

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 GREAT CITY.”

The Great City is an appellation which occurs in the Apocalypse in eight several places. In the eleventh chapter and eighth verse it is found in connexion with these words,

“And the dead bodies of the Witnesses shall lie in the Broad Way (platea) of THE GREAT CITY, which spiritually (i.e. figuratively) is called SODOM and EGYPT, where also our Lord was crucified.”

In chapter fourteen and eighth verse it occurs in the saying,

“BABYLON is fallen, is fallen, that Great City, because she made all nations drink of the wine of the wrath of her fornication.”—

Again in chapter sixteen and verse nineteen,

“THE GREAT CITY was divided into Three Parts \* \* \* and GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”

In chapter seventeen we find these allusions to the said city—

“Come hither; I will show unto thee the judgment of the Great Harlot that sitteth upon many waters. And I saw a Woman sit upon a scarlet coloured beast arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, BABYLON THE GREAT, the Mother of Harlots and abominations of the earth. And I saw her drunk with the blood of the Saints, and with the blood of the martyrs of Jesus.”

“And the Woman I saw is that Great City, which reigneth over the kings of the earth.”

In the eighteenth chapter which is continuous with the eighth verse of the fourteenth, the kings of the earth are represented as viewing her overthrow, and saying,

“Alas, alas that Great City Babylon, that mighty city! For in one hour is thy judgment come. That Great City, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught.”

And others cry when they behold the smoke of her burning, saying,

“What city is like unto this Great City! Alas, alas that Great City, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate.”

Her final desolation is illustrated by a mighty angel casting a great mill-stone into the sea, and saying,

“Thus with violence shall that Great City Babylon be thrown down, and shall be found NO MORE AT ALL.”

The phrase “the great city” occurs also in the twenty-first chapter, but with reference to an entirely different subject. It applies not to Babylon nor its dominion, but to the community of the resurrected and glorified saints with Jesus in their midst—the community, or government, in the light of which the nations who survive the judgments of God, called “the nations of them which are saved,” shall walk for a thousand years, saying, “We will walk in his paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem”—this Great City, greater than that which preceded it and is found no more, is styled “The Bride, the Lamb’s Wife, the Holy City, New Jerusalem,” whose seat of government is the Widowed Jerusalem, restored to more than her former glory. But, our remarks in this article will be confined to “the Great City” of which such terrible things are spoken.

It is evident from the testimonies adduced, that “the Great City” is used in two senses—first, for A BODY POLITIC; and, secondly, for THE MOTHER CITY, or metropolis, of the political organization. —It is used in the sense of a Body Politic in chapter eleventh, where the dead bodies of the witnesses are said to lie unburied in the Broad Way of the Great City, which is its principal street—Isaiah 2: 3. The Witnesses were killed in the Western Roman empire; but the great city is said to be “where also our Lord was crucified.” Now Jesus was put to death by the same power that killed his witnesses, although in a different part of its territory. He was killed in the Eastern Roman empire, and by the Roman power which also made war upon his saints, and overcame them. It was the power enthroned in Rome that crucified the one, and slew the other, though at different and remote times, and under different aspects. When it put Jesus to death it was pagan, and when it slew the witnesses it was papal, and equally savage, nay more so. The aspects of the power, though varied, do not affect its identity any more than the frequent change of dress destroys the individuality of an actor. The Body Politic, whose executive slew Jesus and his Witnesses is represented by Daniel’s Fourth Beast, the Greco-Roman Dragon. This symbol is representative of the “they of the people and kindreds, and tongues and nations,” who saw the dead bodies of the witnesses three days and a half, but would not suffer them to be buried. The “they,” that is, the rulers, or government of the population, would not suffer it. We may remark here, that the Beast “that ascended out of the bottomless pit;” the other Beast that “cometh up out of the earth;” the Image of the Beast; and the Dragon, are all comprehended in Daniel’s Fourth Beast. —They are all symbols of the Roman Body Politic in its present constitution. When the Roman Body is viewed as a great city, the symbolic horns answer to its several streets or ways. Being ten horns, therefore, there will be ten streets, each street answering to a power connected in some way with the Roman Head. The dead bodies of the witnesses lay in one of the streets called the wide street of the Great City. And there they rose again to political life; and when this came to pass “the tenth of the City fell,” that is, one of the ten streets, horns, or Kingdoms of the Roman Body Politic.

But though “the Great City” hath only ten streets, it has some waste, and open places. The most remarkable of these is the land “where our Lord was crucified.” This is included in the great city only lying at its eastern extremity. It is true that at present it is subject to the Turk; but when John wrote it was a part of the Roman City or empire, and will be again when the Iron and the Clay shall be temporarily combined into one dominion under the Czar. In this

we have hinted that the Roman City and empire are co-extensive, and the terms therefore synonymous. —This is unquestionable. When Rome was founded its dominion was bounded by its walls; but in the reign of Caracalla an edict was published by which its walls were defined by its dominion; that is to say, the whole territory of the empire was decreed to be the Great City, and its inhabitants, without exception, citizens of Rome. The following is Gibbon’s testimony to this important fact.

“The sentiments, and indeed the situation of Caracalla, were very different from those of the Antonines. Inattentive, or rather averse, to the welfare of his people, he found himself under the necessity of gratifying the insatiate avarice which he had excited in the army. Of the several impositions introduced by Augustus, the twentieth on inheritances and legacies was the most fruitful, as well as the most comprehensive. As its influence was not confined to Rome or Italy, the produce continually increased with the gradual extension of the ROMAN CITY. The new citizens, though charged on equal terms, with the payment of new taxes, which had not affected them as subjects, derived an ample compensation from the rank they obtained, the privileges they acquired, and the fair prospect of honours and fortune that was thrown open to their ambition. —But the favour which implied a distinction was lost in the prodigality of Caracalla, and the reluctant provincials were compelled to assume the vain title, and the real obligations of Roman Citizens” —Gibbon page 68. Thus the freedom of the city was given to all the provincials, for the purposes of taxation, and the Roman City extended to its utmost limit.

Our Lord and his Two Witnesses, then, were all slain in the great Roman City, the rulers of whose populations rejoiced at the death of the latter, and made merry, and congratulated one another with gifts. It has ever been their wont to do evil and to rejoice in successful villainy. They are blasphemers, murderers, adulterers, thieves, drunkards and idolaters. Their wickedness is greater than can be defined. Their Great City is, therefore, “spiritually called SODOM AND EGYPT;” and the “scarlet coloured beast,” that symbolises their polity, said to be “full of the names of blasphemy.” Sodom was a city, and Egypt a country—the former proverbial for its bestiality and licentiousness; the latter, for its superstition and idolatry. —The cities and countries that acknowledge the spiritual supremacy of Rome are all of them so many Sodoms and Egypts; but as they all constitute one many-horned political system, one Sodom and Egypt fitly represents them. Take Rome and Paris, could Sodom be more vile than they? Morality there is none; and of justice and mercy, righteousness and truth, it is a mockery to speak in connection with their names. As to France and Italy, they are spiritually as reprobate to all excellence as ancient Egypt. Hence the fate of Sodom and Egypt awaits them. —As a millstone cast into the sea so shall Rome be thrown down, and found no more at all. This is the end of the fierce wrath in store for her. As Sodom fell to rise no more so shall she, and the cities of the nations that look up to her. “There was a great earthquake,” says John, “and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness off this wrath.” Whether the falling of the cities is a political or seismic overthrow, we stay not to examine. We believe it is both—politically, because Daniel saw the thrones cast down—Daniel 7: 9; and literally, because an earthquake that will shake Rome into the abyss, and cleave the Mount of Olives to its foundations—Zechariah 14: 4-5, prostrate the towers—Isaiah 30: 25, and cause every wall to fall to the ground—Ezekiel 38: 20, must of necessity cause vast destruction among “the cities of the nations.” The plagues of Egypt are but a miniature edition of the fierceness of God’s wrath which, like the sword of Damocles is suspended over the countries of “the Great City.” The inhabitants of this city are the

worshippers of the Beast and his Image, and have received the mark in their foreheads, and right hands. Of these spiritual Egyptians it is said,

“They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth to the ages of the ages: and they have no rest day nor night who do homage to the Beast and his Image, and whosoever receiveth the mark of his name—Revelation 14: 10-11.

The judgments of God consummated in the destruction of Pharaoh’s host, crippled the power of Egypt; but “the seven last plagues which fill up the wrath of God” upon the Great City will so completely wreck old Egypt’s antitype, that not a Beast, Image, head, or horn, will survive to destroy the earth again—Revelation 11: 18.

The other sense in which the phrase “the Great City” is used, is that of the government of Rome. These are styled, “THE GREAT HARLOT that sitteth upon many waters;” a saying which is explained by the words, “the Great City which reigneth over the kings, and their peoples, multitudes, nations, and tongues,” termed in the aggregate “the earth”—Revelation 17: 15-18. This Harlot Government sits as a Queen-power upon many waters, which in their political organization are symbolised by a scarlet coloured Beast, whose Horns or Kings are the vile paramours of the Harlot. The Queen-power and “the Eternal City” are inseparable, and both go to perdition together. They are unitedly termed Babylon upon the same principle that the empire is styled Sodom and Egypt; that is, spiritually, pneumatically, or figuratively. The Chaldean Babylon was the great enemy and destroyer of the Saints under the law. It made war upon them, and prevailed against them until Cyrus, Jehovah’s Anointed, came and delivered them. So the Roman Babylon, which is “drunk with the blood of the saints and martyrs of Jesus,” by the cooperation of her paramours has prevailed against them, and will prevail until Cyrus’ superior, the Ancient of Days, shall come and turn the tables against her. The Lord God will judge her, for he is strong. But before she is utterly destroyed, the righteous dead now sleeping amid her ruins must be awakened, and come out of her; for they are to behold her judgment, and to rejoice over her calamity—Revelation 17: 20. God’s people, whether living or dead, must evacuate the doomed city before it sinks to rise no more. Besides the dead, the Jews are the only people in Rome that belong to God. He exhorted them to flee out of the midst of Babylon, and deliver their soul from the fierce anger of the Lord—Jeremiah 51: 6-45. —Should he be mindful of them in the days of Belshazzar, and forget them now? No. On the contrary, there will be an unmistakable invitation from high authority calling upon to “Come out of Rome, and to reward her even as she has rewarded them, and to double unto her double according to her works.” Emptied of God’s people there will be no longer delay. Her end will overtake her with rapid strides; for “her plagues shall come upon her in one day or year, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.” Even so; may it quickly come.

EDITOR.

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#### CHRONOLOGY.

I have been looking over your chain of chronology appended to ELPIS ISRAEL, and examining its links. I find them strong, consisting of irrefragable testimony till we come to the end of the “sojourn in the Wilderness.” Arrived there, I do not see it proved that the interval

between this epoch and the commencement of the “times of the Judges” was 30 years. It may have been, but where is it demonstrated? —Then Paul says, “God gave Israel judges something like 450 years, until Samuel the prophet.” How long had his rule continued when Saul’s reign commenced? The latter, with the reigns of David, and Solomon, occupied 120 years, when Rehoboam’s reign commenced, from which period, it appears to me, the Apostasy of Israel must be dated, and not 4 years subsequently. You place this in the 4<sup>th</sup> of Rehoboam; but as he reigned only 17 years, and died in the 18<sup>th</sup> of Jeroboam—2 Chronicles 13: 1—this cannot be. Again, you make the 490 years of Daniel’s prophecy terminate with the Crucifixion; but he affirms that “in the midst of the week,” namely, the last of the Seventy, Messiah shall cause the sacrifice and oblation to cease; that is, virtually cease to be of practical force, I suppose. If it will not give you much trouble I should be glad to have some explanation on the points I have indicated.”

