who profess to be married to Christ, but have not submitted to the ceremony

\* Rom. x. 17. † 1 Cor. ii. 14. ‡ Isai. li. 2. § Col. i. 22, 23; Rom. viii. 24. ¶ Mat. ii. 4, 2.  
†† Acts v. 31; xi. 18.

appointed by his law, are living in sin. Collectively they constitute a harlot and not a married wife. For the benefit of such will you be so good as to define true, scriptural baptism as it stands opposed to church sacramental-baptism?

BOANERGES. No baptism can be christian baptism unless the subject of that baptism be a true believer of the gospel preached by Paul and the rest of the apostles; and as the figures used in speaking of it in the word are a washing, a burial, a planting, and a birth, with water, and not earth or flesh, as the receptacle or mould into which the subject is cast—the ceremonial action can only be an immersion in water. In view of these premises, then, *baptism is the immersion in water into the name of the Father, of the Son, and of the Holy Spirit, of one, who with the heart believes unto righteousness the things of the kingdom of God, and with the mouth confesses unto salvation that Jesus is Christ the Lord to the glory of God the Father.\** Such a baptism will entitle the subject of it to repentance, remission of sins, and eternal life through the name of Jesus as the only name under heaven given among men, whereby they can be saved.†

HERESIAN. A thought occurs to me here that if your definition of baptism be correct, and I have no reason to doubt it, then, although the dissenters do not profess the dogma of "baptismal regeneration," they are unbaptized, and therefore are unclean people; and their "churches" "harlots," and not of the betrothed wife or bride, just as much as the state-churches of England, Scotland, and continental Europe.

BOANERGES. This is inevitable from the premises. The dissenters admit that "baptism" is necessary; at least they do so if their creeds are correct exponents of their opinions. But the definition I have presented, and which no man, be he bishop, priest, or minister, can set aside, shows their "baptism" to be no baptism at all; and they themselves consequently to be *unborn* of water; † *unburied* with Christ in baptism; ‡ *unrisen* with him through the faith of the operation of God: *unbaptized* into Jesus Christ and into his death; *uncircumcised* †† in the putting off the body of the sins of the flesh; not *planted* in the likeness of his death, and therefore will not be in the likeness of his resurrection.‡ These conclusions are inevitable from the premises contained in the definition. They have therefore no ground of boasting against the state-churches in this particular. If these be black so are they. Dissenterism is very well as an antagonism to state-churchism; but as a way of righteousness, I should as soon expect to inherit the kingdom of God by turning Mohammedan as by becoming a professor of any of the forms of faith ending in *ism*.

HERESIAN. If then you be neither Greek, Roman, nor Protestant, churchman nor dissenter, pray what are you, Boanerges, for I should like to know?

BOANERGES. Ask those men and women, whose names you will find in the sixteenth of Romans, what they were; and whatever answer they give I am willing to abide by.

HERESIAN. But divines teach, and men repeat it after them, that if a man be "born of the Spirit," it is quite unimportant for him to be "born of water."

\* Rom. x. 9—13; Acts viii. 5, 13, 35, 38, 39. † Luke xxiv. 47; John xx. 31. ‡ Acts iv. 12

§ John iii. 5. ¶ Rom. vi. 3, 4, 5. †† Col. ii. 11, 12.

**BOANERGES.** "Divines," teach many very foolish and pernicious dogmas, and this is among the number. The Lord Jesus, who is to possess the kingdom, says that no man can enter it unless he be born of two things, namely, "out of water"—*ex hydatis*, "and of the spirit." The Spirit is the begetter. He is the Father of lights, and begets men and women by the word of truth,\* through the belief of which they are brought into the water. Hence, they are said to be "sanctified and cleansed by the bath of the water with the word;" and thus "by one spirit they are all baptized into one body."† It is good evidence that a man is not born of the spirit who is not born of water.

**HERESIAN.** I apprehend that few will be willing to admit that. Would you say that all who are born of water are born of the spirit? Are there not many pious people who have not been baptized, who are far more circumspect than multitudes who are very zealous for water?

**BOANERGES.** I do not mean to say any such thing. The vast majority who go into the water come out of it as they went in, namely, "dead in trespasses and in sins." No immersed man is born of the spirit who does not understand and believe with "a good and honest heart"‡ the things of the Kingdom of God and the Name of Jesus Christ. A man who is begotten of the Spirit believes the truth, and his faith "works by love" and purifies his heart, and induces him gladly to submit to whatever "the law of faith" requires. Many people are "pious," or have an ignorant zeal of God; but such piety is not the fruit of the Spirit. The piety engendered by the Spirit is "righteousness, and peace, and joy in the Holy Spirit,"§ which results only from an intelligent belief of the "exceeding great and precious promises" contained in God's knowledge,|| styled "the word of the Kingdom." The only persons that illustrate this piety in a scriptural manner are those whom "the word" has caused to pass through "the bath of the water," which has thus become to *them* and to *them only*, "the bath of regeneration", on account of their having been renewed by knowledge after the image of Him that hath created them."††

**HERESIAN.** I understand you to teach, then, that to be "born of God" is to be "sons of God;" and that like children of the flesh, they are *begotten* first, and *born* afterwards. That they may be begotten many months before they are born; or they may be begotten, and never come to the birth, and so prove to be abortions. That God who is spirit, begets them by his "word of truth," which is "incorruptible seed;" and that when this seed becomes Christ formed within them by faith,‡‡ they seek to "fulfil all righteousness," and gladly descend into the bath that they may be born of water into the family of God as it now exists among men. Am I correct in understanding you thus?

**BOANERGES.** You are, Heresian; and will now, I doubt not, clearly perceive how it is, that in the word no one is recognized as born of the Spirit of God until he is born of water, seeing that no child can be born of its father until it is born of its mother.

**HERESIAN.** This then accounts for *water* being put before *spirit* in the discourse of Jesus with Nicodemus. The water first yields the child of God from its womb in its appearing in his family. It appears there for the first

\* James i. 18; 1 Pet. i. 22-25. † 1 Cor. xii. 13. ‡ Mat. xiii. 19, 23; Luke viii. 15. § Rom. xiv. 17. || 2 Pet. i. 2-4. †† Col. iii. 10. ‡‡ Eph. iii. 17; Gal. iv. 19.

time in connexion with the water, having been previously begotten and planted there by the truth assuredly believed. But is this intellectual and moral begetting and birth the full import of the phrase "born of the spirit?"

BOANERGES. By no means. The true believers are "children of promise as Isaac was."\* Isaac was "born after the spirit," that is, *begotten of the spirit* (*ho kata pneuma gennethis.*) Had his birth depended upon the procreative vigor of Abraham and Sarah he could not have been born.† It was necessary, therefore, that they should both be energized. This was effected by the Spirit as really and physically as the formation of Adam from the dust. Hence, he is said to have been "born after the spirit" a child of promise, as distinguished from Ishmael who was "born after the flesh" in the ordinary course of things. The Lord Jesus was also "born after the spirit," and a child of promise as Isaac was; with the difference that Isaac was born from the loins of Abraham, but Jesus was not from the loins of Joseph; but "made of a woman" by the spirit, or creative energy of God. The true believers, or *believers of the promise*, have not yet attained to sonship upon this principle. They are "children of the promise" at present in the primary sense of believing the promises, one of which is that their mortal bodies shall be made alive by the spirit.‡ By faith they are *elected in Christ* to be children by a resurrection to life. When their faith becomes fact they will have become "children of God, being the children of the resurrection," and so "equal to the angels."§ This is the highest sense in which divine sonship is revealed in the word—a *believer and doer of the word*|| *begotten of the spirit from the dust to live for ever.* Jesus attained to it in being raised from the dead, as it is written, "Thou art my son; this day have I begotten thee."¶ When the sons and daughters of God elected for his kingdom, being joint-heirs with Jesus of all things,¶¶ shall "be planted in the likeness of his resurrection" as they hope to be,§§ they will be "like him"||| sons of God begotten by his spirit from the dead.<sup>1</sup> Their birth of spirit will then be complete.

HERESIAN. To be born into the Kingdom of God, then, requires a considerable time. It appears that a man cannot now be translated instantaneously into it; yet it occurs to me, that there is a passage somewhere which justifies an opposite conclusion?

BOANERGES. You refer, doubtless, to the words "the Father *hath* translated us into the kingdom of his dear Son."<sup>2</sup> This sounds something like it. A person unacquainted with "Moses and the prophets" might infer from this that the passing into the kingdom was now, and instantaneous; but no man whose eyes have been opened would come to that conclusion. Even the context forbids it. The antithesis of the text is "*the power of darkness*," to "the kingdom," or *the power of light*. In the interpretation of the word, especially of the epistles, we must always bear in mind the subject being discoursed upon by the writer. In the chapter before us "the Hope that is *laid up* for us in heaven" is the theme; which "Hope" when it gets possession of an honest and good heart, becomes the power of light to it. The subject-matter of this hope is the kingdom of God, *into which hope* the believer of it is "translated" when he is "baptized in the name of Jesus" as the Lord and King of the kingdom, which the God of heaven will set up when the kingdoms of this world become the kingdoms of Jehovah and of his

\* Gal. iv. 28. † Rom. iv. 10. ‡ Rom. viii. 11. § Luke xx. 36. ¶ James i. 22. ¶¶ Psalms ii. 7. †† Rom. viii. 17, 29, 32; 1 Cor. ii. 22; Heb. i. 2. §§ Rom. vi. 5. ¶¶ 1 John iii. 2. 1 Rom. i. 4. 2 Col. i. 13.

(Christ.\* The doctrine of the kingdom of God believed is "righteousness, and peace, and joy in the Holy Spirit"† as all can testify who believe it; and into which they are translated when they obey the gospel of the kingdom and the name. The true believers who are living at the coming of Jesus to smite the imperial image upon his feet, will be corporeally changed in an instant, in the twinkling of an eye;‡ but even then they will not instantaneously "enter the kingdom of God," but with the resurrected dead will be caught up to meet the Lord in the air;§ after that they will descend,|| and co-operate with him†† in the work of subduing the nations and establishing the kingdom, which they will possess during the second millenary of its existence. As you say, it takes a considerable time to enter into the Kingdom of God. It is not an instantaneous translation. Instantaneity belongs to the kingdom of the clergy. The sprinkling of an infant's face with holy water in the name of God, or the dipping of "a penitent believer" in the existence of Christ—is enough to translate such into the kingdom of Antichrist; but it is utterly inefficacious for translation into the kingdom of God and of his Christ. To enter into this kingdom a man must believe the truth concerning it,‡‡ be of a humble and contrite spirit,§§ and be immersed into the name of the Holy Ones.¶¶ This is beginning to do well. He must thenceforth "patiently continue in well doing, seeking for glory, honor, and incorruptibility." 1 In so doing he acquires a character which reflects the image of God as from a mirror, and secures to him his approbation. From baptism to death is the period of a true believer's probation, and is therefore not of equal duration in all cases. Being "after the Spirit he minds the things of the Spirit," and is thus stamped, marked, or sealed of God for eternal life. He dies because of sin, or of the evil that came by sin into the flesh, and sees corruption mouldering into dust. After death such persons may "dwell in the dust" 2 sleeping there, 3 for hundreds of years; yet they are not forgotten of God. Not one of them will be lost. For "the same Jesus who was taken up into heaven will come in like manner as he was seen going into heaven," 4 when "he who raised him up shall raise them up also by Jesus." 5 At the epoch of his descent from heaven with a shout, 6 he will "build again the tabernacle of David that is fallen, and close up the breaches thereof; and raise up his ruins, and build it as in the days of old." 7 In doing this he will "restore again the kingdom to Israel." 8 This restoration constitutes "the restitution of all things which God hath spoken by the mouth of all his holy prophets from the age" 9 when the Mosaic Code was promulgated. These "times of the restitution" are the era of "the Regeneration when the Son of Man shall sit on the throne of his glory;" 10 and of "the Economy" (*oikonomia*) when God shall gather together in one imperial dominion all kingdoms, people, nations, and languages under his king. 11 At this great crisis of the world's history, Christ's brethren will all appear before him, and be welcomed to the benediction, saying, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." 12

HERESIAN. Such blessed ones, then, are "spirits" when they become "equal to the angels," and possess the kingdom?

\* Rev. xi. 15; Dan. ii. 44; vll. 0. † Rom. xiv. 17. ‡ 1 Cor. xv. 51, 52; Phil. iii. 21. § 1 Thess. iv. 17. ¶ Rev. xxi. 2, 9, 10; xix. 7, 8; xi. 2. †† Psalm. cxlix. 5-0; Dan. vii. 26. ††† Mark xvi. 15, 16. §§ Mat. xviii. 3. ¶¶ Mat. xxviii. 19. 1 Rom. ii. 6, 7, 16; James i. 25. 2 Isaiah xxvi. 19. 3 Dan. xii. 2. 4 Acts i. 2. 5 2 Cor. iv. 14. 6 1 Thess. iv. 16; Phil. iii. 20, 21. 7 Amos ix. 11-15; Acts xv. 16. 8 Acts i. 6. 9 Acts iii. 20-22. 10 Mat. xix. 28. 11 Eph. i. 10; Dan. vii. 14; Zech. xiv. 9. 12 Mat. xxv. 31.

