

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

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

New translations of Isaiah 18, by Lowth, the Bishop of Rochester, and Boothroyd—Their translations, and that of the Common Version rejected—A new translation by the Editor—Annotations establishing its correctness—Britain addressed, and her Steam Marine alluded to by Isaiah—The Lord Jesus in Zion sends forth a proclamation to the nations during a suspension of judgment, and subsequently to the fall of the Russian Gog—Israel, when their work is done, brought back in Britain’s ships, and in all sorts of land conveyance, as a present to the King of the Jews in Zion.

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

As Mr. Lowth was, perhaps, the most, or one of the most, profound scholars of his day, the reader will no doubt be gratified in presenting to him what the doctor considers an exact and faithful representation of the most obscure and doubtful portion of the sure prophetic word. In his work he performs the part of a critical translator, and frequently of an interpreter; by which he reveals how little competent he was, notwithstanding his great attainment in the Hebrew, Greek, and Latin tongues, to give “a close literal version” representative of the true sense of the prophecy. Yet he was profoundly skilled in “hermeneutics,” at least as much so as any “bible unionists” of our time, who are making so broad their phylacteries in new translationism, and the laws of exegesis! * We will, then, look at his translation first, and afterwards hear what he has to say of the subject of the chapter.

* “It is acknowledged by all Protestants,” writes the incarnation of the Bethanian divinity, “that in the bible alone we have the whole revelation of God to man, which his present condition requires, both with respect to the world that now is, and also to that which is to come. Its hermeneutics, or laws of interpretation, are now settled by such tribunals of literature and science as have the sanction of the educated world. No special tribunals are claimed—no new lawgivers are needed, to settle a single canon, or law of translation or

interpretation. As other writings of the same age, language, and people, are interpreted, so the sacred writings of the Jewish age, and of the Christian age, are to be interpreted and understood. These are the decisions of all the literary tribunals of the age. We ask no more, and will concede no other canons to any one who seeks to unsettle Christian communities by private opinions or special pleadings for favoured hypothesis, or long-cherished idealities." Millennium Harbinger Ser. iv. Vol. iii. No.1. —Thus decrees our magniloquent friend in the pride of his intellect and highmindedness. He is of course well-skilled in all the settled canons of translation and interpretation sanctioned by the Protestant educated world. So were Dr.Lowth, Dr. Boothroyd, the Bishop of Rochester, and their Protestant peers. But what has their skill resulted in? Just in leaving the true sense of the prophets and apostles in as much obscurity as before they began to work upon them with their hermeneutics. What feeblest ray of light has the President of Bethany College, shed upon a single obscurity of Moses and the prophets? Nay, what obscurity has he not deepened by his hermeneutics? Pshaw! What are "canons" worth that reduce the prophetic writings to a level with "an old Jewish almanac?" We pause for a reply.

LOWTH'S TRANSLATION.

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

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

1. THE WINGED CYMBAL—tziltzal kenahpahyira. “I adopt this as the most probable rendering. It is Bochart’s. The Egyptian sistrum is expressed by a periphrasis; the Hebrews had no name for it in their language, not having in use the instrument itself. The cymbal they had; an instrument in its use and sound, not much unlike to the sistrum; and to distinguish from it the sistrum, they called it the cymbal with wings. The cymbal was a round hollow piece of metal, which being struck against another, gave a ringing sound: the sistrum was a round instrument, consisting of a broad rim of metal, through which, from side to side, ran several loose laminae, or small rods of metal, which being shaken, gave a like sound. These projecting on each side had somewhat the appearance of wings; or might be very properly expressed by the same word which the Hebrews used for wings, or for the extremity, or the part of anything projecting. The sistrum is given in a medal of Adrian as the proper attribute of Egypt.”

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

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

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

“Conseritur bibula Memphitis cymba papyro.”—Luc. Iv. 136.