E. M. A.

England, January 1852.

#### “THE INTERVAL.”

We may remark by the way, that our attention was called to the Chronology of the Bible more particularly than is usual by a table published some years ago by the celebrated William Miller, in the Boston “Midnight Cry,” (it was a cry in the darkness of midnight truly,) wherein the editor states, on his behalf, that “in 1840, Mr. Miller felt that it was an argument against his view of the prophetic periods,” if it could be proved that the world was only 5,846 years old, and that all things must continue in their present state for 6000 years from the Creation. Now, in 1843, we were so thoroughly convinced that Mr. Miller, then in the full tide of his popularity, had mistaken the whole matter, that we were glad to find he had narrowed down the defence of his theory to a question of chronology; so that if proved incorrect in that, he was convicted, according to his own admission, of error in his prophetic computations, and that, consequently, the Lord would not come and burn up the world in March, 1843-4.

There was, therefore, no occasion to take up his points seriatim, but simply to address ourselves to the examination of his “Bible Chronology from Adam to Christ;” and to see if his statement were correct, that from the Creation to Christ were 4,157 years, and that the world was 6000 years old in 1843. This was his conclusion after three days spent in tracing the times of the Old Testament. But it was not ours. We found that it was only 4,086 years and 9 months, at the birth of Christ, varying 7 years and 9 months only from the computation of the Chinese Jews, who make it 4,079; 4,122 at the Crucifixion; and no more than 5,933 years and 5 months old in 1843, at Christmas time, leaving then 66 years 7 months to complete the 6000. In 1844, a few months after the article was written, we published our conclusions, with the arguments and proofs, in the first volume of the Herald of the Future Age, not now in print. We invited examination, and refutation if possible. But our Millerite friends took no notice, but continued to hold on to Mr. Miller’s errors with a tenacity truly remarkable. Mr. Hines, the editor of “The Cry,” is still just where he was, though overwhelmed with confusion by the lapse of time; and there he is likely to remain, unprogressive as he is, until the Lord come and render to him according to his deeds.

But Mr. Miller was not the only Bible Chronological at fault in his computations. Archbishop Usher, the standard authority, and all others we have seen, are more or less out of the way. We only refer to Mr. M., not as to an authority, for he was none, but as the most recent, and as the one by whose dilemma our attention was arrested to the subject.

As to the interval referred to by our correspondent, we find proof of it in the celebrated text, 1 Kings 6: 1, which reads thus:

“And it was in eighty years and four hundred years, with respect to the coming out of the children of Israel from the land of Egypt; in the fourth year, in the month of Zif, which is the second month, with respect to the reign of Solomon over Israel, he began to build the house to Jehovah.”

In this passage the chronographer indicates three periods: first, the period of the coming out of Egypt, which occupied 40 years; second, the period of 480 years; and third, the period to the 4<sup>th</sup> of Solomon’s reign. The last period was 82 years, making altogether, from the night when the transit from Egypt to Canaan commenced to the foundation of the Temple, 602 years.

Now, as the 480 years contain “the Interval,” the question is, how are they to be distributed so as to leave 30 years from the invasion of Canaan to the death of Joshua? In solving this problem we must call in Paul to give his testimony to the point. We ask him then this question, “When the army of Israel crossed the Jordan under Joshua, what occurred?” “God destroyed seven nations in the land of Canaan, and divided their land to Israel by lot.” True; and what then? “After that he gave them Judges.” How long did this judiciary order of rulers continue? “About the space of 450 years.” How soon after the division of the land by lot was it before these 450 years began? The apostle declines to answer this question; therefore we must put it in another form, and inquire, When did they end? They continued “until Samuel the prophet”—Acts 13: 19-20. It is then from the acknowledgment of Samuel by Israel, as the prophet of God to their nation—1 Samuel 3: 20, that the 450 years are to be reckoned upward. How shall we get at this? It is essential to the ascertaining of the interval; for the 450 years and the interval make up the 480 of Kings.

We must call the apostle into court again. As he is before us, we will now ask him this question—How long was it from Samuel’s recognition to the removal of Saul? “By the space of 40 years.” What occurred then? “God raised up unto them David to be their king.” One more question—How soon after Samuel’s recognition was it that Israel desired a king? We can get no answer from Paul to this interrogation, let us therefore bring up the writer of those books which go by Samuel’s name. We put the same question to him. Now mark his reply—

“After the capture of the Ark at the battle of Ebenezer, when Hophni and Phinehas were slain, and Eli broke his neck”—1 Samuel 8: 5; 4: 11, 13.

This is correct enough. It could not have been before; for that would be to make Saul king while Eli was judge. Who removed the Ark from Kirjathjearim, or Baale of Judah, where it was deposited seven months after its capture?

“David, after the death of Ishbosheth, two years after Saul fell on mount Gilboa”—2 Samuel 6: 2.

How long was it from the capture of the Ark to its removal by David?

“A long time, even twenty years and seven months”—1 Samuel 7: 2; 6: 1.

Ah, this is not so long a time as it ought to be according to Usher, Miller, and the rest, who give 40 years for Saul’s reign! It is clear that Saul’s reign must be compressed within the limits of these twenty years; and that “by the space of forty years,” does not signify that Saul reigned so long, but that it was the duration of the interval between Samuel’s recognition and the end of Saul’s dynasty—2 Samuel 2: 10; 3: 10. Saul reigned considerably less than twenty years; for after Eli’s death “Samuel judged Israel all the days of his life” until he was an old man, when he appointed his sons to assist him. It was the misconduct of these that caused the people to ask Samuel to make them a king—1 Samuel 7: 15; 8: 1-5. Saul’s age is not stated,

neither how old he was at the beginning nor end of his reign, nor how long he reigned. He is styled “a choice young man”—1 Samuel 9: 2, when he first came on the stage of action; probably, however, not less than 50, for after reigning two years—1 Samuel 13: 1—we find his son Jonathan at the head of a thousand men, smiting the Philistine garrison in Geba; and at his death his son Ishbosheth was 40 years of age. Of this, however, we are certain that his reign ended two years before the removal off the Ark from Kirjathjearim, or 18 years and 7 months after the battle of Ebenezer. The probability is he did not reign more than eight or ten years at most; and was about 60 years when he died.

Now, as Eli died 20 years and 7 months before the removal of the Ark to Obededom’s, which terminates the “space of forty years” when Saul’s dynasty fell, it follows that the epoch “until Samuel the prophet,” which terminates the 450 years of the Judges, was 19 years and 5 months before the death of Eli; and that consequently the whole 40 years of his judgeship is not to be included in the 450 years, but only 20 years and 7 months thereof. Eli was high priest and 98 years old at his death. He had long been a feeble man, and of little authority in affairs of state, for his sons Hophni and Phinehas did wickedly without regard to his expostulations. Samuel was therefore raised up to take the lead, and to be in readiness for the anointing of a king, which Jehovah foresaw would be demanded. Samuel then entered upon his official duties with the consent of all Israel; and 450 years after the death of Joshua, during which time his successors, the Judges had the occasional gubernation of the Commonwealth of Israel.

Of these 450 years, tracing them up from Samuel’s recognition, the following is—

#### THE DISTRIBUTION.

##### YEARS

“Samuel established a prophet” a	00—a	1 Samuel 3: 20.
1. Eli----- 7 months and	20	
2. Samson b-----	20—b	Judges 16: 31.
3. Subjection to the Philistines c-----	40—c	Judges 13: 1; 14: 4; 15: 11.
4. Abdon d-----	8—d	Judges 12: 14.
5. Elon e-----	10—e	Judges 12: 11.
6. Ibzan f-----	7—f	Judges 12: 9.
7. Jephthah g-----	6—g	Judges 12: 7.
8. Subjection to the Philistines h-----	18—h	Judges 10: 8.
9. Jair i-----	22—i	Judges 10: 3.
10. Tola k-----	23—k	Judges 10: 2.
11. Abimelech l-----	3—l	Judges 9: 22.
12. Gideon m-----	40—m	Judges 8: 28.
13. Subjection to the Midianites n-----	7—n	Judges 6: 1.
14. Barak o-----	40—o	Judges 5: 31.
15. Subjection to Jabin p-----	20—p	Judges 4: 3.
16. Ehud and Shamgar q-----	80—q	Judges 3: 30.
17. Eglon r-----	18—r	Judges 3: 14.
18. Othniel, Caleb’s younger brother s---	40—s	Judges 3: 11.
19. Subjection to Chushan-rishathaim t---	8—t	Judges 3: 8.
20. After the Elders, who overlived Joshua, there was no king or judge in Israel u---- till Othniel delivered them from Chushan: Phinehas grandson of Aaron was high priest;	u	Judges 17: 6.

but every one did what was right in his own eyes. v----- 5 months and 19—v Judges 20: 28; Joshua 22: 32.

21. Before the anarchy Israel serve Jehovah all the days of the Elders who overlived Joshua w-----w Judges 2: 7, 10.

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 Times of the Judges----- 450  
 Remainder of the years to the invasion of Canaan making up “The Interval”-----30

Whole number of years from Samuel’s Recognition to the coming out of “the Wilderness of the land of Egypt” x-----480—x Ezekiel 20: 336; 1 Kings 6: 1.

The duration of the period of the Judges, or kings, periodically raised up to deliver Israel—Judges 2: 16, for 450 years, is an established fact. This will admit of no dispute in view of Paul’s testimony. It is true, he says “about (hoos) 450 years;” but we see from the table in what sense he uses the word “about.” The judges did not rule without intermission, so that as soon as one died another was appointed. This was not the case. They were men raised up for particular emergencies—emergencies that were created by the grinding oppression the nation endured from its enemies, which was brought upon them by Jehovah as a punishment for their anarchy and rebellion against His law. The Judges were military chieftains, commanders in chief of the forces, or temporary kings, whose ruling had principally to do with the foreign affairs of the people. The high priest and his associates were the ordinary constituted authorities of the nation who attended to its affairs as Jehovah’s ministers. “The space of forty years,” between Samuel’s recognition and the end of Saul’s dynasty, was a transition period in which the nation was passing from the occasional and elective, to the permanent and hereditary, monarchical constitution of things. The civil constitution of the government was amplified, and the new provisions thereof, called “the manner of the kingdom,” were written in a book by Samuel, who “laid it up before the Lord”—1 Samuel 10: 25. The hereditary principle was doubtless established in the book; for when Saul fell his son Ishbosheth, born two years before Samuel’s recognition, succeeded him; so also from the ascent of David to Jehovah’s throne over all Israel the hereditary principle prevailed, and the military judgeship off the nation descended from father to son till the kingdom of Judah was broken up by the Chaldeans.

In tracing the times from Samuel’s recognition to Chushan’s rule over Israel, we find the number of the years clearly stated. Their sum is 430 years and 7 months. But between the death of Joshua and the beginning of Chushan’s rule, there are no numbers recorded; so that specifications of the 19 years and 5 months of the 450 years which remain to be appropriated; that is to say, we cannot determine how many years should be assigned to the 20<sup>th</sup> item in the table, or how many to the 21<sup>st</sup>; but we may fairly state that the times of both items were comprehended in 19 years and 5 months, which could only be ascertained by working backwards from Samuel’s recognition to the death of Joshua.