**BOANERGES.** They are, even as Jesus is by his resurrection "a spirit giving life"\* (*πνευμα ζωοποιου*;) for "that which is born of the Spirit is spirit," or spiritual body, as "that which is born of the flesh is flesh," or animal body.† "Flesh and blood" and "spirit" are used in these texts in relation to man in different states. Their qualities differ materially. The former is corruptible and therefore mortal flesh; while "spirit is incorruptible, and therefore when vivified immortal flesh. The first belongs to man in the present state of existence; the last also to man, but in a future, higher, and eternal state. Flesh is the germ of spirit, which is produced from the mortal flesh after the analogy of an oak from an acorn. The transmutation of flesh into spirit was illustrated in the change of the mortal body of Jesus into a body incorruptible and living; and will be hereafter on a larger scale when the true believers among the living shall be changed in the twinkling of an eye at the coming of the Lord.

**HÆRESIAN.** I understand then, from what you have adduced, that men are not now in the kingdom in any sense; but that the kingdom is the subject of the "*one hope of the calling*" from which are irradiated as from a common centre all the things which constitute the great recompense of the reward promised to the righteous? Am I correct in this?

**BOANERGES.** You are. "Flesh and blood cannot inherit the kingdom of God;" because "corruption cannot inherit incorruptibility."‡ It is physically impossible; for those "who are accounted worthy" of the kingdom are not to vacate it, and leave it to other people as the kingdoms of the world are left, that is to successors; § but being once appointed to its glory, honor, and power, they are to possess them "for ever, even for ever and ever." ¶ Can mortal man, whose feeble existence with difficulty ekes out threescore years and ten, possess such a kingdom and glory for ever? Assuredly not. He must first become immortal, or endued with incorruptibility and life. He will then be physically qualified to share or "enter into the joy of his Lord." ††

**HÆRESIAN.** You used the phrase "*penitent believer*" just now; does that mean a believer of the truth in a state of sorrow or distress, anguish or remorse, on account of his past sins and of the torment due to them?

**BOANERGES.** The phrase belongs not to me, nor to the scripture, but to the jargon of the schools. A *penitent* with them is one who believes so much of what they call "the truth" as to confess that he is a sinner who deserves to be tormented in fire and brimstone eternally, which produces in him the state of mind you speak of. If he have got so far in mysticism as to "experience hope" of being saved from this torment through Christ, he is then regarded as being an evangelically penitent believer—one who is the subject of "evangelical repentance," as they term it. This however, is not the "*repentance unto life*" †† spoken of in the word; but "the sorrow of the world that worketh death." ††† Repentance unto life is purification of heart, or soul, resulting from a faithful appreciation of the goodness of God, ††† and evinced by a *faith* and *disposition* such as shone forth in Abraham, in the prophets, in Jesus and his apostles. This meek, humble, childlike, and faithful disposition is styled in scripture "the divine nature;" and characterizes those who are begotten by the word of truth. So that when such an

\* 1 Cor. xv. 45. † John iii. 6; 1 Cor. xv. 41. ‡ 1 Cor. xv. 50. § Dan. ii. 44. ¶ Dan. vii. 18, 22, 27. †† Mat. xxv. 21; Heb. xii. 2; Acts xiii. 34; Isa. lv. 3. ††† Acts v. 31; xi. 18; Luke xxiv. 47. †††† 2 Cor. vii. 10. ††††† Rom. ii. 4.

one is immersed into the name of the Holy Ones this faith and disposition are "granted" to him for "repentance and the remission of all past sins" through the name of Jesus. This faith and disposition though possessed would not be granted to a man for "repentance and remission of sins" who refused to be immersed into the name of Jesus; for they are only granted *in* his name, not *out* of it. A believer of the gospel is out of Christ until he has been baptized into him; and until his faith brings him to obedience in all things commanded, he has neither the faith nor disposition of Abraham, and is therefore, not of his seed, and consequently has no right to the promises made to him.\* A "partaker of the divine nature," one who is begotten of the word and born of water, is a converted man—one turned into a new man or creature in Christ Jesus; and truly repentant. Having entered into the elect family of God by his new birth, he has become "a little child," † and "an heir of the kingdom." Though fifty years old when born of water he is but a babe in Christ. It was to such babes as this that John wrote, saying, "I write unto you, little children, because your sins are forgiven you for his name's sake." And Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from *the wise and prudent*, and hast revealed them unto *babes*;" out of whose mouth God has ordained strength to put to silence the perverters of the truth. ‡ Babes and sucklings of this class are the "regenerated infants" of the Bible. Regenerated, not by clerical conjuration and sleight of hand, but intellectually and morally by a love-working and intelligent belief of "the exceeding great and precious promises of God" concerning his kingdom and his Christ, who has left on record the notable saying, that "except ye be converted, and become as little children ye shall in no wise enter the kingdom of God."

**HERESIAN.** If these be so then is the world undone! The clergy and their people are altogether gone out of the way; and in the nature of things are utterly irreclaimable by any human means that can be brought to bear upon them. I confess that I have lost all faith in them and their traditions. They are, doubtless, to some extent learned in college lore, but their learning serves little else than to make their darkness visible. I renounce all such dogmas with those who teach them root and branch; and seeing it is hopeless for me to attempt their illumination, as already they say "we see," I shall at least endeavour to save myself from this untoward generation by obeying the gospel of the kingdom of God in the name of Jesus as the Christ.

**DOANERGES.** Your resolution is both a wise and good one, and worthy of adoption by all good and honest hearts. There is nothing to be expected from the clergy as a body, high or low, national or non-conformist. The systems bequeathed by our carnally-minded ancestors have made them what they are; and like "true sons of the church" they will contend to the death for their old mother by whose craft they have their wealth. They are paid enormous sums to perpetuate the systems which create and sustain them; and so long as their errors are profitable, their shouts will rend the air in honour of the deities they adore. There is no getting at their consciences as a body except through their covetousness. Stop their pay and abolish the "honors," and the saying will soon be verified in them, "no pay no preach." If the State would appropriate to the necessities of the poor, the property it formerly wrested from the Mother of Harlots, and bestowed upon her English

\* Gal. iii. 26—29. † 1 John ii. 12. ‡ Mat. xi. 25; Psalm. viii. 2.



and Scotch daughters, and leave them to support the clergy who appreciate their ministrations, the public would be no longer distracted and perplexed by their foolish disputations about infant baptism and regeneration, "baptismal regeneration," immortal soulism, kingdoms beyond the skies, and questions of a like unprofitable character. But the immediate deliverance of mankind from these fictions is not to be expected. The clergy for a few years longer will retain their hold upon the public purse, and consequently will continue zealously to "pervert the right ways of the Lord." The end of their career, however, is certain. The blind whom they lead will be made to see by him whom Jehovah hath appointed to "enlighten the Gentiles;" who will come to him from the ends of the earth, and say, "*Surely our fathers have inherited lies, vanity, and things in which there is no profit.*"\* When they make this confession, the Lord will have "destroyed the face of the covering cast over all people, and the veil that is spread over all nations,"† by "teaching them of his ways." They will then "speak a pure language, and call upon the name of the Lord to serve him with one consent."‡ In this way "they will walk in his paths,"§ and "walk no more after the imagination of their evil heart."|| The occupation of the clergy will then be gone, and their heaven will have passed away. They will no more have it in their power to collect tithes and annuity taxes by means of infantry and dragoons; but, excluded from the kingdom of God, those of them who survive the judgments coming upon them, will be reduced to the lower ranks of society to which they properly belong. Their kingdom will be abolished, and its obsequies celebrated by a jubilee of nations.

**HERESIAN.** That is an interesting testimony of Zephaniah. If the nations all come to serve the Lord with one consent, as he testifies, where will be the religions and denominations which now divide the world? Will they not be abolished from the earth?

**BOANERGES.** Assuredly they will. The schisms of apostate "Christendom," Greek, Latin, and Protestant, national and non-conformist, Mahomedanism and Paganism, will all fall with the kingdoms that sustain and patronize them. Not one of them will survive the fierce anger, indignation, and jealousy of the Lord. They are the "*lies,*" and unprofitable "*vanities*" of the Gentiles which result from their evil imagination. A believer of the gospel of the kingdom has no sympathy with any of them.

**HERESIAN.** But if nothing save omnipotence can set the world to rights, why do you labor by word and pen to convince men of what you believe to be the truth?

**BOANERGES.** The apostles command all true believers to "fight the good fight of faith," and to "contend earnestly for it as once for all delivered to the saints."‡ This contention is a matter of duty, the performance of which is not optional, nor dependant on the prospect of success or failure. We have nothing to do with consequences. If no one will obey the faith it is still our duty to contend for it. We are exhorted to save ourselves, and others if we can; and it contributes to this salvation of one's self to "contend for the faith." If others will not be saved we cannot help it; we shall have done the best we could, and there we must leave it. But as to "converting the world" in the popular sense, by preaching, such a result is not contemplated in the scripture. The gospel was not preached for the purpose de-

\* Jer. xvi. 19. † Isai. xxv. 7. ‡ Zeph. iii. 9. § Isai ii. 3. ¶ Jer. li. 17. †† 1 Tim. vi. 12; Jude 8.

fined by the clergy; but as a *call* or *invitation* to glory, honor, and immortality in the Kingdom of God. That is to say, God intends to set up an indestructible kingdom among the nations which shall rule over them all. The king and peers of its realms are to be holy, just and immortal, which naturally the sons of men are not. They are to be "equal to the angels, and the children of God, being the children of the resurrection." This is a high and holy degree, and a requirement which necessitates the postponement of the setting up of the kingdom until God has provided such "a people for his name." To collect this people, he sent an invitation to the Jews first, and then to the Gentiles by Jesus and the apostles. As they were *invited* to this holy degree it is styled "a holy calling;" and the degree itself the subject of "the one hope of the calling;" and those who accepted the invitation are said to be "called to God's kingdom and glory,"\* and sometimes simply "the called." The time allotted to this work of collecting together the future rulers of the nations † to the gospel invitation *in the name of Jesus Christ*, is from the day of Pentecost till his return. The work is almost accomplished, and will be entirely finished when the few who are still needed to fill the Lord's house are brought in. ‡

HERESIAN. That being so, I shall without further delay put off the clergy and their foolishness, and accept the gospel call.

\* 1 Thess. ii. 12. † Rev. ii. 26, 27; v. 10; xx. 4.; xxii. 3. ‡ Luke xiv. 28.

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HIS SUBJUGATION OF THE WORLD THROUGH THEIR AGENCY, AND CONSEQUENT ESTABLISHMENT  
OF THE

KINGDOM OF ISRAEL.

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BY JOHN THOMAS, M. D.,

AUTHOR OF "ELFIS ISRAEL."

וְלֹא הַבְּינָה כָּל-רְשָׁעִים וְהַמְשִׁפִּילִים הַבְּינָה:

"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*"<sup>1</sup> 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 *régime* 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 conceptions 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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# ANATOLIA :

BEING AN

## Exposition of Prophecy

RELATING TO

### APPROACHING POLITICAL DEVELOPMENTS

AMONG THE NATIONS OF THE EARTH.

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#### 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;"<sup>1</sup> and the other, "THE KINGDOM OF GOD."<sup>2</sup>

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."<sup>3</sup> 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.<sup>4</sup>

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.<sup>5</sup> He had grown and become strong; "for his greatness had grown, and reached unto heaven, and his dominion to the end of the earth."<sup>6</sup> 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 Seleucida: 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:*<sup>1</sup> 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 Nimrod 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

(1) Dan. iv. 15.

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"—*ὑπο τῶν Θεῶν*; 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.<sup>1</sup> 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.<sup>2</sup> 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."<sup>1</sup> 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-PHASES.

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-PHASES.

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, Bythia, etc., or the Thracio-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 Seleucidæ.

*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.<sup>1</sup> 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 Selucia 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 remained<sup>2</sup> 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, 15.

and the Holy Land, are the powers of the eleventh chapter from the fifth verse to the end.

#### 6. THE TEN-HORNED DRAGON-PHASE 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 residuè 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 roots." 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 residuè 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"<sup>1</sup>—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 (לְצַד *ltzud*, 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

(1) Rev. xiii. 12.