The reader will also perceive from the foregoing table, why we regard the last five chapters of Judges as a continued and illustrative narrative off the things affirmed in Judges 2: 19, and referrable to the times before Chushan’s rule and the death of “the Elders who overlived Joshua.” The writer of the narrative tells us that the almost entire extermination of the tribe of Benjamin as a punishment for the abuse of Micah’s priest’s concubine, happened

when Phinehas, Aaron's grandson, stood before the Ark in Shiloh. The anarchy, when there was no king or judge in Israel, is not therefore to be reckoned after Samson's death, but under the high priesthood of Phinehas, who was also some time contemporary with Joshua.

That the passage of the Red Sea was only the beginning of "the coming out from the land of Egypt," and not the end of it, will appear from the fact, that the Wilderness is regarded in scripture as belonging to Egypt. Hence, alluding to the exodus, Jehovah says in Ezekiel,

"I will plead with you, O Israel, face to face, like as I pleaded with your fathers in the Wilderness of the land of Egypt."

When in this wilderness Moses did not consider Israel in the brought out state until they were brought into the promised land. He urged Jehovah not to slay them as one man for their ten-fold rebellions against him, lest the nations should say he was not able to bring them into the land. They were in a transition state, passing out of Egypt into Canaan, a painful but necessary process, which consumed a whole generation and 40 years. We shall conclude these remarks, evoked by the question of the interval, by presenting the reader with the following—

#### TABULAR SUMMARY.

	YEARS.
1. The coming out of Egypt into Canaan-----	40
2. From the passage of the Jordan to the death of Joshua-----	30
3. From the death of Joshua to the establishment of Samuel as prophet-----	450—480
4. From the recognition of Samuel to the fall of Saul's dynasty "by the space of forty years"-----	40
5. David's reign over all Israel from the death of Saul's son Ishbosheth-----	38
6. From the death of David to the foundation of the Temple in the 4 <sup>th</sup> of Solomon-----	4-----82
Whole number of years from the passage of the Red Sea to the Foundation----- of the Temple	602

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#### THE APOSTASY OF ISRAEL.

Our correspondent thinks that the Apostasy of Israel must be dated from the commencement of Rehoboam's reign, and not from the 4<sup>th</sup> year thereof; because, we suppose, the Ten Tribes revolted from the House of David at that time, even in the first year of Jeroboam, son of Nebat, who caused Israel to sin. But though Israel rebelled then, and Jeroboam adopted a policy adverse to the fidelity off the tribes to Jehovah, they did not apostatise from him till the 4<sup>th</sup> of Rehoboam. The facts in the case are these.

Israel renounced the House of David, but not the Lord. Jeroboam was aware of this; therefore said he,

"Now shall the kingdom return to the house of David; if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up unto Jerusalem: behold, thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other he put in Dan"—1 Kings 12: 26.

This policy of Jeroboam was the result of what he observed. He perceived that though he had acquired sovereignty over ten-twelfths of the nation, his subjects still looked to Jerusalem, the metropolis of Rehoboam's kingdom, as the holy city of their faith and worship. In carrying out his policy Jeroboam had himself deepened this regard: so that—

“The priests and the Levites that were in all Israel resorted to Rehoboam out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: and he ordained him priests for the high places, and for the devils, and for the calves which he had made. And besides them out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong, three years: for three years they walked in the way of David and Solomon”—2 Chronicles 11: 13-17.

But how was it with Rehoboam and Israel after these three years had passed away? Years in which he had arranged and established his affairs? Did he and Israel continue faithful to Jehovah? Let us hear the testimony.

“And it came to pass when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord and all Israel with him”—2 Chronicles 12: 1-5.

This was in the 4<sup>th</sup> year of his reign. In the 5<sup>th</sup> year, Jehovah sent Shishak, king of Egypt, against Jerusalem; and commanded Shemaiah the prophet, to tell Rehoboam, that it was because he and Israel had apostatised from him, that this evil had overtaken them. It is manifest then that as all things went well in the eyes of the Lord in the first three years, and that as he punished them in the fifth, it was because of their forsaking Him in the 4<sup>th</sup> of Rehoboam's reign.

Now this fourth year became a memorable epoch in Israel's affairs. Exactly 40 years had elapsed from the Foundation of the Temple, which was itself another national epoch. The event shows, that the Lord had predetermined the existence of this temple for the same length of time as had elapsed from the Confirmation of the Covenant of the Kingdom to the night of the returning from Egypt—Exodus 12: 41; Galatians 3: 17, that is, for 430 years. This period was an era of transgressions, which attained its fullness in the 19<sup>th</sup> of Nebuchadnezzar, when the Temple was burned to the ground by the Chaldeans. The 4<sup>th</sup> year of Rehoboam divides these 430 years into two unequal parts—the first consisting of 40 years already indicated; and the last of 390 years. What is there significant in this? Let us hear the scripture in the case.

About seven years before the burning of the temple, Ezekiel was commanded to present himself to the Israelites in Chaldea, styled the Captivity, as a sign to represent to them by significant actions the siege and fall of Jerusalem.

“Lie thou upon thy left side,” said the Lord, “and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, 390 days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again upon thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year”—Ezekiel 4: 4.

By this the Captivity were taught, that the siege and fall of Jerusalem would be at the end of 430 years, the whole number of the years of the national transgression. We cannot say

whether they knew the beginning of the 430 years, but they were plainly taught that it was to be the limit of God's forbearance. We learn from the subdivisions specified by Ezekiel that they were representative of the iniquity of the two houses of Israel. The 40 day-years are assigned to Judah, because the ecclesiastical government of the Twelve Tribes, from the foundation of the Temple to the apostasy, was in connexion with its sovereignty for 40 years; but when they all forsook the Lord, the 390 day-years symbolise the iniquity of the whole house of Israel for 390 years, from the 4<sup>th</sup> of Rehoboam to the destruction of the Temple.

But the main reason why this composite 430 is introduced, is to show that as Ezekiel had borne the iniquity of the two houses with affliction for 430 days, so they should be punished for their 430 years of past transgression with 430 years affliction among the Gentiles; as it is written,

“Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.”

And so it came to pass. They consumed away for their iniquity; were an oppressed people; and subject to the Gentiles, first to the Chaldeans, then to the Medo-Persians, afterwards to the Macedonians until 430 years from the burning of the Temple had expired, when they effected their independence under the Maccabees.

#### TERMINATION OF DANIEL'S SEVENTY WEEKS.

Our correspondent seems to object to our making the 70 weeks of Daniel terminate at the Crucifixion, on the ground that the prophecy teaches the cessation of the sacrifice, and the oblation, in the midst of the last or seventieth week; from which it is to be concluded that the crucifixion was at the end of 486 and a half years, and not at the end of 490, for they were virtually caused to cease by the cutting off of Messiah the Prince.

But we would inquire, if they end not at the crucifixion, in what notable event do they terminate? And if they ended three years and a half later, in what decree did they commence? The causing of the sacrifice and oblation to cease, must have been virtual or a matter of fact. If virtual, it must have been equivalent to “making reconciliation for iniquity, and the bringing in of everlasting righteousness,” which were effected by the death and resurrection of the Christ; but if a matter of fact, then sacrifices and oblations must have been actually suppressed, which did not occur till the time of desolation by the Romans. The virtual cessation came to pass in the seventieth week; but the actual, not till 40 years after the crucifixion.

Tracing the 490 years backward from the desolation, there is no decree for their commencement; for they were to begin “from the going forth of the commandment to restore and build Jerusalem:” besides that, the year of the desolation no one knew, no, not even the Son, but the Father only, which would not have been the fact if the 490 ended at that hour. But tracing them back from the virtual cessation of the sacrifice and oblation in the cutting off of Messiah, the 490 years do find a beginning in a commandment to restore the Jerusalem Commonwealth, issued to Nehemiah by Artaxerxes, “king of Babylon, in the month Nisan of the 20<sup>th</sup> of his reign”—Nehemiah 2: 1, 5, 8; 5: 14.

But the difficulty with our correspondent seems to lie in the phrase “in the midst of the week,” arguing that if the crucifixion be the terminating point, that was at the end of the last week, instead of the midst thereof. But this objection is set aside by the fact that the original word does not mean the middle year of the last seven of years. The phrase rendered

“in the midst of the week,” is va-chatzi ha-shavua, signifying a part of the week. “And he shall confirm a covenant for many one week; and a part of the week he shall cause to cease a sacrifice and oblation;” that is, from the many for whom the covenant is confirmed. The “covenant for many” is that of which Jesus said, “This cup” represents “the New Covenant in my blood—Luke 22: 20—which is shed for many” —Mark 14: 24. The covenant attested was that berith Jehovah had promised Israel, saying to his Servant,

“I will hold thine hand, and will keep thee, and give thee for a Covenant (or Purifier berith) of the people, and for a Light of the Gentiles”—Isaiah 42: 6; Malachi 3: 3.

This purifier of the people was witnessed to, or attested, of Jehovah for seven years; that is, from the beginning—Mark 1: 1—of John’s proclamation of glad tidings concerning him until the end of his own mission to the Jews. The ministry of John and Jesus divided the seven years into parts or chatzim. John’s chatz was the first part; that of Jesus, the last. The prophecy saith in the accusative of time, that in a part of the week sacrifice and oblation should cease to be offered by the many. This is the paraphrase of the text. The twenty-seventh verse of the ninth of Daniel doth not say in so many words which part, or in which of the seven years, the cessation should occur; yet it is clear, the Purifier or Covenant must continue the whole seven years, as He is the subject of Jehovah’s confirming power to the end thereof. After seven weeks, and “after” the three-score and two weeks, that is, after sixty-nine weeks from the going forth of the commandment “shall Messiah be cut off, but not for himself.” How long after? When the confirmation of the covenant is finished, a process which continues seven years, and therefore in the last part of the week when the whole 490 years shall have come to an end.

In dismissing this subject for the present, we would remark, that it is not Messiah who confirms the Covenant for many, but Jehovah. There are some literary curiosities extant upon this subject illustrative of the total blindness of the learned; but we cannot undertake to notice them now. We may just say that Moses Stuart makes Antiochus Epiphanes, a pagan king, the maker and confirmer of the covenant, and Jewish apostates from the Law, the many with whom he agreed!!!

EDITOR.

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### TRIPARTITE DIVISION OF THE GREAT CITY.

“The Great City was divided into Three Parts.”

#### SUMMARY.

“THE AIR”—APOCALYPTIC EARTHQUAKES PRINCIPALLY POPULAR COMMOTIONS ON A GRAND SCALE—THEY ORIGINATE MILITARY DESPOTISMS—THE FOUR APOCALYPTIC EARTHQUAKES—GOD THE AUTHOR OF REVOLUTIONS—THE NEW NAPOLEONIC DESPOTISM A NECESSITY, YET ONLY PROVISIONAL—FORMER THREEFOLD DIVISIONS OF THE GREAT CITY—A PERMANENT TRIPARTITION IMPOSSIBLE—TWO OF THE THREE PARTS DEFINED—THE TAIL OF THE DRAGON—THE BEAST OF THE EARTH INDICATED—THE THIRD OF THE THREE PARTS POINTED OUT—THE MARITIME PROTECTORATE OF THE HOLY LAND, AND THE JEWS—THE THIRD PART OF THE THREE REDUCED—THE END OF THE BRITISH LION AND AMERICAN EAGLE CONTEMPORANEOUS.

The division of the City of the Seven Hills into three wards—a city which contained, in 1847, about 175,000 Gentiles and 8,000 Jews, would be a subject unworthy of note in a

prophecy concerning the overthrow of the European Sisterhood of nations, numbering a population of 262,000,000 of souls. The division in the text is affirmed, not of the town called Rome, but of “the Great City” which elsewhere we have shown is co-extensive with the Roman Empire itself.

The subject before us appears in the sixteenth chapter of the Apocalypse, and the nineteenth verse. The tripartite, or threefold division of the Great Roman City, is represented as one of the events resulting from the pouring out of the Seventh Vial upon “the Air,” which symbolises the constitution of the Roman City or empire. If the electrical forces of the natural world were to operate with extraordinary power, the clearest sky would become obscured with dark and portentous clouds, vivid lightnings would dart their forked fires and flash their sheets of flame, the rattling thunder, though but a murmuring voice at first, would roar and boom through the heavens, and the solid earth itself would shake. These would be the effects of the electric fluid poured out largely upon the Air. The sun would be darkened, and the stars and constellations would be obscured, and the earth would tremble, and hail would pour down like grape from the cannon’s mouth.

These phenomena are used in the prophecy of the Seventh Vial to illustrate the effects of the pouring out of the fierce wrath of God upon the Political System of the Roman City as at present constituted. The electrical effects of his indignation, under this Vial, are recorded in the history of Europe during the last 22 years. The dethronement of Charles X, the division of the kingdom of the Netherlands, the fall of Poland, the civil wars of Spain and Portugal, the dethronement of Louis Philippe, the Italian and Hungarian wars, the siege of Rome, and the usurpation of Napoleon—are “the voices, thunders and lightnings”—the earnest of that terrible popular convulsion, or “earthquake,” whose first tremblings shook the world in 1848—which have rendered portentous the heavens of the Great City.

“The whole earth was of one language.” That is, all its people. In the Apocalypse, “the earth” is often put for the people in contradistinction to their rulers; as, “the Earth helped the Woman” when she was persecuted by the Dragon, or constituted authorities of the Great City, or “powers of the heaven:”—“the Earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth after the Woman to sweep her away;” that is, the people defeated the Imperial army sent to destroy the disciples of Jesus in a certain country.

When the people of the Great Roman City become excited, and in their rage proceed to deeds of violence, to the extent of shaking “the powers that be,” their commotion is apocalyptically styled “an earthquake.” There have been several earthquakes of the kind, and great ones too. There was a great popular commotion resulting in a military despotism under Constantine, in the fourth century, by which the constitution of “the Great City” was entirely changed—Revelation 6: 12-17. There was another, but not so great, headed by Julian, in the same century—Revelation 8: 5. There was a third, and greater one, in the eighteenth century, that overthrew the French monarchy, and gave rise to the military despotism of Napoleon—Revelation 11: 13. And lastly, there is a fourth, the effects of which have only been partially and slightly developed as yet; that namely, which began in 1848, and has given birth to the military despotism of Louis Napoleon—Revelation 16: 18. This popular commotion, in its full manifestation, is described as—

“A great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.”

It is therefore to exceed the Constantinian, Julian, and French revolutions, which were all made by the populace of the Great City. The fourth apocalyptic earthquake is described by Daniel as “a time of trouble, such as never was since there was a nation even to that same time”—Daniel 12: 1. It is clear then that the world has not seen the worst of it; for the last four years, with all their horrors, have not been so troubled as in the time of the Reign of Terror and the military despotism of Napoleon 1. The worst is certainly to come, and will make the ears of every one tingle that only hears the report of it.

It is a remarkable, and by no means accidental, circumstance that the Four Earthquakes have all resulted in the establishment of as many military despotisms, to wit, those of Constantine, Julian, Napoleon and Louis Bonaparte. The populace, without an army and a chief, are inefficient to any great work. They can set the ball in motion, but they cannot give it direction. Revolutions come from God.

“He changes the times and the seasons: He removeth kings, and setteth up kings:”—

“He ruleth in the kingdom of men, and giveth it to whomsoever He will, and sitteth up over it the basest of men”—Daniel 2: 21; 4: 17.

The populace is a mere element in the situation—a pawn moved by the hand of God on the political chess-board of the Great City. They can accomplish nothing that they will to do, because their will is not the will of God. Hence, in all revolutions, the people are disappointed. If they acquire power they cannot retain it; reaction overtakes them, and makes their condition worse than before. This has been pre-eminently the case in the French revolutions. They have preached liberty, and established despotism. The liberty is their will; the despotism, God’s. A military despotism was necessary for the removal of “him who letteth”—2 Thessalonians 2: 7; therefore he raised up Constantine to do the work. The history of this conqueror shows what the work was, and how he performed it. Again, a military despotism was needed to punish Constantine’s successor and his abandoned court; therefore he sent Julian from Paris to execute his will. For three years paganism governed the Great City, and ejected the Catholics, calling themselves “christians” but unworthy of the name, from all places of honour, profit, and power. A reign of terror, established in Chalcedon, rewarded all court profligates according to their deeds. Julian was a pagan, and therefore the more fit for the work to be performed. His mission was to punish men who, though professing Christianity, crucified its founder afresh, and put him to open shame. A devout Catholic would not have answered the purpose. The sword was therefore placed in Julian’s hand, and thus one great sinner punished many, and then met his own merited perdition on the battlefield.

The French planted trees of Liberty, covered their heads with her cap, and burned incense to her praise; but God placed a sword in her hand, and bade her do the work of death upon the enemy of himself and people. Napoleon turned liberty into a despot, and in her name chained her worshippers, and slew the Beast of the sea. This was his mission, and right valiantly he performed it, for God was with him.

But there is more work to do—more than in the nature of things the first Napoleon could accomplish. If he had completed the work, “the mystery of God, as he hath declared it to his servants the prophets,” would have been finished before the 1335 day-years had expired. This could not be permitted, because it would have falsified the arithmetic of prophecy, which is as much God’s truth as the gospel itself. The deadly wound given to the Beast by the Napoleonic sword of the Lord hath been healed to some extent. But its destiny is to be killed outright, and his dying carcase, found in the Beast of the earth, given to “the

burning flame,” by being “cast alive into the” apocalyptic “lake of fire and brimstone.” The sword hath therefore more work to do upon “the Powers that be,” which energise the Queen-Power of the Seven Hills. The work is necessary in order that an occasion may be created for the King of the North to possess himself of the fourth or Iron Monarchy, and as the potter of the situation, to fabricate the Feet of Nebuchadnezzar’s Image out of the Iron and his own Clay. To create this occasion, or opportunity, a Military Despotism is needed as the sword of the Lord. The earthquake of 1848, which is now in progress, was for the manifestation of this necessary tyranny. We know not whether the individual now at the head thereof is to carry into effect the purposes of God in its establishment. This is not revealed, nor is it a matter of any consequence. The prophecy is not of persons, but of POWERS. Whatever tyrant commands the situation of things will be the proper person for the time being, or God would very soon put him out of the way, and set up a more efficient actor in the closing scenes of Gentile affairs.

The Despotism recently established in the Broadway of the Great City is a military democratic power. It is not destined to be permanent, but provisional only. As we have said, it has a certain work to do, and when this is accomplished, it will fall. It cannot possibly continue, because France is one of the Toe-kingdoms, and must be attached to the Feet of the Image as a constituent of the Ferro-aluminous dominion of the Czar. But before this military democracy is superseded by the restoration of the Bourbons imperially subject to the Autocrat, it will subdivide the Great City into Three Parts, that is to say, the countries included within the limits of the Roman empire will be partitioned between three great powers. This will not be the first, but it will be the last, time the Roman dominion has been thus divided. In 311, it suffered a threefold division under Constantine, Licinius, and Maximin. In 324, it was reunited under Constantine; but in 337, it was divided into three parts again, and according to the divisions ruled by his sons Constantine, Constans, and Constantius. The former two dying, Constantius became the sole ruler of the Great City in 350. Since that time there has been no threefold division off the empire until Napoleon 1. In 1806, the Roman territory acknowledged three emperors, to wit, the Sultan, Francis of Austria, and Napoleon. In 1815, this division was abolished by the overthrow of Napoleon, since which time the Great City has existed pretty much as it is with the exception of certain modifications in relation to Egypt, Greece, Belgium, and France.

The prophecy before us, however, announces that it is to be divided into three parts again, as a result off the mighty earthquake in which the Great City is to be entirely destroyed. When we contemplate its present constitution there can be no doubt as to the means of this tripartite division. The threefold division of the imperial territory, and the maintenance of those divisions, is only possible by war. There are only two Legs to the Image, not three; therefore the three divisions, when established, must be again reduced to two—and it is the fighting arising from the efforts to effect this reduction that brings the armies of all the nations of the Great City to battle against Jerusalem, where they meet their final overthrow as the forces of one bishorned imperial confederacy. The French empire, if revived, will constitute one of the three divisions. This, however, is a purely meteoric affair, flitting across the political heavens to disappear forever before even the end come. We say, not a permanent empire; because France is one of the ten, and can only be a Toe, not a Leg of the Image. French imperialists are ambitious of a phantom that will be the ruin of their state. Their ambition, however, is useful. They will cause the tripartite division of the city, but be compelled to take up the humble position of a dependant constituent of one of the two surviving thirds.

One of the three parts is the Ten-Horned Dragon; another third part is the Two Horned Beast and his prophet: but the difficulty of the problem is, What constitutes the third? — The hostile third, whose expulsion from the Great City combines the forces of the other two-thirds to effect it, and causes them to invade the Land of Israel?

The Seven-headed and Ten-horned Dragon symbolises a power in the imperial territory, co-existent with the Second Appearing of Christ—Revelation 20: 2. The description of this symbol, or “sign in the heaven,” occurs in the twelfth chapter, where “his tail” is said to draw “the third part of the stars of the heaven, and to cast them to the earth.” This power is the great antagonist of God’s people, who are styled symbolically, “The Woman;” first, of his spiritual Israel, as in the days of Diocletian and Galerius, in the end of the third and beginning of the fourth centuries—Revelation 12: 4, 13, 17; and secondly, of his natural Israel at the future crisis of the Advent. The Tail of the Dragon is synchronical with the Feet of the Image. Its power in the Latter Days resides in its Tail, as the power of the Image resides in its Feet. With its tail it casts down a third of the stars of the political heaven to the earth; that is, the Dragonic power becomes paramount over a third part of the Great City. The Stars are the Ten-horns which appear on his head without crowns, being no longer independent kingdoms, but subject to the seven crowned majesty of the Dragon. Their previous existence as Crowned Horns is represented in the Ten-horned Beast of the bottomless pit, or sea—Revelation 11: 7; 13: 1; 17: 3, whose existence, as an independent confederacy, it is the mission of the recent usurpation finally to destroy. By this we mean to say, that the doings of the French despotism will result in the transfer of the sovereignty of the Ten Kingdoms to the power that shall possess the Dragonic Third of the Great City. When this is effected the Beast of the Sea, having fulfilled his 42 months, appears no more upon the prophetic page. The Horn-Kingdoms exist, but not as they do now. Their kings can rule according to a policy of their own at present; and can declare war and make peace without consulting other powers, if they please. This, however, is an order of things which is shortly to pass away; and instead of many tyrants over several district kingdoms, they will be subjected to the will of one man, the Autocrat of the Dragon. Thus the Dragon resumes the power over the territory he had ceded when the Ten Horns established themselves in the Great City in the fifth and sixth centuries—Revelation 13: 2, 4.