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 קְדִישֵׁי, *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.*"<sup>1</sup> 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"<sup>2</sup>—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.<sup>1</sup>

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.<sup>2</sup>

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." 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."<sup>3</sup> 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."<sup>4</sup>

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."<sup>1</sup> 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 heaven<sup>2</sup> 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,"<sup>3</sup> and be in the hands of those for whom it has been preparing "from the foundation of the world,"<sup>4</sup> 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 עֲלִיּוֹנִין, *elyōnin*. 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."<sup>1</sup> 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."<sup>2</sup> 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."<sup>3</sup> . . . "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."<sup>4</sup> "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."<sup>5</sup> "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."<sup>1</sup>

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-born<sup>2</sup> 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.<sup>3</sup> 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."<sup>4</sup> 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.<sup>5</sup> The faith of Jesus is explained as being "the testimony of Jesus"—*ἡ μαρτυρία*, *hē martyria*—what is taught of Jesus Christ;<sup>6</sup> 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;"<sup>7</sup> 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," *τὸ εὐαγγέλιον τῆς βασιλείας*, *tō evangelion tēs basileias*,<sup>8</sup> 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,"<sup>9</sup> that they might thus become the children of the High Ones.<sup>10</sup> Being thus by faith and obedience introduced into Christ, he is to them "wisdom, and righteousness, and sanctification, and redemption;"<sup>11</sup> 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,<sup>1</sup> 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."<sup>2</sup> 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.<sup>3</sup> 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.<sup>4</sup>

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.<sup>5</sup> 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 dynastic manifestations of the kingdom of Babylon in relation to the עם־קדוֹשִׁים *ām-kēdōshim*, 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 Asmonean 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.<sup>1</sup> 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."<sup>2</sup> "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 *סַר-סַרְרִים* *Sar-sarim*, Commander of chiefs; 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 *סַר-הַצְּבָאָה*, *Sar-hatz-zahvah*, Commander of the army; and by it the *תַּמִּיד* *tahmid*, evening-morning sacrifice was taken away; and the *מְבֹךְ מִהַרְשֵׁי* *mëkhôn mikdoshô*, foundation of its temple scattered." 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 *חָזוֹן* *khahzôn*, 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 helplessly broken by the Commander 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:<sup>1</sup> 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 Mosiac 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 (*kahzōn*,) 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."<sup>1</sup> 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 *yahmin*, "days;" it is עֶרֶב בֹּקֶר *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."<sup>2</sup> 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,<sup>3</sup> 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.<sup>4</sup> During the suspension of the Mosaic

(1) Luke xxi. 24. (2) Jer. v. 6. (3) Jer. xxx. 7. (4) Isai. 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 Russias' overthrow in the breaking of the Latino-Greek Babylonian power.' "*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.<sup>1</sup> 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."<sup>2</sup> 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 מִקְדֶּשׁ *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.<sup>3</sup> 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<sup>1</sup> 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 (Laud), 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 ordinally 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 *כרתם 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."<sup>2</sup> 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."<sup>3</sup> 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 Caesar. 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 Messiah'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 *khaphar*, to cover, or overlay, to hide. Hence, *khaphporeth*, 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 develops 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 Abrahamically 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;"<sup>1</sup> 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:” 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, and sanctification, and redemption.”

When these things should be effected, sin-offerings, and the evening-morning sacrifices, which were merely typical, could well be dispensed with. In relation then to the taking away of the *uhmid*, 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

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 verse 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."<sup>1</sup> 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."<sup>3</sup> 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 *Moshiach 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 Israel,<sup>2</sup> which manifestation is styled "His coming."<sup>4</sup> 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 this 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.<sup>5</sup> This was 70 years after Jehoiakim's rebellion against Nebuchadnezzar, in the third of Cyrus's reign; and B. C. 538.

The *second decree*<sup>6</sup> 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,<sup>7</sup> 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.<sup>8</sup> 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.

(6) Ezra 1. (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.<sup>1</sup>

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,<sup>2</sup> that is, by the host or army that was given to it<sup>3</sup> by the Prince, or Messiah,<sup>4</sup> 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.*"<sup>5</sup> He was made a covenant in

(1) Neh. ii. 1.

(4) Matt. xxii. 7.

(2) Dan. viii. 24.

(5) Luke xxii. 29, 30.

(3) Dan. viii. 12.

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.*"<sup>1</sup> The promise of this gift was redeemed in the gift of a son to Israel,<sup>2</sup> 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 hasshakvua* 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 *shakvath*, 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."<sup>3</sup> 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."<sup>1</sup> 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."<sup>2</sup>

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 *כַּנָּף* *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 *כַּנָּף שִׁקְּוֹצִים* *kenaph shikkutzim*, an overspreading of abominations, *מְשֹׁמַיִם* *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, *שַׂר־הַצְּבָא* *Sar-hatz-zavah*, Commander of the army; and the other, *שַׂר־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.<sup>1</sup> 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."<sup>2</sup> 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.<sup>3</sup> 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."<sup>4</sup> "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."<sup>5</sup> "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."<sup>6</sup> "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."<sup>7</sup>

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*"<sup>8</sup> 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 "*στρατευματα, ta strateumata*, 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" at Bozrah,"<sup>1</sup> 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;"<sup>2</sup> the "redeemed from among men, who follow him whithersoever he goeth."<sup>3</sup>

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 נָהִיד *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*, נָהִיסַי *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 I 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. lxi. 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 kriseos tes geennēs?*"<sup>1</sup> 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, Mosaically 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 sent 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."<sup>1</sup> 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 carcase,<sup>2</sup> as Moses had predicted,<sup>3</sup> was also *the coming*,<sup>4</sup> 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."<sup>5</sup> 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."<sup>6</sup> 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 דַּבָּר *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. xxviii. 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 עִקְרֵשׁ *am-ködesh*, or Holy People. Then all things foretold in the Book of Daniel will be finished.<sup>1</sup> Well might it be said, "the time appointed is long." Upwards of 2390 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 Asmoncans 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

(1) Dan. xii. 7.



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, Cœle-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 Manassch. 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 Coele-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 dower. 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 Thormopylæ.*

*After this shall Antiochus, at the earnest solicitation of the Ætolians, 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 overflown 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 fatterest 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. Athenus, 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."<sup>1</sup> 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."<sup>2</sup> 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 Asmoncans 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 Asmoncan family, until it passed under the sceptre of Herod the Idumcan, 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,<sup>1</sup> 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 Cæsar!"

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.<sup>1</sup> 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.<sup>2</sup> 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.<sup>3</sup>

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.<sup>1</sup>

"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."<sup>2</sup>

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."<sup>1</sup>

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 Autocracy 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-Propheticism, to prosper, must hold Jerusalem at the crisis of the accomplishment of the indignation. By False-Propheticism, 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"—*יד ישר-ב-באס uvēphes yahd yishahvair*—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 destructiveness. 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 Autoeracy 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 *régime*, 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."<sup>1</sup> 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."<sup>2</sup> 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 *eloh' māuzzim*, "a god of guardians:" and styled in the same connection, כֹּהֵן אֱלֹהֵי נֹכַח *eloh' naikhâr*, "a strange god:"—a god appearing from among the Jew-

(1) 2 Thes. 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, משיח אלוה למנו, *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 מוצקו *mahōz, a fortress*. It is used *tropically* in Psalm ix. 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."<sup>1</sup>

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

(1) Rev. ix. 14, 15, 20, 21.

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 precedency; 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 See.<sup>1</sup> From this time this foundation for the preëminence of the See 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 unfortunately 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 Silentiarius, 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 Greeco, 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 מוצרים, *mitzahrai mahuzsim*. The noun *mitzahrai* is derived from the root בצר, *bahtzar*, which, among other meanings, signifies, to enclose with a wall. As a noun, בצר, *bätzër* 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 *Ezeter* '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*, hebraïcely written *nivtzah*, 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 fairs 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*,<sup>1</sup> 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 IMPERIALITY 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 now 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 unsheathed 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 amity 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 Romo 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;*"<sup>1</sup> 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.*"<sup>2</sup> 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

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.”<sup>1</sup> This is Isaiah’s description of things “when the nations are angry,”<sup>2</sup> 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 Hamath” 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 prophecies, 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-eighth 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, Meshekh, and Thuvah, 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, Meshekh, and Thuvah, 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, *Rös*, or רוֹשׁ, *Rösh*, is the most ancient form under which history makes mention of the name of Russia; and he contended that *Rosh* and רוֹשׁ, *Mëshkêh*, properly denote the nations of Moscovy and Russia. "It is credible," says he, "that from Rosh and Meshekh (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, *Rös*, by the Greeks in the earliest period in which we find it mentioned, as, Ἐθνὸς δὲ ὁ Πρὸς Σκυθικὸν περὶ τὸν ἀρκτῶν Ταυρὸν; 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, *Rösos*) 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 תּוּבֵל, 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. *Thobol* and

*M'sh'kh*, are mentioned together by Ezekiel, who characterizes them as nations trading in copper;<sup>1</sup> 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 Gomari, whom the Greeks at that time called *Galatæ*—*τοὺς νῦν ὑπ' Ἑλλήνων Γαλλάτας καλουμένους*;—and that Magog founded the Magogæ, whom the Greeks then call *Scythæ*—*σκυθᾶι*." 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 *Getæ*, 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 Celtæ by the Greeks;*" and it is equally true that "*the Celtæ 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.<sup>1</sup> 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 dwell 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 Σκυθαὶ ὑπερ Γαλατίας.

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.<sup>1</sup>

Daniel says of him in general terms, "He shall enter into the countries, and shall overwhelm and pass over"—and "*many* (רבות *ravbôth*, referring to ארצות *arétzôth*, 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 Togarnah, with their hosts; in addition to Rosh, Mëshëkh, and Thuvah. He says that the King of the North, or Gog, is to be for מושמר *mishmar*, a guard, sentinel, shepherd, or supervisor, over all these.<sup>2</sup> 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*,<sup>1</sup> 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,"<sup>2</sup> 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!*"<sup>3</sup> 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.*"<sup>4</sup> 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.*"<sup>5</sup>

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 "All 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.<sup>1</sup> From these premises my inference is, that the present Napoleon-empire is simply meteoric. Providence has raised it up as the Frog-Power dominion<sup>2</sup> 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 coexist 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. EDMOM, 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 אדמה ירדפק במחיר *ādahmah yēchū'lek 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.*" 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

Joel.<sup>1</sup> 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 ארמה *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 *ādāmāh* 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;"<sup>2</sup> 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."<sup>3</sup>

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,"<sup>4</sup> with Edom, Moab, Ammon, Egypt, Khushistan, 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."<sup>1</sup> 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-bowl<sup>2</sup> 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 coetaneous with the fall of Gog upon the mountains of Israel by the fury of the Lord God;<sup>3</sup> the overthrow of the king of the north by Michael;<sup>4</sup> 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.<sup>5</sup> 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.<sup>6</sup>

But when it shall be said, the traders 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."<sup>7</sup> 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. xlvi. 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. lxiii. 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 reïnhabited 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" 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

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 Eziongaber, 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 Senutis Anglia*." 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:" 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," 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) Zecl. 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* Idumca 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."<sup>1</sup>

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."<sup>2</sup> 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." Hosca calls him Jezreel. Ezekiel terms him Adonai and the imperial forces which serve with the Company's troops in the Indian army.

(1) Isai. lxxiii. 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."<sup>1</sup>

"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."<sup>2</sup>

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 shall 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 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."<sup>3</sup>

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."<sup>1</sup>

"In the valley of Jehoshaphat will I sit to judge all the nations round about:"<sup>2</sup> "and I will execute vengeance in anger and fury upon them, such as they have not heard."<sup>3</sup> "In that day, saith Jehovah, I will smite every horse with consternation, and his rider with madness."<sup>4</sup> "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."<sup>5</sup>

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."<sup>6</sup> 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, *bēuchāriṭh hyyāmim*, "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 the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises.*" 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

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." <sup>1</sup> 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. <sup>2</sup> 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." <sup>3</sup>

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 "swore 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"<sup>1</sup>—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."<sup>2</sup> 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 *wise* shall shine as the brightness of the firmament; and they that turn many 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*."<sup>1</sup> 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.<sup>2</sup> The apocalyptic name of this judicial region, or country where judgment is to be executed by the saints,<sup>3</sup> is "*a lake of fire burning with brimstone*."<sup>4</sup> 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."<sup>5</sup> This tormenting, as I have hinted already, is "the war of the great day of God Almighty,"<sup>6</sup> 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 *οἱ ἅγιοι ἀγγελοι*, *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;"<sup>7</sup> 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) Pa. 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.*"<sup>1</sup> 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 Satanas," 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 οφίς 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

(1) Rev. xxi. 8.