The Beast and the False Prophet are also found contemporary with the Second Appearing of Christ as well as the Dragon. This appears from these words of John:

“I saw the Beast, and the Kings of the Earth, and their armies gathered together to make war against Him that sat on the horse, and against his army. And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image. These both were cast alive into a lake of fire burning with brimstone”—Revelation 19: 19-20; where their adherents are “tormented in the presence of the Holy Angels, and in the presence of the Lamb”—Revelation 14: 10.

This Beast is the Beast of the earth, having Two Horns—the one, the Eyes and Mouth of Daniel’s Little Horn; the other, the Little Horn itself. The two horns of the Beast of the Earth are “like a Lamb,” but it speaks like a dragon. This represents the character of the power. It assumes to be christian, but is imperial, and has all the malignity and venom of the old serpent. One of the lamblike horns of this dominion, answering to the Eyes and the Mouth, represents the Queen-power of the Seven Hills, whose chief styles himself “His Holiness;” the other horn is the Austrian power, which is also Roman, because of its possessing Noricum, Pannonia, and part of Dacia, Illyricum and Italy, whose chief also designates

himself by the lamb-like predicate of “His Apostolic Majesty!” The spiritual and temporal dominion, then, of His Holiness, and His Apostolic Majesty, is represented by the Beast of the earth, with Two Horns, to show that it is supervised by Two Dynasties distinct the one from the other, yet in a certain sense united at the base. If you would speak of “His Holiness” in the millennium of his glory, which has passed away, you would style him “the Image of the (sixth head of the) beast which had the wound by a sword (the Gothic) and did live:” but if you would speak of him now, and henceforth, till he is cast alive into the apocalyptic lake of fire and brimstone, you would style him “the False Prophet.” His Austrian Majesty’s dominion, then, which is the Beast of the earth, and the Pope, the prophet off the dominion, will continue alive, that is in official existence and power, until His appearing who is called “FAITHFUL AND TRUE.” Their continuance will be guaranteed by the power of the Dragon, who will cooperate with them, and strengthen them, and with his potter’s clay unite the Beast-Leg and the Dragon-Leg, and the Ten Toes into the one Ferro-aluminous sovereignty of the Great City off the Latter Days. But, though the Dragon be stronger than the Beast, the power of the Dragon will be broken first. He is broken in the battle of Armageddon, after which the Dragon-horns confederate—Revelation 17: 13—with the Two-horned Beast, and “make war with the Lamb, who overcomes them”—Revelation 17: 14, and seizes upon their kingdoms for himself and people—Revelation 11: 15; 20: 4.

Here, then, are two third parts of the Great City—the Dragon-third, and the Terrene-Beast third; let us now see if we can discover the third third part.

In the list of peoples constituting the company to be assembled unto Gog, Egypt, Edom, Moab, the chief of the children of Ammon, and the Jews then in Palestine, are not mentioned. Gog is the chief of the Dragon power, and is by Daniel styled the King of the North. Egypt is not subject to him until the last act of the tragedy in which he is concerned. It is invaded at length and subdued—Daniel 11: 42; but till invaded it belongs to a hostile power. He also invades Palestine—Ezekiel 38: 8; Daniel 11: 41, 45, which must therefore likewise belong to an enemy—an enemy too strong to be entirely vanquished, inasmuch as he fails to subjugate the province of the Roman Arabia—Daniel 11: 41.

The antagonists of the Dragon and the Beast, who are confederates, is a power in the north and east—Daniel 11: 44, styled by Ezekiel, “Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof”—Ezekiel 38: 13. This is the Anglo-Indian power “beyond the rivers of Khushistan”—Isaiah 18: 1; that is, east from Jerusalem and beyond the Euphrates and Tigris. The British possess Aden and Sheba, but not Dedan as yet. Their East India Company of merchants are the Merchants of Tarshish who govern India under the auspices of the British Lion. This northern and eastern power, “which sends its ambassadors by the sea,” is “the land shadowing” Israel “with its wings,” and consequently the enemy of the Dragon who invades their country in the Latter Days. It takes possession of Edom, and Moab, and Ammon, Seba, &c., by which it maintains its ascendancy in the Red Sea, Indian Ocean, and Persian Gulf. This is the reason why “Edom and Moab, and the chief of the children of Ammon,” escape out of the hand of the Dragon king of the north. They are occupied by Britain, which thus becomes the Moab, &c., of the Latter Days, and the subject of the prophecies therefore concerning Moab at the crisis of the restoration of the throne and tabernacle of David. Referring to the time when the Dragon shall make war upon Israel, then colonised to some extent in Palestine, and who seek refuge from the invasion, God saith to the Maritime Protectorate, “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.” While thus protected, the Dragon-Feet are smitten by The Stone which brings the invader to an end;

therefore continues the prophet, “the extortioner is at an end, the Spoiler ceaseth, the oppressors are consumed out of the land.” Then mark what comes next, “And in mercy shall the Throne be established; and HE shall sit upon it in truth in the Tabernacle of David, judging, and seeking judgment, and hasting righteousness”—Isaiah 16: 3-5; that is, by making war in righteousness, that he may plant it in all the earth.

From this, and much more that might be said upon the subject, we conclude that events in progress will bring about the subdivision of the Great City into three parts, which will be possessed by Russia, and Austria, and France, sustained by Britain, represented by the Dragon, Beast, and Merchant-power of Tarshish. When the Czar becomes head of the Dragon he will have acquired Constantinople and much of Turkey, provisionally, for his third. The Beast may have Switzerland, the Tyrol, Pannonia, Illyricum, and the States of the church, for his part, besides his possessions beyond the limits off the Great City: while France and its ally, the Tarshish-power, will occupy the isles of the Mediterranean, Syria and Palestine, Egypt, and the Roan Africa and Arabia, as its third part; the sovereignty over Belgium, Spain, Sardinia, Portugal, Naples, Greece, Hungary, and Italy, being in dispute.

This partition, however, will not be permanent. The three parts will be reduced continently to two. Britain will lose her imperial ally with all his conquests of the third part, with perhaps a small exception besides the Roman Arabia. France and the rest of the ten kingdoms become Dragonic Horns; and Britain is left to carry on the war as she best can. She will certainly lose Egypt, Palestine, and Syria; also Libya and Ethiopia, which are to be at the steps of the king of the north. The ambition of Russia and Austria will be to possess themselves of the “sacred localities” of Israel’s land, and to overthrow Britain. Their fury will be great—Daniel 11: 44, but though they will take possession of Jerusalem they will find it “a burdensome stone,” and “a cup of trembling”—Zechariah 12: 2-3. Their hosts will be discomfited and cut to pieces, so that only “one sixth part” shall escape from the land to tell the news of their irreparable defeat—Ezekiel 39: 2. Their hatred of Israel and the Tarshish power will be their ruin. Lured on by the retreat of the British from Egypt and Syria, the Imperialists will flatter themselves that the East will soon be theirs without a rival! But they know not the thoughts of God. In their case pride will assuredly precede a fall—even the fall of the Imperial Image on the mountains of Israel’s land—Ezekiel 39: 4; Daniel 2: 45; 11: 45; 8: 25.

Politicals in this country imagine that Britain will be overthrown by the Continental League of European despots, unless aided by the United States in the approaching contest. This is a great mistake. The British power, old as it is, will endure as long as this Confederacy. Britain cannot fall until her mission is accomplished. Energised of God, she has withstood the world in arms, and will do it again. She has wealth enough, and men will not be wanting. She will gain many victories, and experience many defeats; still she will carry on the war until Christ appears to conquer for God, and for himself and people. We rather think that the policy of the Union will change. Kosshuth will convert the people who are fond of “glory,” and they will choose an intervention policy which their “servants” must carry out. It is quite possible, therefore, that an alliance will be formed, as much desired by America as Britain. Be that as it may, Christ will judge them both, and that power will fare the best which yields most promptly to his commands, and shows the most favour to his people Israel.

EDITOR.

January 15<sup>th</sup>, 1852.

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Religion is the best armour in the world, but the worst cloak.

## THE THREE DESTINIES.

BY THE EDITOR.

There are three potent antagonists that stand related to mundane affairs, who propose each for themselves three distinct destinies for the nations of the earth, in which they shall each be supremely glorified. These three hostile powers are ABSOLUTISM, Democracy, and OMNIPOTENCE. The destiny which Absolutism proposes to carve out for the human race, is, entire and unreasoning submission, in things spiritual and temporal, to the imperial authority of mortal rulers, whose sword is their sufficient title to a sovereign and absolute disposal of the lives and fortunes of mankind for ever. Under this condition of affairs that “order” would reign throughout the earth, which is the watchword of reactionism, and which now triumphs amid popular groans and execrations in Rome, Naples, and Vienna. Representative government would be abolished; priestism, which among the nations is diabolism, —God-dishonouring, soul-destroying, men-corrupting and debasing, superstition, —would be established; civil and religious freedom, the voice of truth and righteousness, the Bible and the Press, would be all suppressed; the human mind, by being reduced to inaction, would be prostrated—enfeebled, idiotised; and the race would become universally brutish, and fit only for beasts of burden to their imperial masters. This is what Absolutism will establish in the world if it can. It already exists in Rome, Vienna, and St. Petersburg, where its effects are conspicuous in the miserable creatures whose souls are devoted to its law. Would not the universal and eternal triumph of Absolutism over the earth fully realise the idea of HELL! Yea, verily, but with this exception, that it would be the friends of freedom, righteousness, and truth, would be tormented and made to burn therein, and not the wicked! Yes, it would be “Hell;” and whenever in whole, or in part, such a consummation should obtain, there would be manifested “the Dragon, the old Serpent, surnamed the Devil and Satan.” Unfortunately for the Germanic, Sclavonic, and Romanian nations of continental Europe and Asia, their destiny is to be subjected to this power. Happily, however, it will not triumph over them for ever; yet sufficiently long to fill the heart of humanity with dismay; but not long enough to idiotise their minds. There is hope of deliverance, but that deliverance cometh not from man.

ABSOLUTISM is the enemy of God and man; while DEMOCRACY, which is not obedient to God, wishes well to itself. It is the prophet of what it conceives to be the interests of humanity; and is, therefore, the natural antagonist to Absolutism, which seeks only the gratification and glorification of its own satanic selfishness.

DEMOCRACY predicts a destiny for all the nations of the earth, which, through their own efforts, they shall attain by the overthrow and entire destruction of Absolutism in its present divided form; and in which every nation shall have its own constitutional government elected by universal suffrage. It predicts that all governments will then be republican; and that consequently all popes, emperors, kings, priests, and aristocracies will be suppressed: that every man will be his own priest and prophet, and worship God, or not, as he pleases, and according to his own forms: that “the largest liberty” short of absolute anarchy will prevail; that the press will be untrammelled; the earth, a perfect network of railways, telegraph lines, and steamboat routes; and its lands equitably apportioned among its inhabitants, so that every man may have a vine and fig-tree of his own: that education will be universal; that agriculture and commerce, arts and manufactures, literature, science, and philosophy, will be perfect and unboundedly prosperous: and that the nations, having then accomplished the work of their

own redemption and regeneration by the sword, by education, and philosophy, will constitute one universal brotherhood, which shall perpetuate itself by its own wisdom and virtue upon the earth for ever.