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*, *ma 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 *roshaim* 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 *משכילים*, *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."<sup>1</sup> 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."<sup>2</sup> \*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."<sup>3</sup> 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."<sup>1</sup> In another place, he says, "It came to pass *in the seven and twentieth year* the word of the Lord came unto me."<sup>2</sup> 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.<sup>3</sup> 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; 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,"<sup>2</sup> 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.<sup>3</sup> 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."<sup>4</sup> 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 אה אה אה *aith dāwid*, 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,<sup>5</sup> 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;<sup>6</sup> 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"<sup>1</sup> 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."<sup>2</sup> 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;"<sup>3</sup> 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,<sup>1</sup> 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) *καταβαι, ποιησαι*, 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* *צרה, pethā*, 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; be 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 coöperate 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-

(1) 1 Thess. iv. 17

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."<sup>1</sup> 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.<sup>2</sup> 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.<sup>3</sup>

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.<sup>4</sup> Another prophet says, "The Lord God shall blow the trumpet," when he shall be seen over Israel.<sup>5</sup> This is the period referred to in the "memorial of blowing of trumpets" on the first day of the seventh month under the Law.<sup>6</sup> Two trumpets will be blown. By the blowing of the first the princes, heads of

(1) Mic. v. 6.

(2) Ezek. xxxix. 11-16.

(3) Joel iii. 16.

(4) Isai. xxvii. 12; xvii. 3.

(5) Zech. ix. 14.

(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.<sup>1</sup>

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 מַיְהֵם, *mai hem*, of those that escape to the nations, to Tarshish, Pul, and Lud, מֹשְׁכַי קֶשְׁתְּהָ, *mōshkai kēshēth*, 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."<sup>2</sup> "The Lord gives the word; great is the company of those that publish it."<sup>3</sup>

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, *euaggelion 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."<sup>4</sup>

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."<sup>5</sup> 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 kēshēth*. 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 truth) among the nations."

*Mosh'ai* comes from *māshūkh*, to draw: *māshūkh haz-zēra* 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 *māshūkh hy-yōvail*, literally to draw the trumpet. This expresses the real action in sounding a trumpet before the blast is given; hence the figurative word for *māshūkh* here is to sound; that is, it signifies "to sound" by implication.

The word *kēshēth* 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-th*: hence the Chaldee *kushtā* for the Hebrew *kāshthā*, pronounced *kāshūā*, "to shoot with a bow."<sup>7</sup>

The words *kēshēth* and *kōshet*, then, may be taken as the same. By turning to Genesis under the last word it will be found to signify both a bow, and truth. Hence, *mōshkai kēshēth* 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, *euaggelion 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."<sup>1</sup> 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,"<sup>2</sup> 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 *ενιαυτος, eniautos*, 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;<sup>1</sup> 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.*"<sup>2</sup> 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."<sup>3</sup> 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,<sup>4</sup> 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.

Lastly, 45 years after the end of the 1290 years, the period of the Little Horn of the West's prevalence over the Holy Ones is brought to a close. This period, it will be remembered, is 1260 years long. The *end of it* is designated by that of the 1335 years, which have a beginning in common with the 1290. They commence 75 years before the 1260, being times pertaining to the Heirs of the Holy Land, or Kings of the East; and therefore part of Judah's times; while the 1260 are a part of the times of the kingdom of Babylon—the period of its prevalence against the Holy Ones and their people; and consequently to be calculated from a different beginning, though ending at the same epocha—A. D. 1865-6. "*Blessed he that expects and יגריע, yaghia, LABORS for the thousand three hundred and five and thirty days.*" This is the text in which the 1335 years are noted; and the only place in the Bible where they are to be found. To look and labor for them is to watch for the end of them, and to strive to attain what is to be manifested at their expiration. When they terminate, the resurrection of the dead predicted in Dan. xii. 2, will come to pass; for the revelator said to the prophet, "Be thou to thyself לך אמת, *athah laik*, till the end: for thou shalt rest, and רומך, *thiamod*,\* arise to thine inheritance at the end of the days." The days last mentioned in the context are the 1335, and must therefore be the days referred to. Daniel was to be to himself till the end of these days, till which time he was to be at rest, "sleeping in the dust of the earth." This is his present condition, mere dust and ashes of the tomb recently discovered in Persia. But in a few years, that is, about 1866, when the 1335 years terminate, he will "arise to his inheritance" in the kingdom of God.

In conclusion, let the reader observe, that it is not merely he that desires or looks for the end of the 1335 days who is pronounced "blessed." There are many who desire the resurrection of the wise, and, as Balaam, would like to be of the number; but who either give themselves no trouble to attend to it, or are ignorant of the means of attainment, or will only labor for it according to their own suppositions of possibilities. These suppose every thing, but prove nothing. The blessedness of the resurrection is a laborious acquisition—a contention for the mastery over ourselves, and the world around us. This can only be attained by the "taught of God," who understand his doctrine, and yield it the faithful and self-sacrificing obedience he requires. Then "labor to enter into his rest;" "for many shall seek to enter in and shall not be able." They will be excluded from the Kingdom of God because they have not sought entrance into it in the appointed way. "Seek first the Kingdom of God," saith the Great Teacher, "and his righteousness." How highly important is this exhortation now, seeing that in about a dozen years the resurrection will have transpired, and no further invitation to inherit it presented to the world. Ought we not then to awake to earnestness, and by a rigid scrutiny of our faith and practice, obtain a scriptural satisfaction, if we shall be able to stand unabashed before the Judge of the living and the dead? The glory that shall follow is great for the approved. The world is theirs,<sup>1</sup> when all nations come and do homage before the Prince of Israel, because his judgments are made manifest.<sup>2</sup> But before they can have "power over the nations,"<sup>3</sup> they must bind the strong that rule them. This is their mission at the end of the 1335 years: "To execute vengeance upon the nations, and punishment upon the peoples; 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." From A. D. 1866 to A. D. 1911, a period of over forty years, they will be engaged in this work, and in the organizing the world upon new and better principles. When this work is finished we shall have what is styled "*the world to come.*" The king

\* It is used in this sense in Lev. xix. 16, where it is rendered *rise up*.

(1) 1 Cor. iii. 21, 22.

(2) Rev. xv. 4.

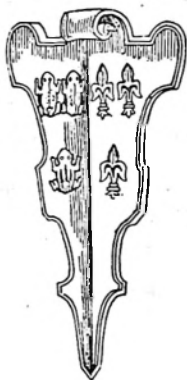
(3) Rev. ii. 26.

doms, empires, and republics now existing, will be but shadows of the past eclipsing righteousness and truth—blots upon the page of human story. The Kingdom of Babylon among the rest will have passed through all its phases of iniquity and crime, and at length have disappeared like chaff before the wind, being ground to powder by the kingdom of God, which as a great mountain fills the whole earth.<sup>1</sup> The nations and their rulers will then heartily respond to the exhortation, saying, "Make a joyful noise to Jehovah, all the earth: make a loud noise, and rejoice and sing praise. Sing unto Jehovah with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornets make a joyful noise before Jehovah, the King. Let the sea roar, and the fulness thereof: the world and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before Jehovah; for he cometh to rule the earth; with righteousness shall he rule the world, and with equity the peoples."<sup>2</sup>

Such is the solution of the Great Eastern question which has been providentially formed for the development of the terrible situation of A. D. 1866.

(1) Dan. ii. 35.

(2) Ps. cviii. 4-9.



Armorial Shield of Clovis, the first Papal King of France.

# CALENDAR

OF THE

## SEVEN TIMES OF BABYLON AND JUDAH.

| Anno<br>Mundi. | Before<br>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 Oves, 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.                                                                                                                                                                                                                                                                                                                       |
| 3575           | 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.                                                                                                                                                                                                                                                                                                                                                                              |

| Annos<br>Mondl. | Before<br>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 2300 years.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| 3755            | 331               | Darius Codomannus slain. End of the Silver Régime of the Babylonian Image, the Bear and the Ram dynasties, 206 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 Seleucidæ, or Kings of the North, annexed to Rome. The Tree-Stump banded with Iron. An observer in Judea 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 Judea, 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 Judah 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 <i>sixty-ninth</i> of the seventy heptades ends at this date. John proclaims the speedy appearing of the King of Israel, saying, <i>ἤγγικε ἡ βασιλεία των ουρανῶν, ἔγγικε ἡ βασίλεια τῶν οὐρανῶν, the royal dignity of the heavens has approached; "I come immersing in water that he may be made manifest to Israel."</i>                                                                                                                                                                                                                                                                                                                                                                                |
| 4116            | 30                | Jesus being immersed of John, on coming up out of the Jordan 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 Judah.                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 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 Judea. <i>The sceptre gone; the Jews protesting that they had "no other king than Caesar."</i><br>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 — <i>וְאֵין מָצְאוּ בְּיָדוֹ שֵׁן וְאֵין מָצְאוּ בְּיָדוֹ שֵׁן</i> — <i>but nothing in him is found; that is, he is without fault, as Pilate declared. Judah's rebellion is perfected by this condemnation of the innocent; by whose death sin-offerings are made complete;</i> |

| Anno Mundi. | Afer. Crvat. |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|-------------|--------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|             |              | 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 Mosaic, 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.<br>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 "The East;" while Noricum, Pannonia, and Dalmatia; Italy, Africa, Gaul, Spain, and Britain, form "The West." 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 Constantinople. 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 insect 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<br>Mondi. | After<br>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.<br>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."<br>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.<br>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-horn 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."<br>Israel has rest from war, and lives 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.<br>"All things new."                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |



THE  
FAITH OF CHRISTENDOM

UNSCRIPTURAL AND ANTICHRISTIAN ;

OR,

HEAVEN'S MESSAGE TO THE WORLD;

THE

SENTIMENTS CHARACTERISTIC OF THE APOSTACY ;

AND THE

TEACHINGS OF THE ORACLES OF GOD.

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"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, and which ye have received, let him be accursed."—*Paul to the Christians in Galatia.*

"The Day of Christ (when the Lord Jesus shall be revealed from heaven taking vengeance on them that know not God, and that obey not the Gospel) shall not come except there come AN APOSTASY first, and the Man of Sin be revealed."—*Written by Paul eighteen hundred years ago.*

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Reprinted from the "Herald of the Kingdom and Age to Come."

1856.



+ Doct Thomas in Elizabeth  
1856

THE

# FAITH OF CHRISTENDOM

UNSCRIPTURAL AND ANTI-CHRISTIAN.

In the *Watchman and Crusader*, a thoroughgoing anti-papal paper, published in New York city, the "Rev. Nicholas Murray, D. D.," known in the republic of letters by the name of "*Kirwin*," occupies considerable space in glorifying Scoto-American Presbyterianism (of which he is a ministerial or clerical incarnation) under the caption of the "*History of Elizabethtown, and Essex County, N. J., from the first English Settlement to the present time.*" The principal hero of "Chapter viii." is a certain "successor of the apostles" and "ambassador of Jesus Christ," (as the members of the Presbyterian, in common with other "orthodox" hierarchists are wont to proclaim themselves,) named David Austin. This apostolic ambassador was "Pastor," or shepherd, of "The First Presbyterian Congregation of Elizabethtown," which at the time referred to was under the lordship of "the Presbytery of New York." Like the rest of his fellow craftsmen, he was thoroughly imbued with the conceit that he was the favored subject of "*the inward teachings of the Holy Spirit of God*," apart from the daguerreotyping agency of the written testimony of the Spirit, to be found alone in the writings of Moses, the prophets, and apostles. This crotchet of the Apostacy reigns in the beclouded crania of all its hierophants; in some, however, more despotically than in others. It calls them to the work of the ministry; it guides them in the choice of their texts; works the shuttle in weaving their texts into sermons; blesses their word, which they style in their addresses to it "*thy word*," to the conversion of sinners into Presbyterians, Methodists, Anglo-Hibernians, Papists, &c. &c., as the case may be, in giving them disposition and faith in accordance with their traditions; calls some of them from the receipt of a thousand to fifteen hundred a year; and others to the far distant isles of the ocean, to be devoured by Fejees, and other dainty epicureans of the abyss. All this, and more,

the Carnal Spirit of the Apostacy does for the clergy of the church of Anti-Christ, and for those, who, being ignorant of the teachings of God, are incapable of discerning truth from error, or the Holy Spirit of God from the Spirit that reigns in the body and synagogues of Satan. All this it works abundantly in the strongly deluded; but this it rarely, if ever, effects—the translation of a sleek and porsy ecclesiastic from a fat living \*t, hard work and twenty pounds a year!

Illustrative of the "inward teachings of the Holy Spirit of God," in the anti-christian sense of the phrase, it may not be out of place to narrate the following anecdote:

About twenty years ago, we were journeying in Eastera Virginia from Richmond to a meeting in Lunenburg County. Being very hot and dusty we became very thirsty; so that in passing by the gate of a Presbyterian clergyman, at which was assembled a group of negroes, we asked for some water to drink. One, who seemed to be the patriarch of the group, told a boy to run to the spring, and fetch the gentlemen some water fresh and cool. While we were resting in our saddles we entered into conversation with our black "uncles" and "aunts." Addressing the oldest of them, we inquired, why they were not at work to day? *Because: there was "a big meeting," and master had given them a holiday for the good of their souls.* This was very kind; and naturally suggested inquiries concerning their condition. "Uncle!" said I, "are you a christian?" "Don't know, master; but I hope I am." "Don't know! That is strange! If you are a christian ought you not to know it? If a man have been sick, does he not know it; and if he have become well, does he not know that likewise? We are all by nature sick, and when we become christians, we are healed. Is it not strange then, that you don't know whether you are sick or well?" "Don't

know, master ; but I hope I am ; because the Lord has spoken to my heart." True ; the Lord has spoken to all our hearts in the scriptures, "Yes, master ; but I have no book-larnin' ; I don't know what the Lord say in the book ; but I know what he say to my heart." "But, uncle, suppose some one were to read to you from the book, and you heard with your own ears that one thing ; and suppose at the same time you thought you heard spoken to your heart another thing ; and suppose that these two things referred to the same subject, but were contrary the one to the other, which of the two would you obey?" "Ah, master, I have no head-religion ; I would obey what the Lord speak to my heart." "But, uncle, we believe assuredly that the Lord the Spirit" speaks truly in the Bible ; and the Bible describes the heart of man as "deceitful above all things, and desperately wicked." The Bible has been in the world nearly two thousand years since it was completed ; and during all that long time it has spoken the same thing without contradiction : and for the same length of time men professing heart-religion have been proclaiming to the world what they say the Lord has spoken to their hearts—their deceitful and wicked hearts. These, they term 'the speakings of the Lord,' are incessantly contradictory of each other, and opposed to the plainest precepts and doctrine of the Bible. We know, therefore, that they are liars ; and their utterances 'the deceivableness of unrighteousness in them that perish.' Have nothing to do with them, uncle ; Get your master to read to you what the Lord speaks to men's hearts in the scriptures : never mind what parson A, or parson B, says it means ; just believe what it says, and you will hear the speaking of the Lord.—Upon this we ceased, and having refreshed ourselves with the cool water from the spring, we righted ourselves in saddle, and resumed the even tenor of our way.

Our black uncle's "Lord speaking to my heart" is the synonym of "the inward teachings of the holy spirit of God," in the clerical or anti-christian sense thereof. The untutored Afro-American spoke as he had been taught by the theology of his master's church ; and very naturally mistook the exhalation of his own dark and evil heart, or understanding, piously excited by the traditions of Presbyterianism, for the inward teaching of the Lord. It impelled him to reject the Bible without qualification. He preferred his heart-impulses to the written word. In effect, the clergy do the same thing, only with less honesty than their negro disciples. They pretend great respect for the Bible ; but they are not content to receive it, and work by it, and walk by it, apart

from what they ignorantly style "the inward teachings of the Holy Spirit of God." It is these so called "inward teachings" that generate Presbyterianism, Mormonism, Anglo-Hibernianism, Romanism, Millerism, Mohammedism, Campbellism, &c. ; not the Bible. This only leads honest and good hearts to that "obedience of faith" which the Gospel of the Kingdom demands. If men would take the Bible, and reject the "inward teachings," the Apostacy would come to an end speedily ; and mankind would then have either one true religion, or no religion at all : but, whether the world would be better off than now, depends upon the question, whether no religion, or false religion, *alias* superstition, are more conducive to the civilization and social happiness of men. This is a question we do not undertake to discuss at present.

The "creeds" "confessions of faith," and "articles of religion," peculiar to the Apostacy, are its "inward teachings of the Holy Spirit of God," by which it makes the real teachings of the word of God of no effect. This is the great crime of the clergy before heaven—while they profess to believe the Bible they nullify it by their contemptible theologies, and rules of interpretation. The "Rev. Nicholas Murray, D. D." is as guilty of this blasphemy as the hero of our anecdote, and the "Rev. David Austin," one of the heroes of his tale. The Reverend Doctor of Divinity, on writing of the death of Mr. Austin's successor, says, "amid the tears and lamentations of his people he went up to his reward in heaven!"

Now this is either true or false. If true, where is the evidence of its truth? Does the Bible say anything about the ascent of Presbyterian clergymen to any reward in heaven at the close of their career? No. Then, did any person or persons at Newburyport Mass., whence John Giles, the Rev. David Austin's successor, is said by Dr. Murray to have ascended on Sept. 28 1824, see him go up? No. Did the "Rev. Nicholas Murray, D. D.," who declares that John Giles did go up to his reward in heaven on that day, amid the tears and lamentations of his people—did that same Dr. Murray, we repeat, behold him wing his flight to his reward beyond the skies? No. Then if the Bible testifies of no reward for the clergy in heaven, and nobody saw John Giles ascend, how dare Dr. Murray testify so circumstantially to his ascension and retribution? He testifies of the "tears" and the "lamentations," and the "reward" and the "going up!" What would be said of a witness in court, who would give such evidence to alleged facts upon no better foundation? Why, that he was perjured, a fool, or insane. The

Lord Jesus pronounces Dr. Murray's theology to be fabulous. The Lord's words to his brethren are, "Thou shalt be blessed; for thou shalt be recompensed at the resurrection of the just."—*Luke*, xiv. 14; and again, "The Son of Man shall come in the glory of his Father with his messengers; and *then* he shall reward every man according to his works,"—*Matt.* xvi. 27; and yet again, "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."—*Rev.* xxii. 12. O, saith the lying theology of Gentile scepticism, the Lord comes to every man at his death; and that being the day of his coming, is therefore the time of his reward also. The Lord rebuke thee, O Satan; for thou knowest that thy testimony is false: for he who is destined to hurl thee like lightning from the heavens, and to chain thee in the abyss, declares, that the *blessed, shall be recompensed at the resurrection of the just!* Surely, Satan, knave though thou be, thou art not fool enough to say, that the death and burial of the just is their resurrection!!

But what selfish people must John Giles have been, to overflow with tears and lamentations on his going up to his reward in heaven! They ought rather to have rejoiced that he had gone to glory; and that consequently they had now got a glorified consul there, ready to give them an introduction to court as they might successively arrive! Does not the reader see in this the essence of that Romish conceit, "saints in heaven" and "the invocation of them?" The "Rev. Nicholas Murray, D. D." is very bitter against popery. The more hostile to that horrid system of abomination the better. But in essence his theology is as Romish as that of Old Infallibility himself. His Presbyterianism came from Rome, and with Rome it will perish; and happy will it be for mankind when the world shall be well quit of them both. May heaven speed the day!

But, lest the reader should imagine that our quotation of the words of the "Rev. Nicholas Murray, D. D." was of words hastily, or inadvertently penned, we will corroborate them as expressing his real sentiments, by another from the same column. Speaking of the "Rev. John McDowell, D. D.," of the Central Presbyterian Church in Philadelphia, who has not yet ascended to heaven, he says, that what might justly be said in the history of Elizabethtown, "must be left to his biographer to say, after the good fight he has been so long waging is terminated, and he has gone up to wear his crown, and with those who have turned many to righteousness, to shine as a star for ever and ever!"

Now, if the words mean anything more than a compliment to a fellow-craftsman, they express the Rev. Nicholas Murray, D. D.'s gospel hope; that is, the ascending to heaven of the incorporeal entities, called John Giles, John McDowell, and Nicholas Murray, to be crowned there; and thenceforth to wear their crowns beyond the skies uninterruptedly for ever and ever, as a reward for turning many to the righteousness of Presbyterianism! These two quotations are quite enough to prove, in the estimation of one who understands the Scriptures, that Dr. Murray's charges against the Rev. David Austin lie with equal force against himself, and that reverend lordship, the Presbytery of New York. They charge Mr. Austin with being under "the powerful influence of enthusiasm and delusion;" and solemnly caution all against giving heed to any irrational and unscriptural suggestions and impressions (from him) as delusions of Satan, the effects of a disordered imagination, tending to mislead, deceive, and destroy the souls of men, &c." This enthusiasm and delusion, Dr. Murray styles "a thick cloud that fell upon his intellect, which was never wholly removed during his life."

From the evidence Dr. Murray presents, there is no doubt that Mr. Austin was a deluded enthusiast; but it is equally manifest from Dr. Murray and the New York Presbytery's writings, that the sole difference between their cases and Mr. Austin's is, the enthusiasm—he was deluded with enthusiasm, while they are as strongly deluded without it. The element which set Mr. Austin's delusion on fire was light. Who does not know that the sun's rays acting upon certain substrata will produce combination with explosion? Like those of the Rev. Nicholas Murray, D. D., and all the presbyteries of anti-christendom, the Rev. David Austin's brains had been presbyterio-theologically indoctrinated, and thereby weakened, blighted, and strongly deluded: but in addition to this, the unfortunate Mr. Austin had a violent attack of scarlet fever, from which he slowly recovered, and which is supposed to have "very seriously affected his mind." Dr. Murray adduces no pathological evidence of his insanity; unless earnest convictions of the truth of certain views, and a course of action in harmony with them, be pathological evidence of the fact. There is no doubt Mr. Austin's mind was powerfully excited; for he lived in times when all men's minds were intensely moved. The excitement of "the Reign of Terror" was not confined to Europe. It made men stand upon their feet in the tip-toe of expectation. Mr. Austin was among the number of these; and like many of his contempora-

ries, applied himself to the study of prophecy. "During the recovery," says Dr. Nicholas Murray, "he commenced the study of the prophecies, and the effect was obvious in a mental derangement, from which he never wholly recovered;" that is to say, though he was considered a fit and proper person to preach and administer ordinances with great acceptance and success, he never lost his convictions of the truth of certain things taught in the prophetic and apostolic writings, to the day of his death. This is what Dr. Murray calls "a mental derangement from which he never wholly recovered!"

The light that shone from the "sure word of prophecy" into his Presbyterian darkness, and which that darkness could not comprehend, so as to harmonize it with the vain traditions of his Scotch divinity, was in relation to the restoration of the Jews, the coming of Christ, his personal reign upon the earth, and the commencement of the Millennium. These things the study of prophecy convinced him of; and alluding to the belief and advocacy of these truths by many in our times, the Rev. Nicholas Murray, D.D., styles it, "*the revived fanaticism of a personal reign.*"

With these irrefutable truths, irrefutable by all the "D. D.s" of anti-Christendom extant, Mr. Austin, the Miller of May, 1796, blended much "orthodox" and personal foolishness, which he styled, "the inward teachings of the Holy Spirit of God." He proclaimed that "as Joshua led the Jews into the promised land, and as John the Baptist was the forerunner of the Saviour, so he was appointed of God to bring in the glorious millennial reign of righteousness;" and that in conformity with this mission he intended to establish a new church upon earth.

This declaration stirred up the Presbyterians of Elizabethtown to great zeal for their Diana. They requested of him a declaration in writing of his intention. This he very promptly and frankly complied with, and on April 7, 1797, said, "In respect to that part of the paper read, which hinted at and complained of an avowed design of the pastor to institute a new church, and to set up a new order of ecclesiastical concerns, "independent of Presbytery, of the Synod, or of the General Assembly," it may be openly answered, that such is my fixed and unalterable determination. For a warrant thus to proceed, reference may be had to Zech. iii. and vi.; and to many other passages of Scripture which foretell of these things and of these days.

"On the testimony of the Scriptures, and on the inward teachings of the Holy Spirit of God, and on the present aspect of Provi-

dence, and on uncommon and extraordinary revelations of the mind and will of God to this point, dependence is had in proof of a *special and designating call* to proceed in this solemn and interesting work.

"Be it known, then, to the committee and to the congregation, and to the Presbyterian Church, and to the world at large, that *such extraordinary call I do profess to have received* . . . and that implicit obedience to the voice of Heaven is my fixed determination!"

"Let this declaration be productive of what consequences it may, be it remembered that the anticipations of Divine support are so ready and abundant that the instrument of the Divine designs feels himself ready, and professes himself willing, to meet all obstacles, and to brave all dangers, in the prosecution of the noble object which Infinite Wisdom hath placed before him."

On this answer being returned, the committee of his flock, who had recognized his call of God to preach and administer Presbyterianism and its ordinances, upon no better evidence than his own assertion, now refused to take his word, endorsed as he affirmed by Zechariah, for the extraordinary call he so boldly declared he had received! They therefore applied to the Presbytery of New York to eject him from the pastorate. This request being granted, the Presbytery published their decision, and stated, that "for more than a year past he had been under the influence of enthusiasm and delusion, evidently manifested by his giving credit to, and being guided by, supposed revelations and communications of an extraordinary kind; his alleged designation and call to particular important offices and services, his undertaking to fix the precise time of the commencement of the Millennium on May 15, 1796, and to designate the circumstances of its commencement," and so forth.