Now, which of these destinies do our readers prefer? In which of them would they like to live? If they have the feeling of enlightened men, they would without hesitation reply, "In the Destiny which Democracy predicts." But if their hearts be hardened, and their feelings perverted and blunted by sin, they will prefer the destiny which Absolutism is preparing for the world—a power that delights in evil, and rejoices in human woe.

It will be remembered that Democracy confides in its own prowess for the introduction of its millennium upon earth. It proposes to falsify the predictions of its enemy by an appeal to arms; while Absolutism threatens to suppress the Democracy itself in toto by the same means. Both parties are in earnest even unto blood; but both hesitate to begin the work of death, knowing that it must end in the ruin of one or the other. Now let the reader mark what we say—the Bible reveals that the war commenced will end in the ruin of both, one after the other; and in the introduction of a destiny that will falsify the predictions of Absolutism and Democracy, and relieve the world of the presence of them both.

OMNIPOTENCE hath decreed a destiny for the world, in which the happiness of all nations will be in harmony with the rights of Jesus Christ, and the honour due to God. The rights of the Lord Christ are based upon the underived, inherent, sovereignty of the Creator of all things, who has the indefeasible right to dispose of mankind and their affairs according to his own will and pleasure. In conformity with this principle he has decreed that all governments now existing, or that shall exist, shall be transferred to Him—peaceably, if they will; by force and arms, if they refuse: under any circumstances they must be His. OMNIPOTENCE victorious, the Eternal and Incorruptible God presents the absolute dominion over all peoples to the Lord God, his well beloved Son, whom he authorises to appoint over the nations whomsoever he pleases. Being possessed of all authority in the heaven and the earth, Jesus, the divinely constituted King, places the lives and fortunes of men at the disposal of his brethren, the Saints, whom he associates with himself in the government of the conquered world. Every one a king and a priest to God, the Saints become the lords spiritual and temporal, the royal princes of the nations. Having been once mortal men, denizens of a state then passed away in relation to themselves, they are now incorruptible and deathless, having risen from the dead to eternal life. In the passed state their faith in God, and their character for truth and righteousness were severely tried. They were condemned by men as evil; but justified of God, and promoted to the honour, power, glory, and riches of his dominion. By such is the world to be ruled in the future state—by a Hierarchy, or Sacred Order, of immortal and righteous men. Under these, the nations will be wisely, justly, and strongly governed. Standing armies will be disbanded; peace that cannot be disturbed by war's alarms will be established; good will obtain among all classes of society; the poor and needy will be cared for; ignorance and superstition; (By superstition is meant Paganism, Mohammedanism, Catholicism, and Protestantism by whatever name professed. All religion is superstition which is not appointed by divine authority;) will be exterminated; the fertility of the earth will be increased; the duration of human life extended; trade and commerce regulated upon just and liberal principles; vice, suppressed; evil, restrained; good triumphant; all nations of one enlightened faith; and the will of God performed on earth as it is in heaven. Such is the blessedness Omnipotence hath in store for future generations of nations. It is manifest, however, that so long as Democracy and Absolutism prevail such a

destiny must be in abeyance; for the contemporary existence of either of them is incompatible with the sovereignty of Jesus and his brethren as princes over all the earth. Absolutism will subdue the Democracy of Europe, and prove to this generation the falsity of its predictions. It is cheering, however, to the believer to know that the triumph of Absolutism is only temporary, and that although it have crushed Democratic liberty, God has something better in reversion for mankind. The honour of “breaking to pieces the Oppressor” he has conferred upon Jesus, the redeemer and enlightener of the nations. He, the King of the Jews, with Israel, and the Saints, are the regenerating army under his vicegerency, with which he will combat the destroyers of the people, break in pieces and consume all their kingdoms, and plant the liberty of truth and righteousness in the earth. Then will the gospel of the kingdom have become a fact, and all the nations will be actually blessed in Abraham and his Seed—Galatians 3: 8.

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### SCARCITY OF GOLD IN TURKEY AND THE RESTORATION OF THE JEWS.

However abundant gold may be in other parts of the world, it appears to be remarkably scarce in Turkey. Accounts to June state that the premium on gold is rising alarmingly at Constantinople; new coins of 100 piasters being current at 115. The king of Egypt, however, has proved a friend in need to the Sultan, having voluntarily contributed £275,000 towards his financial relief.

This scarcity of gold in the Turkish treasury may be the predisposing cause of the proposed solution of the question concerning “the Holy Places” referred to in the following extract, taken from the Ladies own Journal. The Suisse, published at Berne, dated April 18<sup>th</sup>, says, “A correspondent writes from Constantinople, on April 1<sup>st</sup>, that the Divan had hit upon a very original plan for settling the question of the Holy Places. The four pachalics of Syria are to be granted to M. Rothschild for the sum of £20,000,000 to be paid into the treasury of the Sultan; and upon the sum of £2,000,000 being paid to France, she will renounce her pretensions. Russia and England will each receive £1,000,000. It is not yet settled whether M. Rothschild will take the title of king, emir, or bey. It is certain that he intends to restore the ruins of Jerusalem and Antioch, and to rebuild Solomon’s temple.”

Whether this bargain and sale will be consummated remains to be seen. It may; although it is written in the prophet,

“Ye have sold yourselves for nought; and ye shall be redeemed without money”—Isaiah 52: 3.

This, however, relates to the Twelve Tribes, and to their redemption. The buying up the claims of Russia, France, and England, to the Holy Places in Jerusalem, is not purchasing the redemption of the tribes. There is no man, society, or power upon earth can redeem Israel either with or without money. There is but ONE that can do it, and he is “the Man at Jehovah’s right hand, whom he hath made strong”—Psalm 80: 15, 17—for that very purpose—Isaiah 49: 5-6. The restoration of Israel will not take place until after the appearing of Messiah in power. There will, however, be A lifting up of an ensign upon the mountains of the Holy Land. I say a lifting up; for it is not the lifting up referred to in the text following—

“All ye inhabitants of the world, and dwellers upon the earth, see ye, when he lifteth up an ensign upon the mountains; and when he bloweth a trumpet, hear ye”—Isaiah 18: 3.

The ensign here indicated is, the “Root of Jesse, who shall stand for an ensign off the peoples; to it shall the nations seek: and His Rest shall be glorious”—Isaiah 11: 10, 12. This ensign is Jehovah’s servant, whose mission is to restore the peoples or tribes, of Israel. But Israel, reduced to a feeble few, is also styled “an ensign;” thus,

“One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill”—Isaiah 30: 17.

In this sense it is, I use the word when I say that before Messiah returns there must be a lifting up of an ensign upon the mountains of Judea. Testimony and reason thereupon show, that there must be a re-settlement of the land by the Jews to a limited extent before the battle of Armageddon; for it is the prosperity of the Jewish Colony that whets the avarice of the Autocrat, and stimulates him to invade the country, that he may spoil them of their goods, cattle, and liberty—Ezekiel 38: 9, 11-12.

It is probable that this financial scheme of the Turkish government may be the initiative of the pre-adventual colonisation of the Holy Land. After paying off the claims of the three powers the Sultan will be gainer of £16,000,000, to say nothing of the advantage to the revenue to be derived from an industrious people in a province so well situated for agriculture and commerce. If the proposal become an accomplished fact, that fact will speak in unmistakable, and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of Man in power and glory. No one need expect that appearing to be manifested until a Jewish Colony be lifted up “as an ensign upon a hill;” for to snatch that ensign out of the hand of Gog, is the proximate cause of the Lord God’s appearance on Mount Olivet again. The reason of the present calm, which broods over the surface of things in the old world like sultriness before lightning, and the dewy cloud in harvest-heat, is for the blossoming forth of Judah’s plant that this bud, which is afterwards to become a swelling grape, may become manifest in Jehovah’s vineyard—Isaiah 18: 4; 5: 7. When this grape-producing process is sufficiently advanced, things will have ripened into a crisis among the powers. The Napoleonic empire (a meteor of the air,) will have been fully prepared for the performance of the mission assigned to it—the division of the Great City into three parts will be complete; and the Crisis of the End at the very doors. The sickles will then come into play, and the sprigs and branches will be reaped.

It matters not what title M. Rothschild may assume. If he proclaim himself “King of the Jews” his glory will be but transient, and his royalty brief. There is one at God’s right hand to whom that title exclusively belongs. Still we should like to see him adorn his brows with the diadem of Judah’s kings. It would be to the believer an earnest, that the crown of David, now profaned in the dust—Psalm 89: 39, 44, would ere long illustrate the majesty of his son and lord, bearing Jehovah’s glory upon his throne.

The idea, however, of king Rothschild rebuilding Solomon’s temple is quite out of the record. A temple, more magnificent than Solomon’s, is certainly to be built; but the honour of building it is to devolve upon the “Greater than Solomon”—

“THE BRANCH shall build the temple of Jehovah; even He shall build the temple; and He shall bear the glory; and shall sit and rule upon his throne, as a priest upon his throne”—Zechariah 6: 12-13.

This can be Rothschild by no possibility. It can only be Jesus, the Lord and Christ. Rothschild can’t build this temple; he does not know the plan. It is to be differently arranged to Solomon’s, because the service is to be different—a difference necessitated by the dedication of the New Covenant, and the introduction of a new order of priesthood under it. Rothschild

is ignorant of this matter. Besides he does not know on what spot to place it, whether on Moriah or to the north of the city. If he begin a temple after the model of Solomon's, it will either never be finished, or demolished in the siege when Jerusalem shall be beleaguered just prior to the battle of Armageddon. But if the Sultan's proposal become a fact, he will doubtless do all that is possible for vast wealth to accomplish. Should it come to this, the design of Providence in conferring upon the Jews great riches will be manifested. It is very significant to the believer of the prophets; as also is the present marvellous discovery of gold in California, Australia, and even in England. The prediction of an overflowing abundance of the metals in the Holy Land, contemporary with Israel's future prosperity, could not have been verified out of the amount of bullion existing before that discovery. But the current accumulation demonstrates the approach of the time, when—

“For brass, the Lord of Israel, will bring gold, and for iron silver, and for wood brass, and for stone iron: and will also make their officers peace, and their exactors righteous: so that violence shall no more be heard in their land, wasting nor destruction within their frontiers”—Isaiah 60: 17.

The value of gold, depending upon its scarcity, will doubtless be greatly diminished in Israel's land. Its abundance will correct, to some extent, that love of money which is the root of all evil. The power of the millionaire will enfeeble as the dust his contemporaries placing them in easy circumstances, and making them proportionably independent of his possession; for it is truth and righteousness, not gold, the bowless, oppressive, and accursed thing, that will command the worship and admiration of mankind in the Age to Come. But for the present we forbear.

EDITOR.

June 1st., 1852.

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#### EPISTOLARIA.