The connection between Mr. Austin and the Presbyterian congregation of Elizabethtown being dissolved by the authority of the Presbytery, he removed to New Haven, from whence he believed the Jews would embark on their return to the Holy Land. To accommodate them on this occasion, he very liberally built a wharf and houses, by which he involved himself in debt, and imprisonment for a time. "During his imprisonment," says Dr. Murray, "his mind seemed in some measure to recover itself; but yet on the subject of prophecy it was distracted." It was not prophecy, however, that "distracted" it, Dr. Murray, but the Scotch foolishness you teach for gospel which prevented him from seeing it aright.

It was certainly very absurd of Mr. Aus-

tin to imagine himself the chosen of God to introduce the millennial reign of righteousness, and to restore the Jews; but the pretensions of Dr. Murray and his fellow-craftsmen to be "successors of the apostles" and "ambassadors of Jesus Christ," and to have as special a call of God as Aaron had to preach the gospel as such, though a more common pretence, is as presumptuous, unscriptural, and insane a pretence. God calls none to preach the gospel who testify falsely in his name. Talk of men being ambassadors of Jesus and successors of his apostles who deny their doctrine, as Dr. Nicholas Murray and his brethren do, is downright blasphemy. Here are men preaching ascent to heaven at death as an event common to all saints in direct contradiction of the words of Jesus, who saith, "No one hath ascended into the heaven except he who descended out of the heaven, even the Son of Man, who is in the heaven"—*John* iii. 13; who also said to Mary three days after his death, that "he had not ascended to his Father"—*xx.* 17; and in contradiction also of the doctrine of Peter, who, concerning what constitutes David, publicly declared by the Holy Spirit to three thousand persons on the Day of Pentecost, that David, the prophesying, "had not even then," nearly a thousand years after his death, "ascended into the heavens"—*Acts* ii. 34. How stupid, or ignorant, must mankind be to be imposed upon by such pretenders as the Rev. Nicholas Murray, D.D., and the rest, who have the effrontery to announce themselves as preachers of the gospel and ministers of Jesus Christ! In Dr. Murray's prospective apotheosis of the Rev. John McDowell, D.D., he makes no allowance for the resurrection at all! He sends him up to heaven to be crowned, and being crowned to wear his crown, and to shine there for ever and ever!

The Rev. Nicholas Murray, D.D., is the present "Presbyterian true blue" representative of Yankee Scotch divinity in Elizabethtown. He sprinkles unconscious babes with holy water, in the name of the Lord, and calls it baptism! He styles the belief of the restoration of the Jews, of the return of Jesus to earth in power and great glory, of his reign here in person, "fanaticism;" and in opposition thereto affirms the incorporeal existence and immortality of an indefinable something tabernacling in mortal flesh its ascent to heaven to abide and be rewarded there for ever! Such stuff as this he prints and preaches, in the Lord's name, for feed and fame. Talk of such a man being an ambassador of heaven, why he is not even a Christian; but, totally ignorant of what be the first principles of the oracles of God. Mental derangement! Can any de-

rangement of mind surpass his; and should the subject of it continue at large, and be deemed competent to transact the business of life! Nay; and when the Lord comes he will cast them from their thrones, and consign them with Satan to the abyss.

But the Rev. Nicholas Murray, D.D., or "Kirwan," is said to be a talented and eminent writer; and is, no doubt, a good and respectable man in the estimation of the world. While at Elizabethtown we read his visit to Europe, which shows that, though profoundly ignorant of the doctrine of Christ, he has a warm and whole-souled hatred of the Roman Jezebel. 'Tis is good—potsherd *versus* potsherd till the Lord come, and dash the mother and her harlot progeny to pieces! The only use of Presbyterianism in the world is as a system of ecclesiastical police, and of antagonism to Romanism. It can save no man from his sins, nor impart to any a right to eternal life—it cannot Scripturally answer the question, "What must one do to be saved?" and when answered, prove that the reply is the oracle of God. It is a restraint upon its disciples by an appeal to their fears; in the words of one of our black "uncles," "shake 'em over hell, but don't drap 'em in!" But in the case of poor Servetus, the founder of the craft did not strictly regard our "uncle's" advice, for he not only shook him over the furnace for the good of his soul, but dropped him in, and burned him to a coal! Ever since then it has been gloomy, heartless, and morose; and all who patronize it seem as though they had "got the blues."

This blue-law superstition over-rides everything else in Elizabethtown, N. J., which may be styled the Paradise of Pharisaim. "If ere that solemn stillness reigned," it was during the five days of our sojourn there. The weather was chilly, cloudy, raining; mud reigned over the deserted streets, so that the *tout ensemble* of the city was dolorous in the extreme. It was the *Via Dolorosa* of the gospel of the kingdom, which, for the time being, is crucified, dead, and buried, if ever, indeed, it had visited the place, which is doubtful. We only know of about half a dozen in the city that have any respect for it or know anything about it. Indeed, until Presbyterianism receives "a heavy blow and great discouragement," the people will have no energy or independence to think for themselves, and examine its claims to their regard. Immersion is at a wonderful discount; so that the Baptists can scarcely keep their heads above water. Seventy members are about the fulness of their numerical strength in a population of about 10,000. We spoke in their house four times to very slim au-

diences. Whether the Baptists there would open their ears to the glad tidings of the kingdom cannot, from our recent experiment, be now declared. Most of them, we believe, reside in the suburbs, where they found more inducement to remain than to wade through mud and water to get to hear what the Bible taught about the kingdom and glory which God has promised to the faithful poor. Whether they would turn out in a genial and glorious moonlight to hear about that faith Jesus and his apostles lost their lives for, we cannot say. We hope they would. They certainly ought; for it was the faith of their fathers two hundred years ago. But they are quite under the weather in Elizabethtown, and there they are likely to remain so long as their fellow-citizens continue to be deceived by the traditions and hoodwinked by the D.D.s of Presbyterianism.

We might be content with this notice of our visit to this dark and stronghold of Calvinism, but that it is probable we may strike off a few hundred copies of it in tract form for gratuitous circulation among the parishioners of the Reverend D. D.s of Elizabethtown. We deem it, therefore, expedient and right that we not only try to alienate the people from "the philosophy and vain deceit" of their blind guides, but that we also furnish them with some definite idea of "the truth as it is in Jesus." For, if this cannot be done, it were better to leave them in the enjoyment of what, in their ignorance, they regard as blessedness; for

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

if that wisdom only reveal to us our disease and the hopelessness of its cure; for to know that we are sick unto death, yet curable, but still ignorant of the remedy, is "torment before the time." We propose, then, in as few words as possible, to outline to the reader

#### Heaven's Message to the World.

The Message-Bearer is the Bethlehem-born King of the Jews, called Jesus of Nazareth, and styled by the Holy Spirit, "THE MESSENGER OF THE COVENANT."—*Mal.* iii. 1.

This genuine ambassador and apostle of the God of heaven was sent by him to proclaim peace to the Hebrew nation through the building up again of the kingdom and throne of David. This appears from the testimony of apostles and prophets, which is in the strictest accordance with his own declaration. Peter says—

"God sent the word to the sons of Israel, announcing the glad tidings of peace by Jesus Christ, who is Lord of all," both Jews and Gentiles.—*Acts* x. 36.

Cornelius, the first non-Jewish man to

whom that word or message was ever announced, was well acquainted with it, being a Roman military officer in the Holy Land; through the length and breadth of which it was proclaimed to the Jews by Jesus and his apostles, during several years before the Gentiles were invited to its covenant. "THAT WORD," or message, said Peter to Cornelius, "YE KNOW."—*Acts* x. 37.

He then told him *where* Jesus began to deliver his message to the Jews, and *at what time*. His words are, "It was published throughout all Judea, and began from Galilee after the baptism which John preached."

Now turn to the account given of the commencement of Christ's apostleship, and you will not only find the words of Peter confirmed, but you will find also *what* Jesus preached in announcing the glad tidings of peace to the Jews. Matthew says—

"Now, when Jesus had heard that John was cast into prison, he departed into Galilee"—*Ch.* iv. 12; and "From that time he began to preach, and to say, *Μετανοείτε· ηγγικε γαρ η βασιλεια των ουρανων*—*Be enlightened; for the royal dignity of the heavens has approached*"—*v.* 17; "and Jesus went about all Galilee, teaching in their synagogues and preaching the GOSPEL OF THE KINGDOM"—*verse* 23.

Again, while at Capernaum in Galilee, the people urged him to become a "settled preacher" and physician among them, which he refused to do, saying, "I must preach the kingdom of God to other cities also, for, THEREFORE, AM I SENT"—*Luke* iv. 43; that in preaching it sinners might be led to repentance; for "I came," said he, "to call sinners to repentance."—*Luke* v. 32.

Now, from these passages, it is easy to know *what* Jesus preached for gospel; *when* he began to preach it, and *where*. We proceed now to remark that in preaching it to the Jews, he said—

"Blessed are the poor with the spirit!" (*οι πτωχοι τω πνευματι*, i. e., as James styles them, "the poor of this world RICH IN FAITH"—*Ch.* ii. 5) for the kingdom of the heavens is of them. Blessed are the meek, because *they shall inherit the earth*. Blessed are they who are persecuted for righteousness' sake; for of them is the kingdom of the heavens. Now, I say unto you, that except your righteousness exceed that of the Scribes and Pharisees (to which class the D.D.'s and other "clergy" and "ministers" of our time belong) ye shall in no case enter into the kingdom of the heavens." Therefore, "seek ye first the kingdom of God and His righteousness, and all these (promises)



shall be added to you."—*Mat. v. 3, 5, 10, 20; vi. 33.*

Again: in preaching his message of peace Jesus said, "I am come to send fire upon the earth, and how I wish it were already kindled! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for henceforth a man's foes shall be they of his own household."—*Mat. x. 34; Luke xii. 49-53.*

Then, it is clear, that although he is prophetically styled "the Prince of Peace," when he began to preach about 1830 years ago, he did not come to bring peace, but simply to preach it. He came to preach "the acceptable year of Jehovah," on the arrival of which there shall be "Glory to God in the highest heavens, over the earth peace, and good will toward men."—*Luke ii. 14.* To bring this about, he will "scatter the proud in the imagination of their hearts: put down the mighty from their thrones, and exalt them of low degree: fill the hungry with good things, and send the rich empty away: and HELP HIS SERVANT ISRAEL, in remembrance of his mercy; AS HE SPAKE TO THEIR FATHERS, to Abraham and to his seed for THE AGE"—*Luke i. 51-55.* Read the biography of Abraham by Moses, and Paul's comment upon it in Galatians.

Now when Zacharias, the father of John the Baptizer, prophesied concerning Christ then about to be born, he said, "Blessed be the Lord God of Israel; for he visits and redeems his people, and raises up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been from the beginning of the age; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant the OATH WHICH HE SWARE TO OUR FATHER ABRAHAM—that he would grant unto us, that we (Israelites) being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life"—*Luke i. 67-75.*

Here then, was a prophecy of peace to the nation when it shall be delivered from all the Gentile oppressors by the Messiah, whom we believe to be "Jesus of Nazareth the KING OF THE JEWS." In bringing peace to Israel he is to scatter the proud, and to put down the mighty from their thrones. He was born to be King of the Jews and to effect this national redemption for them: and therefore it was said to Mary, "Thou shalt bring forth a Son, and shalt call his name ΙΗΣΟΥΣ Ye-sous; or in Hebrew, יהושוע, Yehoshua, a compound name from יהו, Yah, or יהרהר, Ye-

hovah, and שועו shua to be mighty; hence in English, I SHALL BE MIGHTY. For it continues, "He shall be great, and Son of the Highest One shall he be called: and the Lord God shall give to him the throne of David his father. And he shall reign over the House of Jacob during the ages, and of his kingdom there shall be no end"—*Luke i. 31-33.* Thus, the peace he preached to Israel is to come to them when they are re-established in their own land; and are there living in holiness and righteousness under his government, as king for Jehovah on David's throne.