#### LETTER FROM ENGLAND.

“Dear Bro:

“The third number of the Herald has come to hand. I am truly indignant at A. Campbell. To assert that you are worthless to your friends, worse than worthless to the world!! 'Twill be well for him, if he ever turns half as many to righteousness as you have done, should he yet learn the way thereof himself, of which, however, there seems little chance. Instead of demonstrating the “hallucination” on which he affirms “Elpis Israel” to be “based,” he assails you in a strain of vituperation as low and coarse as it is unchristian. His vulgarism off the “big head” must disgust every person of ordinary refinement. I wonder he could descend so low. But it shows how a man may be carried away by rancorous feeling. Nevertheless, abuse is no argument, and his proves nothing but his inveterate hatred of the truth, and of you its proclaimer. His virulence shows that he finds in “Elpis Israel” no contemptible opponent of his go-to-heaven theory. It must have hit him hard, or he would not be so very wroth. His olla podrida of “worthlessness” is comprehensive and indefinite enough; and most insulting to the many worthy and amiable individuals who esteem you very highly in love. If you are “worthless,” they, as the admirers of such a character, must be “worthless” also—an aggregate of “pestilent fellows,” such as the sect of the Nazarenes were of old composed of. Really, 'tis a pity there is no one philanthropic enough to rid the world of you all. Your “amiable friend's lance is a wooden “weapon” indeed, very “wooden.” I admire your demolition of it. You have shivered it entirely, and in merry mood too.”

England, May, 1852.

“X. Y. Z.”

## LETTER FROM SCOTLAND.

“Dear Brother:

“How melancholy it is to read the attacks of A. Campbell upon you and your writings. It is nearly two years now since I saw that he was in his dotage; but he appears now to be somewhat crazy, and just making himself a laughing-stock. How the half-and-halves are chuckling over his lampooning you, if he could. He is just making himself a notorious ---, poor old man! Dear brother, if you are able to go on with the Herald, I have no doubt but it will do a glorious work, and must and will overturn the Campbellite system. I am more than astonished that we have not heard more of a breaking up amongst them; but like all other sects they seem joined to their idols: let us hope, however, that a change may come over them for the better soon. The articles in the Herald continue very edifying and interesting. You have evidently the truth on your side, and that must finally prevail.”

“E. A. L.”

Scotland, May 1852.

## A WORD IN PASSING.

When error takes hold of the human mind it is very difficult to eradicate it, especially from the hearts of those who know nothing, and care nothing about the sure prophetic word. The original vitality of Campbellism is extinct; and the sect here is only kept together by the schemes and speculations of its spiritual merchants. A Jerusalem mission, a new version of the scriptures, “union,” college endowments, organization, support of the “Reverends,” with Sunday schools, and periodicals without life, independence, or instruction—are the existing substitutes for exposition of the word, and contention for the truth. Their pulpits and journals are closed against every thing but Bethany divinity, and the equally shallow speculations of sectarian scribes and orators. This, however, is good policy, on the principle of shut out the light, and darkness may rule in peace. Whether the people of the sect will consent to be hoodwinked in this way perpetually, I cannot say. At present they are in a lethargy, and seem quite content to be led by the blind, provided they are not disturbed in the enjoyment and pursuit of earthly things. If they will neither hear nor read beyond the circle of their own little sphere, there is but a sorry prospect of their eyes being opened to the strong delusion under which they lie. We trust, however, that “a change may come over them for the better;” and that in the providence of God the truth may get at the good and honest hearts among them, and awake them to righteousness ere the Lord appear and shut the door. To promote this desirable consummation we endure the wrathful outpourings of their scribes with undisturbed and cheerful equanimity, being assured that the time is not distant when He that comes will come, and put to silence the ignorance and malevolence of foolish men; and reward those who believe and defend his truth through evil as well as through good report.

EDITOR.

## LETTER FROM LOUISIANA.

“Dear Sir:

“Though not a member of any church, I am, nevertheless, very desirous of the continuance of the Herald. I am not blessed with a superabundance of money, yet I am willing to make a yearly subscription of twenty dollars for its support. The Elpis Israels have arrived, and I am glad to have such a religious “curiosity” to read. I would not take twenty dollars for the rebuke given to Mr. Alex. Campbell in the March number of the Herald. I could not

believe that he wrote such a note until I borrowed the Mill. Harbinger and read it. Why the man is pope or dictator to the believers of such assertions as that note contains without reading the book. I knew one Methodist to read all of Mr. Rice's arguments and none of Mr. Campbell's, and the "Reformers" laughed at him for a bigot. Now I believe the like of them who believe that note without reading Elpis Israel. I think, the man who can believe that Christ is on the throne of the Universe, and on David's throne at the same time, can easily be made to believe in Anthropomorphism. He must be as credulous as John Pye Smith, D.D., \* of whom Mr. Campbell complains so bitterly for "discourteous usage." How can a man, so sensitive of blame or abuse, be so lavish of it on others unless he considers himself a sort of pope? He is exceedingly deferential to his "beloved brethren" when he wants money; and equally dictatorial in matters of faith and practice.

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\* Mr. Campbell is not aware that this gentleman has been under ground long enough to go down to the sides of the pit. His grievance will have to remain unredressed till they meet "in the place of departed spirits," when their ghosts can settle the difficulty. —EDITOR.

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He claims great credit for having discovered that Jesus was crowned "Head of the Universe" previous to his spiritual reign in his church "in this world;" and that this "identical Jesus \* \* shall as visibly and sensibly descend to earth again to escort his friends \* \* to a new paradise of God!" I think he deserves a patent for this discovery! But does it agree with the notion of some who declare that, as soon as saints die He sends a convoy of angels after their immortal spirits? I wish you would inquire of him (if he believes the immortal soul, or spirit, is capable of enjoying as much out off the body as in the body)—why will Jesus reunite it to the dead body in order to judge and carry it away to "a new paradise?" If Jesus Christ will return, and will send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity—why transport them to "a new paradise of God?"

Mr. C. would do me a great favour if he will explain, why it is that those who will be approved on the day of judgment will seem to be entirely unconscious of the fact of their acceptance until sentence is pronounced? It seems to me that if an immortal soul had been reunited to one after living in heaven awhile, he, at least, would not answer, "When did I see thee in prison, &c." Will Mr. Campbell tell me, if the immortal soul loses all knowledge of its entity in heaven when it is reunited to the body?

You may suppose that these things are of no importance to me; but, Sir, I like to know the truth on any subject; and as I was not a subscriber to your paper in time to know your views fully, I wish to get Mr. C's. I addressed him once on the subject of spiritual influence; and was referred, by some reformers, to the Mill. Harbinger, where I found as many contradictions as there are heresies extant. Light on this subject is needed; because many persons who ought to be teachers are babes.

I believe that many of my neighbours are as tired of Campbellism proper as they are of any other ism. Campbellites themselves are less dogmatic, and are willing to throw away even two dollars and fifty cents for " a treatise based upon a hallucination, &c." from my heart I thank you for your rebuke of Mr. Campbell, and your satire. As I know your objection to milking the goats for preaching, I give you the ten dollars and fifty cents to my credit, for that single chapter.

Respectfully your friend,

P. T.

Louisiana, May, 1852.

#### A WORD BY THE WAY.

Our humble friend at Bethany has long since announced his call to the papistical office, in declaring that God had called him to take the supervision of “this Reformation.” He declared this in this city in 1838 to witnesses still living; so that the present year of grace may be regarded as the fourteenth of his pontificate. His Bethanian Holiness certainly does the honours of his papacy with characteristic elegance and taste. He keeps the press of his apostolate under very good caution. I have not heard of the editors depositing caution-money at Bethany, as they do at Paris, as security for their good behaviour, but from what I see of their periodicals, they evidently write with the fear of their superior before their eyes. If they believe they have any souls, they are manifestly afraid to say they are their own. The reason is obvious from the experience of the past; for if they were to write things not presently comprehended in the understood-creed of the “brotherhood,” that is, as taught by our infallible friend the Professor of Sacred History; and especially if they were to reproduce his anathemas against schools and colleges, missionary societies and the “one man system,” and urge the practice of his precepts in all modern instances, —there would be such music from about the throne as they have not heard since Sinai’s trumpets sounded terror into the heart of Israel. If they persisted to question our terrific friend’s infallibility (and, presumptuous mortals, what right have they to raise questions upon so delicate a subject; are they not themselves as nothing—and are they not glorified by the halo of his greatness in which they shine—aye! question our unerring friend’s infallibility—let them try the experiment!) they would soon find their subscription lists a beggarly report of empty post offices! As, however there have been some unmanageables among the scribes, and may possibly be again, I would submit to my lordly friend, whether it would not be expedient to decree that none of “the brotherhood” shall set up a press for the publishing of Campbellism without a license from the Chair of Sacred History; a deposit of five hundred dollars in “the Bank of Heaven;” and taking the oath off unquestioning allegiance to the infallibility and throne of our imperial and pontifical friend. We suggest this as a matter for his wisdom and sagacity to determine. The suggestion is entirely in harmony with the character and spirit of the times; and he may find it, if he think well to adopt it, as convenient and peace-promoting in his diocese, as the like policy is in those of his Romish and Parisian contemporaries.

EDITOR.

#### LETTER FROM BALTIMORE.

“MATERIAL AID.”

Dear Brother Thomas:

I have noted with concern the apprehension expressed of the discontinuance of the “Herald.” This ought not so to be, and yet it is very much to be feared it will so eventuate, unless the believers in “the Kingdom of God and the things concerning the Lord Jesus Christ” do their duty. It is the only periodical that contends for this glorious theme, and we are as much bound to contribute to its support as you are. It is obviously no money-making matter with you, but a free-will offering of your talents and time to the Lord, and it is manifestly our duty that you should be kept free from any pecuniary embarrassment in carrying on this work. The cause is not your’s but that of our glorious Lord: who is it then that believes in his appearing that will not be anxious to share in this labour of love? and prove his readiness to abound in the work of the Lord?

In order, therefore, to ascertain what can be done, I propose that the brethren will declare to what extent they will contribute, annually, to the support of the “Herald,” apart

from previous subscriptions, and commencing with the present year 1852; the remittances to be made within the year. If you approve of this plan you may put me down for one hundred dollars.

Yours affectionately,

Wm. P. LEMMON.

Baltimore, June 8<sup>th</sup>, 1852.

#### “WE PAUSE FOR A REPLY.”

Brother Lemmon says truly, that the cause in which I am retained is not mine, but that of the Lord of glory. It is this consideration that sustains me in the singlehand combat I have been waging with the enemy. Does the reader imagine I would have placed myself in a position to be made the target of Satan’s bowmen, if I did not believe that in so doing I was warring in his service who will hereafter shortly himself make war in righteousness? Are slander, reproach, and insult, so very agreeable as to be encountered for their own sake? —to be sought for without profit or advantage to their victim? No, I do not like to be blasphemed either by great or small, especially when I get nothing by it but evil; but when I reflect that the invincible truth, for whose advocacy I am denounced as utterly worthless, is God’s eternal truth, and no tradition of mine, I accept joyfully the reproach, and thank God and take courage. Firmly and conscientiously believing, then, that we are advocating the truth, I feel no misgiving as to the issue of the fight. With a few wholesouled brethren, like Mr. Lemmon, we fear neither Dragon, Beast, nor False Prophet. We have but one fear, and that is, lest they who profess to believe should fail to hold up our hands in the war with Amalek—Exodus 17: 11-12. They ought to feel as much anxiety as we do for the upholding of the rod over the enemy; for they are not a whit less responsible in the case than we; and seeing that some of them have plenty of money, and no literary ability to serve the truth, the obligation lays more bindingly upon them to contribute liberally of their funds to enable those to work who can. Who among them has soul enough to imitate brother Lemmon’s example? You profess to believe that the world will be yours—2 Corinthians 3: 21-22—when the Lord appears, have you not largeness of heart enough to contribute a hundred dollars to the carrying on of “the good fight” whose victory is to enrich you for ever? Will you allow the editor to excel you who has neither property nor income? and who, without fee or present reward, bears the burden and heat of the day? Do you really wish to be saved—to inherit the kingdom of God? Then you must do sacrifice, work, and suffer for its sake.