Now with this harmonize the words of the prophet, saying concerning him, "Unto us (Israelites) a child is born, unto us a Son is given: and the government (of Israel) shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Founder of the Age, the Prince of Peace. 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 with judgment, and with justice from henceforth, even for the age"—*Isai. ix. 6, 7.*

It is evident, then, from these premises, and from a multitude of others that might be adduced, that it is the intention of the God of heaven to set up a kingdom in the Holy Land, whose dominion shall supersede all other kingdoms, empires, and republics; and that THIS KINGDOM WILL BE AN ISRAELITISH, OR HEBREW MONARCHY. Consult *Jer. iii. 17, 18; vii. 7; xxxiii. 14-26; Ezek. xxxvii. 21-28; Dan. ii. 44; vii. 14; Mat. xix. 27-29; Acts i. 6; ii. 30; xv. 14-17.* When, therefore, Paul went to Ephesus preaching the gospel, he was occupied during three months in "disputing and persuading the things concerning the kingdom of God"—*Acts xix. 8:* and when he afterwards wrote to the disciples there, he reminded them that through the preaching of the gospel, "God had made known the secrets of his will, according to his good purpose which he had purposed in himself: that in the administration of the fulness of the appointed times, he would gather together in one all things under Christ, both which are in the heavens and which are on the earth, under him"—*Eph. i. 9, 10.* Thus, prophets and apostles taught the same doctrine; and promulgated without contradiction the same truth.

The glad tidings Jesus was sent of God to announce to the Hebrew nation were all about this kingdom; and therefore his preaching was styled "the Gospel of the Kingdom of God;" and when referred to by himself, "my words," or "the word that I have spoken."

In speaking of the destruction of Jerusalem, and the approaching end of the Mosaic Economy, he gave it as a sign whereby it might be known that that crisis was at hand, that the word which he had spoken should have been everywhere proclaimed in the dominion of the Romans. His words are, "This gospel of the kingdom shall be preached in all the habitable for a testimony to all the nations: and afterwards the end shall come—*Matt. xxiv. 14.* And it was so preached to the full extent by the real apostles; for Paul says to the Colossians, ye have heard the hope of the glad tidings, "which was preached to every creature which is under heaven; whereof I am made a minister"—*ch. i. 23.* So that, it is evident, we have not to wait for the dumb dogs of this generation who cannot bark, to preach the gospel to all the world before the thousand years' reign of Christ and his apostles begins. How can they preach what they know nothing about?

Now, hear the words of Israel's prophetic, O ye pious Gentiles so wise in your own conceit! "He that rejecteth me, and receiveth not my words, hath that which judgeth him; the word which I speak the same shall judge him in the last day"—*John xii. 48.* Do ye hear that? What do ye know about that "word of the kingdom" which Jesus preached before he was crucified to bring the sanctifying covenants into force; and rose from the dead for the justification of believers therein? Literally nothing! Ye are therefore all in a state of condemnation, preachers and people; for speaking of the gospel of the kingdom after he rose from the dead, he said, "HE THAT BELIEVETH NOT SHALL BE CONDEMNED"—*Mark xvi. 16.*

Hear, then, the words of the king, who declares that "SALVATION IS OF THE JEWS"—*John iv. 22.* "To my kinsmen according to the flesh, who are Israelites," says Paul, "pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises; whose are the fathers; and of whom as concerning the flesh the Christ came, who is over all God blessed for ever"—*Rom. ix. 3-5.* But what is said of the Gentiles according to the flesh? "Ye 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, walking in the vanity of your minds, and having your understanding darkened, being alienated from the life of God through the ignorance that is in you, because of the hardness of your hearts"—*Eph. ii. 12; iv. 18.* Ye see, then, the necessity of becoming identified with the Hebrew nation that ye partake of the salvation that pertains to it.

Now that salvation, called by Paul, "the great salvation, which at the first began to be spoken by the Lord," consists in the national redemption of Israel, and the blessedness of all other nations in Abraham with them; and in their being possessed as a kingdom and empire by immortal and righteous rulers—*Gal. iii. 8; Dan. viii. 18, 25, 27; Rev. ii. 26; iii. 21; v. 9, 10; xi. 15; xx. 6; 1 Cor. xv. 50.*

This NEW SYSTEM OF NATIONS, called in the English version of the Scriptures, "the world to come, is not to be subject to the angels as the present system is; but to Jesus and his brethren. These are to be the rulers and possessors of the world; and when the time arrives for them to take possession of their inheritance, they will expel all popes, emperors, kings, priests, clergy, ministers, from their thrones, great and small; and occupy their places and riches themselves. Writing to some of these then living in Corinth, Paul says, "All things are yours; the world, life, death, things present, or things to come; all are yours; and ye are Christ's; and Christ is God's—*1 Cor. iii. 22.* And again, the Scripture says "To the sinner God giveth travail to gather and to heap up, that he may give to the good before God;" and again also, "The wealth of the sinner is laid up for the just"—*Eccles. ii. 26; Prov. xiii. 22.*

Now this new system of Nations upon the Asiatic and European Habitable—the world of which Abraham and his Seed are the Heirs—is to be ruled in righteousness by men acting for God, who shall not leave their dominion "under the whole heaven" to successors. This is declared in Paul's proclamation to the polite and learned Athenians; and in the words of Daniel concerning the kingdom, saying, "It is an indestructible kingdom, which shall not be left to other people, and shall stand for ever." It is evident, therefore, that those who shall possess the kingdom when it shall "come to the daughter of Jerusalem" (*Mic. iv. 8.*) must be immortal kings; for deathless men can alone retain everlasting possession of any thing.

It is clear then, that "the poor who are rich in faith," to whom the apostle James says, God hath promised this kingdom, must acquire a righteousness unto immortality or eternal life: in other words, they must become the subject of the righteousness of God attested by the law of Moses and the Prophets; even the righteousness of God through Jesus Christ's faith for all and upon all who believe.—*Rom. iii. 21.* That is, God has devised a system by the operation of which men who are sinners by nature and

practice, may be made what they cannot constitute themselves—that is, righteous, justified, or pardoned and holy persons; and this system, *developed* in the preaching and writing of the New Testament scribes, is also typically foreshadowed in the Law of Moses, and set forth enigmatically in the prophets. In this way it is attested or “witnessed by the law and the prophets,” and hath been devised for the purification, or sanctification, of all Jews and Gentiles, who “*believe the things of the kingdom of God, and of the name of Jesus Christ*” (*Acts* viii. 12 :) and for no one else; for “he that believeth not shall be condemned.”

It is evident therefore from these premises, that none of the Protestant and Romish systems of righteousness are purifying, sanctifying, or saving; and for the plain and simple reason, that they are none of them “attested by the law of Moses and the prophets.” This attestation being deficient they are none of them, in whole or in part, “the righteousness of God.” No “D. D.’s” extant can show Presbyterianism, Methodism, Anglo-Hibernianism, Romanism, in short, any of these schisms or systems, to be typified and delineated in the law and the prophets. They cannot therefore make men righteous; and consequently, cannot impart to any “a right to eat of the tree of life, and to enter in through the gates into the city”—*Rev.* xxii. 14. They are unholy systems of abomination promising men rewards beyond the skies at their decease, whose doctrine is subversive of the truth, and destructive of all that trust it.

Now the apostolic preaching was not for the purpose of peopling “kingdoms beyond the skies” with dead men’s ghosts—it was not for saving these incorporalities from eternal torture in molten brimstone and scorching flames, as the clergy and their gospel-nullifying theologies teach; but it was for the noble and gracious purpose of inviting men of the Hebrew nation first, and of other nations afterwards, to become heirs of God’s kingdom and glory; so that when the time should arrive for the establishment of the one, and the display of the other upon earth, a people might be already prepared to inherit them, and to administer the world’s affairs for God. Hence, to those who are “in the Father and the Son,” the apostle says, *God hath called you to his kingdom and glory*—*1 Thess.* ii. 12., which glory is attained, not at death, as the blind guides of the people teach, but at the appearing of Christ; for the apostle saith to the same class, “Ye are dead (to the world now lying under the rule of the wicked) and your life is hid with Christ in God. *When Christ, who is our*

*life, shall appear, THEN shall ye also appear with him in glory*—*Col.* iii. 4.

The burden then of heaven’s message to the world is an invitation or call to God’s kingdom and glory. It was first sent to the Jews; but a sufficient number did not accept it to answer the necessities of the kingdom; and therefore the invitation was graciously extended to people of other nations. The Gospel, or message of invitation to God’s Palestine kingdom and glory, was delivered to these for the first time at the house of Cornelius, the captain of a hundred men in the Italian regiment then quartered at Cesarea, in Judea. As appears from *Acts* x. 37, he was already acquainted with the glad tidings, or word, of the kingdom preached by Jesus to the Jews; but *he did not know if Gentile dogs might eat of the children’s meat* (*Mat.* xv. 56), for he had heard that Jesus had said, that “*He was sent only to the lost sheep of the House of Israel.*” He did not know that men of other nations might become heirs of the kingdom and glory to be established in the Holy Land under the supremacy of the crucified King of Israel. He had heard that same king announce that “*Salvation is of the Jews;*” he was therefore at a loss to know if men of other nations might partake thereof. The apostles themselves did not know it; for it was purposely hid from their eyes until the time should come to give the invitation. The vision detailed in *Acts* x. enlightened Peter upon the subject, and made him willing to obey the command of the Spirit to go with the servants of Cornelius. He went; and the rest of that chapter from the thirty-fourth verse, informs the reader of what he preached, and what he commanded the devout Italians who believed, to do.

Now mark well what they believed: they believed,

1. The word of peace which God sent to the children of Israel by Jesus Christ.
2. That God anointed Jesus of Nazareth with the Holy Spirit, by which he became the Christ.
3. That he was lifted up and hung upon a tree; by which he came under the curse of the law.
4. That God raised him from the dead.
5. That Jesus is he whom God has ordained to be the Prince of the living and the dead who shall come to life again; and,
6. That remission of sins is through his name.

These are points which imply considerable intelligence in the doctrine of Christ; an

intelligence far beyond that of the pious sectaries of our day. The great secret enunciated by Peter for the first time on that occasion was that "WHOSOEVER believeth in Jesus shall receive remission of sins through his name—that is, GENTILES AS WELL AS JEWS." Till this declaration was made, believing Jews alone were admitted to repentance and remission of sins through the name of Jesus; and by consequence, to a right to eternal life, which is implied in the forgiveness of sins; for the sins being pardoned, the penalty due to them, which is death, is abolished—"The wages of sin is death."

Heaven's message to the world, then, is briefly this:—Ho every one that hungers and thirsts after righteousness, to you is the word of this salvation sent! If ye believe what God has promised concerning his kingdom and glory, and his testimony concerning Jesus, he invites you to become his sons and daughters, and if children then heirs of God, and joint heirs with Jesus, of that kingdom and glory with eternal life, on condition of doing what Peter commanded the just and God-fearing Cornelius and family to do. And what was that? Turn to Acts x. 48, and you will there find recorded these words which you can only evade at the peril of your life—"And Peter commanded them to be baptized in the name of the Lord."

Now these things being certainly true; what shall we say to "the sentiments of all Christendom?" There is but one inevitable conclusion; and that is, they are the elements of that "STRONG DELUSION," which Paul predicted would result from "the Mystery of Iniquity" beginning to work in his time; and which would be all-pervading and paramount at the appearing of Jesus Christ. He styles them in the aggregate, "A LIE." This is the scriptural designation stamped upon the sentiments of all Christendom by the Spirit of God. "The day of Christ," says the apostle, "shall not come except there be an apostasy first: for the mystery of the iniquity doth already work." But while the constitution of the Roman Habitable continued pagan, it could not be politically manifested. Hence, in the early centuries there was no "MOTHER OF HARLOTS AND ABOMINATIONS," and consequently no "HARLOTS AND ABOMINATIONS," as her peculiar progeny. But the constitution of the Roman Habitable has been long since changed from pagan to catholic. That which hindered the sovereign manifestation of the CATHOLIC APOSTASY FROM CHRISTIANITY has been taken out of the way; and we now see, in the decrepitude of old age, the "Mother" and the "Harlots and Abominations," sit-

ting upon many waters," or reigning over many peoples. This family of defiling women (Rev. xiv. 4), consists of what is absurdly styled "Christendom," in its ecclesiastical constitution, and organization. ROME is the acknowledge "Mother of all Churches." She is the Mother of Lutheranism, Calvinism, &c., ecclesiasticized in the State superstitions of Germany, Switzerland, Sweden, Denmark, Holland, Prussia, England, Scotland, and so forth. The progeny which is incalculable in all the family relationship; but may be easily identified by the unscriptural and Gospel-nullifying sentiments they hold in common. And "Because they received not the love of the truth that they might be saved; for this cause," says the apostle, "God shall send them strong delusion that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness"—2 Thess. ii. Luther and Calvin were papists, who reformed Romanism, but left it Romish still. Their systems were the offspring of their intercourse with Rome. They were the fathers and Romanism the mother of German, Swiss, and British protestantism; so that protestantism may be defined as Romanism modified by Romanists less Romanism than the papists they opposed.