It will take a thousand dollars a year to carry on the Herald. Who will respond to bro. Lemmon’s suggestion? Surely in this age of gold there can be no difficulty in raising the deficit of so inconsiderable a sum! A club of young men in Albany presented as much to Kossuth, the other day, for purposes of insurrection in Hungary, in whose fate they have no personal concern; will believers do nothing effective to aid in combating against ignorance and superstition, the powers of darkness, which oppress and trample in the dust the struggling and suffering cause to whose fortunes they profess to be united! “We pause for a reply.”

EDITOR.

#### LETTER FROM LONDON.

MY DEAR FRIEND:

In the leading article of a popular weekly journal, now before me, I find remarked, “that an uneasy calm, dreary, dark and desolate, is oppressing the minds of men generally with an undefined dread of some impending evil, hidden in the future.” Doubtless this is the

outline of some of those ominous tokens, foretold by our Lord, that would immediately precede the fearful judgments introductory to His glorious Advent.

“Upon the earth, distress of nations, with perplexity, men’s hearts failing them for fear, and for looking after those things which are coming on the earth”—  
Luke 21: 25-26.

O, Zion that brings glad tidings of peace,  
Now raise thy loud voice thine afflictions shall cease.  
Thy foes soon shall perish—then banish thy fear,  
Tell the nations afar—Redemption is near—  
That each race, tho’ distant, shall hasten to bring  
Their glory and riches, to welcome thy King.  
Lo, He comes, cry aloud, His power confess,  
His afflicted and chosen to succour and bless.  
He comes to establish His long promised Throne,  
When His name to the ends off the earth shall be known.

It is true, that you stand foremost in the ranks of those who are “persecuted for the Kingdom of God’s sake,” but at the same time you must not fail to remember that such a post is accounted, by the Captain of our salvation, one of no ordinary distinction; and although “men of the world” may brand you with “hallucination,” for faithfully proclaiming that the Throne of David is the long promised Throne of the Kingdom of God, such a stigma is none so foul as when they imputed satanic agency to the rightful Heir of that Throne, in exercising His divine power and mercy amongst them. And, as some encouragement under your enormous labours, permit me to assure you that I am in frequent correspondence with persons who allege that you have been instrumental in awakening them to seek an interest in that glorious kingdom, thus testifying the fruitfulness of your works; and, doubtless, you will in “due season” reap an abundant reward, if you faint not. Allow me also to observe, that the minister of the “Gospel of the Kingdom of God,” should not only show forth the truths of the gospel, but condemn and protest against the erroneous opinions and “traditions of men;” he should not only proclaim its effulgence, but be enabled to scatter the obstructing clouds which obscure its lustre—amongst the most dense of which is the popular dogma of the happiness, &c., of “souls” in a disembodied state, being none other than the sordid figment of the Mass Priest, and wholly opposed to the truth that fallen man is unsafe in unbuckled armour, and incapable of entering glory until old Mortality shall be exchanged for the rich robes of Immortality. Flesh and blood, or man in his present corruptible state, cannot enter the kingdom of God, because that inheritance requires a state of undecaying being. “Corruption cannot inherit incorruption;” therefore, as our present mortal life is in the blood, —“the blood is the life of the flesh,”—it follows that life of an essentially different nature must be granted to man, ere he can inherit the kingdom of God; even that life which is “now hid in Christ,” and when given, we shall become like Him, and this precious gift is designated “Eternal Life;” hence, as the scriptures recognise no happiness in a future state unconnected with the “redemption of the body,” it is evident that the doctrine of happiness of “souls,” in a disembodied state proceeds from the vain traditions and opinions of men. Heavenly happiness cannot be enjoyed in any other than an immortal state of being, in the likeness of Christ at his triumphant resurrection from the power of the grave, not as a disembodied spirit, but with “flesh and bones”—Luke 24: 39, capable of divine powers—John 20: 19.

The main feature of the doctrine of the scripture, is to exhibit the very beneficent intentions of God towards this degenerate world, both as regards the restoration of man, and

the “whole creation,” to more than primeval excellence, through our Lord Jesus Christ; when it will be manifested that “This Land, that was desolate, is become like the Garden of Eden”—Ezekiel 36: 35, or “the Garden of the Lord”—Isaiah 51: 3, that “Paradise” promised to the malefactor on the cross; it is, however, declared “I will yet for this be enquired of by the House of Israel, to do it for them;” and Christ, himself, has framed for us the language of that enquiry—“Thy kingdom come, thy will be done on earth as it is in heaven.” But Satan has devised the most subtle means to arrest the progress of such desire, and, alas! men have too readily been deceived to wrest that plain language, as also the other scriptures—“unto their own destruction”—nevertheless, he will ere long be defeated by Christ taking to himself his great power, and reigning, “King of kings and Lord of lords,” until the whole earth shall “be filled with the knowledge of his glory;” then will his chosen Israel become “one People,” “one Family,” “one Flock,” “one Building,” “one Body,” “one in Image and Likeness,” and “one in their Inheritance,” and “God be all in all.”

That you may be “preserved blameless unto the coming of our Lord Jesus Christ,” having continued diligent and faithful in the great work set before you, “looking for that blessed hope, and the glorious appearing of the great God and our saviour Jesus Christ,” is the fervent prayer of

Your faithful friend,  
and fellow-servant in the Lord,

R. ROBERTSON.

89 Grange Road, Bermondsey,  
Surrey, England, April 1852.

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PETER A MAN OF PROGRESS.

The Council of Toulouse, in 1229, decreed that “The laity should not be allowed to have the books of the Old and New Testament, except perhaps a Psalter or Breviary for public worship, or the Hours of the blessed Mary; and we most strictly forbid their having those permitted books translated into the vulgar tongue.”—Labbei Concil. tom. xxiii. p. 197. Terribly afraid of the people understanding what they read!

In reply to the churches of Bohemia Pope Gregory VII. Said, “Your nobility has requested that we should allow the public service to be celebrated in the Sclavonian language. You should know that we can by no means favour you your petition. It is clear to those who consider it, that it has pleased the Almighty that the scriptures should be obscure in some places, lest if they were plain to all, they should be despised, or lead to error if misunderstood by the common people. We, therefore, by the authority of the blessed Peter, prohibit what you have unwisely asked, and commend you to resist that presumption with all your power to the honour of the Omnipotent.”—Gregorii Epist. ii. lib. vii. Labbei tom. xx.p. 296.

In theory Protestants condemn the papal policy of keeping the people in ignorance of the Scriptures; practically, however, their policy is the same, only finding expression in a different way. For instance, if a man go to the rulers of a Bethanian Synagogue, and say to them, “I have been studying the Word of the Kingdom of God diligently for many years past,

and have discovered that your people are lying under a great mistake concerning the gospel, will you allow me to lay before them, in your place of meeting, what I am able to prove the scriptures teach upon the subject?"—they would refuse, and do the best they could to prevent all from hearing over whom they had influence. This is not a supposition, but a notorious fact which has often been repeated in this boasted land of liberty, intelligence, and free inquiry; and that, too, among a people whose motto used to be "prove all things, and hold fast what is good," but who now refuse to examine any thing that calls in question the traditions of their scribes, elders, and supervisor! What is true of the Campbellite sect in this country, is equally so of all others. They will only read the scriptures (if at all) in the sense put upon it by the interpretations of their own system. If wrong, they prefer to be so if being set right would put them in opposition to the authority of their church and its guides. These will permit no lay interpretations which do not harmonise with theirs; nor would they permit the Gospel of the Kingdom, or Israel's Hope, to be examined, or exhibited in their "Sacred Desks." All this is rank popery—the spirit and policy of their old mother; and in whatever sect her spirit is found there is one of her meretricious brood. A policy that discourages a free and untrammelled examination of the Bible, and an open avowal of the conclusions to which such an investigation leads, and sustains itself by pains and penalties of whatever kind, whether expressed or implied, is in principle as devilish and Satanic as that which lies in the name of Peter, and boldly forbids the light to shine into the human mind at all.

Gregory VII., called "the Great," we would suppose, because of his superlative ignorance, falsehood, and impiety, prohibited the reading of the scriptures in a language intelligible to the hearers. He says he made this prohibition "by the authority of the blessed Peter!" Now we do not say that this is untrue. This is too milk-and-water, or sky-blue, a term to express the enormity of the falsehood. When one man tells another he lies, he expects, if the other has any ferocity in his nature, to be knocked down for so plain and unvarnished an avowal of his conviction of his mendacity. Now, although there is not a more ferocious creature than a pope, or one in whom his spirit dwells, we will not fear of consequences hesitate to aver, that it is a lie, and that he who utters it, or endorses it in word or deed, is a child of his, of whom the Lord Jesus said—

"He is a liar from the beginning."

Peter never authorised the keeping of mankind in ignorance. On the contrary, his whole apostolic life was a career of self-denial and sacrifice in enlightening the public—in turning men from darkness to light, and from the power of Satan unto God. It is utterly false to say that he prohibited, or authorised any one to prohibit, the worship of God, or the reading of the scriptures in the language of the common people. He taught them that believed, that they were begotten of incorruptible seed, by the word of God evangelised to them; and exhorted them to desire the unadulterated milk of the word that they might grow thereby. He commands all popes, patriarchs, cardinals, bishops, priests, and people to speak as the scriptures teach men to speak, or to hold their peace; for he says,

"If any man speak, let him speak as the oracles of God."

If "the authority of the blessed Peter" were respected in this matter, it would put to silence the perverters of the people from St. Peter's Chair to "the Chair of Sacred History" in the setting of the sun. "Add to your faith goodness, and to goodness knowledge," is the exhortation of "the first pope," as he is absurdly and ignorantly styled. After enumerating other qualities to be added to these, that they might "not be barren nor unfruitful in the knowledge of our Lord Jesus Christ," he remarks, that "he that lacketh these things is blind, and cannot see afar off;" so that, if Peter be counted as the first Pope of Rome, he condemns all his "successors" for a set of blind fellows who cannot see beyond their nose; for their ignorance of "the knowledge of the Lord Jesus" is notorious to a proverb. The "blessed Peter"

was a man of progress; but the High Priests of Jupiter's statue who "bless" him, forbid the people to advance. Their commands are "keep them in ignorance; exterminate them with fire and sword if they deny our infallibility: thrust them into the deepest, foulest, darkest dungeons, if they read that cursed book the Bible for themselves." But Peter saith,

"Go on, my brethren: add to faith and goodness, knowledge. Ye have our testimony, and also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private impulse. For prophecy came not in old time by the will of men: but holy men of God spake, being moved by the Holy Spirit."

If then we must hear a man called a pope, let us hear the "blessed Peter" in his own words: and let all other popes, popelings, and crafty ecclesiasticals of all the "names and denominations," take up their chairs and walk.

EDITOR.