But, as we have said, the members of the Romish family are easily identified by the spirit they breathe, and by the sentiments they hold in common. The following is a brief summary of the

#### SENTIMENTS CHARACTERISTIC OF THE APOSTASY.

1. The children of the Apostasy believe\* in the existence of dead men's ghosts, which they regard as the subjects of reward and punishment apart from their bodies, and as immortal, or incapable of death.
2. They believe that good or pious ghosts are borne upon angels' wings to a heaven somewhere beyond the skies, as the place of their reward, when divested of corporeality at death.
3. They believe that wicked ghosts descend into flaming brimstone at death, where they live in torment unutterable and inextinguishable; or, till their deliverance, in particular cases, is effected by masses, or some other expedient.
4. Ghosts enjoying happiness in a heaven beyond the skies, they call *salvation*; and this salvation, in a vast multitude of instances, they regard as attainable *without*

\* We use the word "believe" here in the sense of unreasoning, pertinacious assent, implanted by tradition.

*faith, and consequently without the obedience of faith.*

5. To this salvation, without belief of the truth and the obedience it commands, they assign the ghosts of babies, and of pagans philosophically, or socratically, devout.
6. They hold the damnation of the ghosts of non-elect babies to fire and brimstone forever.
7. Believing in a "prevenient-grace" salvation, without faith, they also teach a salvation by a faith wrought into the embodied ghost by what they term "the Holy Ghost," before, or even in the article of death; the matter of which faith they reduce to the smallest possible dimensions—profession of belief that *Jesus Christ is the Son of God*; which, in Scripture, is said to have been believed by "the demons."
8. They believe that, apart from Jesus Christ, God is irreconcilably enraged against mankind; but that Jesus is able to pacify him by meekly encountering his fury, which falls upon him instead of upon men, to whom he at length succeeds in reconciling their offended God. This notion is the foundation of all their superstitions and observances.
9. Believing in the great efficacy of water, homœopathically connected or combined with "pre" or "subvenient grace," they scatter it in drops upon the face of a baby, and call it baptism! This is simply absurd. But they profess to do it by the command of God, which is a palpable lie, and a blasphemy in his name.
10. The leaders or ministers of the Apostasy "say they are apostles," and "ambassadors of Jesus Christ," "called of God as Aaron was," to preach and administer ordinances; while, like Balaam, the son of Bosor, "they love the wages of unrighteousness," and "cast stumbling blocks before" the people.
11. They believe in a Millennium, which they call the invisible and spiritual reign of Christ; meaning thereby the diffusion of the influences resulting from the sky-kingdom gospel they preach, and which is to be introduced by their ministrations!
12. They believe in the total destruction of the earth by fire at the coming of Jesus at the end of the Millennium; which they call the second advent of Christ.
13. They believe that what they term "the Holy Ghost" strives with sinners, draws them to God; convicts, converts, sanctifies, and brings them to God *apart from the testimony of the prophets and apostles*;

and that they whom they regard as "orthodox Christians," are filled with the Holy Ghost sent down from God! This notion is the basis of all the fanaticism which, among the Gentiles, passes current for the operation of the Spirit of God. They say of what they style the Holy Ghost, in relation to the Bible, that "the Word is too short without the Spirit;" and,

14. They believe in the saving efficacy of what they term "death-bed repentance."

Such is a brief outline of the trashy medley of sentiments by which the children of the Apostasy may be discerned. With the exception of the truth that *Jesus Christ is the Son of God*, they are a tissue of absurd thinkings of the flesh, out of which arose Paganism, Catholicism, and Protestant sectarianism. He that runs may read in the foregoing points the *general* characteristics of the Apostasy from Bible Christianity. And it is to perpetuate these fooleries in the conscience of an ignorant and credulous world, on pretence of loving and saving souls, that needy and ambitious men become D. D.'s and reverend divines. There are, indeed, honorable exceptions in the case of those who honestly embrace their delusions as the truth, and would incur any hazard in their service. Their honesty of purpose, however, leaves the system unchanged. That system creates them, and blinds them; and, these exceptions excepted, its advocates uphold it for feed or fame, or both, and the long-eared public pays the costs to its own destruction. They compliment the Bible, for it is the fashion in anti-papal society so to do; but they know well that they do not understand the Scriptures, and that they do not teach their traditions; and that, if they were to allow it to be explained from their pulpits, apart from their musty creeds, and "inward teachings" of the "Holy Ghost," as they style the spirit of their Ghostly Apostasy, confusion would fill their Zions, and their craft would be endangered. This is the secret of their combination against the prophets, and of their calumny that "anything may be proved from the Bible." Hence they declare, without a blush, that "if you serve God and have the Spirit, they care not what you believe;" as if it were possible to serve him and have his Spirit, without believing and obeying the truth. As a general rule, they all follow the example of the Rev. Nicholas Murray, D. D., in attributing to the students of prophecy, who profess to believe what they find there, fanaticism and distraction. It is true, they may appear as fanatical and deranged to them, as the Lord Jesus did to certain of the Jews, who said, "He hath a demon, and is mad; why hear

ye him?"—but the reason is, that the clergy and ministers of all the branches of the anti-christian apostasy, called "names and denominations," are profoundly ignorant of what the prophets teach; so that, when their teaching is declared, they hear a doctrine affirmed so contrary to, and subversive of, their whole system, that, like the craftsmen of Ephesus, they cry out incessantly against it, and exclaim, in the spirit of the words of an old pagan, "Thou art distracted, much study hath made thee mad!" Shame upon the men, who pretend to be the ambassadors of heaven to proclaim salvation to the world, but are so ignorant of prophecy which reveals it, that they know not in what it consists; and of the apostolic teaching, that they cannot tell the conditions upon which it might be attained! "Successors of the apostles," indeed! If they were truly such, they would tread in the steps of the apostles, to one of whom the Lord said, "I send you to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God;" instead of which, they seal up their closed eyes against the "light shining in a dark place; they make their darkness visible by intensifying it, and rivet the chains of Satan upon the unhappy victims who yield themselves to their direction; for all history goes to show that no city, town, village, or country, is so dark, or redundant of the deeds of darkness, as those where the clergy rule without control.

But, though darkness reigns in their kingdom, light happily shines in the sure prophetic word; where the gospel of God is promised, even that gospel that was ministered by the apostles for the obedience of faith. While, then, the sentiments of the Apostasy, styled "*the sentiments of all Christendom*," are a deadly poison, we have a powerful antidote in "the spirit of prophecy which is the testimony for Jesus." This testimony is true, and overspreads the Bible. It is the Spirit speaking concerning him, and for him, to men of honest and good hearts; and any pretended spirit that does not testify the same things is a liar, and the truth is not in it: thus, *το πνευμα εστι το ζωοποιουν: τα ρηματα α εγω λαλω υμιν, πνευμα εστι και ζωη εστι—the Spirit is life-imparting: Spirit is and Life is THE WORDS which I speak to you.—JOHN, vi. 63.*

In conclusion, then, and as an offset to the sentiments of the Ghost of the Apostasy, which operates upon its victims apart from the written word, for which it has little or no regard, we present the reader with the following points as

#### TEACHINGS OF THE ORACLES OF GOD.

1. Man is "*a living*," but not an immortal, "*soul*."
2. Immortality is deathlessness, and is affirmed of incorruptible substance.
3. "God only hath immortality;" that is, His substance is the only one in which the death-principle, or elements of dissolution, never existed.
4. Immortality is an investment, not a thing invested. It is to be "*put on*," and is a gift offered to men as a part of the recompense of reward for pleasing God; hence,
5. Immortality is only for those who believe what God promises, and do what he commands; and can only be attained by them in one of two ways—*by rising from the dead*, or by being transformed without tasting of death, as were Enoch and Elijah; and, as Paul says, the living saints will be who are contemporary with the appearing of Christ in power and great glory.
6. "The righteous shall be rewarded in the earth; much more the wicked and the sinner." *Prov. xi. 31*: "the righteous shall inherit the earth, and dwell therein forever." *Psal. xxxvii. 29*; so that, it is manifest that the heaven to which men are invited is not beyond the skies, but to be upon the earth.
7. "The wicked shall not inhabit the earth." *Prov. x. 30*: "they shall perish as the fat of lambs; they shall consume; into smoke shall they consume away;" and "they shall not be." *Psal. xxxvii. 20-10*: so that when the wicked shall have been annihilated from our globe by the judgments of Almighty God, heaven in full manifestation will be on earth, and the righteous will possess it, and enjoy it undisturbed synchronically with the years of God.
8. SALVATION, in the largest sense of the term, is the deliverance of the human race from sin and its consequences; so that there shall be on earth no more death, neither sorrow, nor lamentation, nor any more pain, nor curse. *Rev. xxi. 4; xxii. 3*. In a proximate and more limited sense, salvation is the deliverance of the Twelve Tribes of Israel from their subjection to the Gentiles, and the consequent establishment of them as a powerful and independent nation in the Holy Land, called "*THE KINGDOM OF GOD*;" and the contemporary deliverance of all other nations from the tyranny of the cruel, infidel, and profligate governments that now oppress them; so that, being subdued and enlightened by their conquerors, they may

be all "*blessed in Abraham and his seed.*" In a still more restricted sense, salvation is the deliverance of individual Jews and Gentiles who believe the promises of God set forth in the prophets and in the teaching of Jesus and his apostles, from all their past sins, through the name of Jesus; and from the grave to the possession of glory, honor, incorruptibility, and life, in the aforesaid Kingdom of God.

9. Without faith, which is the full assurance of things hoped for, the conviction of things not seen, and which comes by understanding the Word of God, it is impossible to please him, or be saved; for men are "justified by faith," not without it. *Heb. xi. 1-6; Rom. v. 1.*
10. It is impossible to worship God in spirit, or acceptably, except by worshipping him in, or according to, the truth.
11. God is not irreconcilably enraged against mankind; on the contrary, he so loved the world that he sent Jesus Christ into it for its redemption; so that "he was in Christ *reconciling the world* to himself, not imputing their trespasses unto them." This he did upwards of eighteen hundred years ago, while multitudes were his enemies that afterwards became his friends. The "*word of reconciliation*," he committed to the apostles, and sent them forth as ambassadors in Christ's stead, to beseech men to be reconciled to God. *2 Cor. v. 18-21*: so that, in writing to some who had become reconciled, Paul said. "God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us. Much more, then, *being justified by his blood*, we shall be saved from wrath through him. For if, *when we were enemies*, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." *Rom. v. 8.* Pretty ministers of reconciliation are the clergy who dogmatically reverse this whole matter.
12. The unity of the Spirit knows of but "One Baptism," which is not for non-believers, nor for *mis*believers, but for intelligent believers of the truth only. The apostles taught no other use of water in connection with the "One Faith" and "One Hope of the Calling," than that of the immersion of the subject. And this the reverend knaves of the Apostasy know full well.
13. No truth is more plainly taught in the Bible than the restoration of the Twelve Tribes of Israel, and of the throne of David in Jerusalem; the personal and visible occupation of it by Messiah; and his reign thereon over the Hebrew nation and the Gentiles for "*a season and a time*," or one thousand years.
14. The Gospel of the Kingdom is itself a *prophecy unfulfilled* of good things to come, promised in the covenants made with Abraham and David. These covenants were dedicated by the blood of Jesus, who thereby made them purifying and sanctifying to all who believe the promises they contain, and are united to His Name by "the obedience of faith," after the example of Cornelius and his household.
15. The "One Body," or *ἐκκλησία*, termed "the church," is the aggregate of those who have been the subjects of *κλησις* a call *εξ* out of the Hebrew and other nations to God's kingdom and glory, and who have obeyed the call in believing the glad tidings thereof and being baptized into the ONE NAME of the Father, and of the Son, and of the Holy Spirit. These *ἐκκλητοι*, or *called out ones*, are God's *κληροι*, clergy, lot, or heritage of kings and priests; and besides them, he has no other clergy. All not of this class are wolves in sheep's clothing, who, being hirelings, would not spare the flock. Their craft is the speaking of perverse things to draw away disciples after them. Of such beware!
16. In the days of Jesus, men believed his preaching; nevertheless, the Holy Spirit was not given to them. *John vii. 38-39*: therefore, the *gift* of the Spirit is not necessary to work faith in them, or to enable them to believe.
17. The glorification of Jesus preceded the gift of the Holy Spirit. When given, the Spirit guided those who received it into all the truth, and showed them things to come. *John xvi. 13*: hence it is styled "the Spirit of truth whom the world cannot receive." *John xiv. 17.* In the days of the apostles, this Spirit was given by God to those who obey him. *Acts v. 32.* Men, therefore, who are ignorant of the truth, or who teach contrary to the truth, or who are ignorant of the things to come, or who do not obey the truth, or who undervalue the written testimony for Jesus, or who believe, or respect, the sentiments of all Christendom—whoever else may have the Spirit, such practice deception upon themselves in imagining that the Holy Spirit, "*the Spirit of truth*," resides in them, presiding over their thoughts, words, and actions. The Ghost of the Apostasy, which is the spirit of Error, is the only spirit they possess.

שמע ישראל

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