This is very learned; but though they might construct skiffs of porous papyrus reeds, it is a very remote inference that the land of the winged cymbal sent its ambassadors

- over the sea in such fragile barks, and that Egypt was that land, because the papyrus grew there.
3. Go, ye swift messengers. —“To this nation before mentioned, who, by the Nile, and by their numerous canals, have the means of spreading the report, in the most expeditious manner, through the whole country. By the swift messengers are meant the usual conveyers of news whatsoever, travellers, merchants, and the like, the instruments and agents of common fame: these are ordered to publish the declaration made by the prophet throughout Egypt, and to all the world; and to excite their attention to the promised visible interposition of God.”
 4. Stretched out in length. —“The fruitful part of Egypt, exclusive of the deserts on each side, is one long vale, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains, 750 miles in length; in breadth, from one to two or three day’s journey; even at the widest part of the Delta, from Pelusium to Alexandria, not above 250 miles broad.”
 5. Smoothed. —“Either relating to the practice of the Egyptian priests, who made their bodies smooth by shaving off their hair; or rather to the country’s being made smooth, perfectly plain and level, by the overflowing of the Nile.”
 6. Trodden down. —“Supposed to allude to a peculiar method of tillage in use among the Egyptians.”
 7. The rivers have nourished. —A learned friend suggested to Dr. Lowth, “nourished;” which, as it perfectly well suited his Nile theory, he adopted in preference to “spoiled,” remarking that “nothing can be more discordant than the idea of spoiling and plundering; for to the inundation of the Nile Egypt owed everything—the fertility of the soil, and the very soil itself. Besides, the overflowing of the Nile came on by gentle degrees, covering without laying waste the country.” What he says in this note he terms “hazarding a conjectural interpretation.” Conjectural, indeed, and truly ridiculous. The land of the winged cymbal is to send to another people whose land rivers have affected; but Dr. Lowth’s interpretation makes Egypt send swift messengers to itself. O, hermeneutics, is it thus thy canons explain the prophets!
 8. A gift. —“The Egyptians were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews under the invasion of their common enemy, Sennacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom, by the destruction of the Assyrian army. Upon which wonderful event, it is said (2 Chronicles 32: 23), that ‘many brought gifts unto Jehovah to Jerusalem, and presents to Hezekiah, king of Judah, so that he was magnified of all nations from thenceforth.’ It is not to be doubted, that among these the Egyptians distinguished themselves in their acknowledgments on this occasion.”

On reading the above, few, I apprehend, will think much of Dr. Lowth as an interpreter of Isaiah. When we consider his pretensions, we are certainly justified in expecting better things. He styled himself (and his pretension to this was admitted by his contemporaries) “an ambassador of Jesus Christ,” a “successor of the apostles,” and “the right reverend father in God, Robert, Lord Bishop of London,” who, if he laid his hands upon the head of a candidate for “Holy Orders,” became the medium through which the Holy Spirit was transmitted into

the aspirant's soul, to qualify him for a priest in the house of God! Now, I say, from such a man we had a right to expect something better than learned nonsense, as the alleged true sense of a prophet. If an apostle were to give us such a specimen of hermeneutics with a grave face, it would be enough to set aside all his claims to infallibility in teaching. No one has any right to claim part in an apostolic successorship, who cannot hermeneuticise better than Dr. Lowth, and those who approve his exegesis. I am certain that Jehovah never would "send" such scholars to interpret his holy prophets. The foolishness of their interpretations is fatal to all their claims.

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

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

BISHOP OF ROCHESTER'S TRANSLATION.

1. Ho! Land spreading wide the shadow of (thy) wings, which are beyond the rivers of Cush.
2. Accustomed to send messengers by sea, even in bulrush-vessels upon the surface of the waters! Go, swift messengers, unto a nation dragged away and plucked; unto a people wonderful from their beginning hitherto; a nation expecting, expecting, trampled under foot, whose land rivers have spoiled.
3. All the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains, and shall hear the sounding, as it were, of a trumpet.
4. For thus saith Jehovah unto me: I will sit still (but I will keep my eye upon my prepared habitation). As the parching heat just before lightning, as the dewy cloud in the heat of harvest.

5. For after the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning-hooks, and the bill shall take away the luxuriant branches.
6. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter.
7. At that season a present shall be led to Jehovah of hosts, a people dragged away and plucked; even of a people wonderful from the beginning hitherto; a nation, expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of Jehovah of hosts, Mount Zion.

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

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

Dr. Boothroyd's is the latest translation of this remarkable portion of the word I have seen. He renders the first two verses by "Ho! To the land shadowing with wings, which borders on the rivers of Cush which sendeth ambassadors on the sea, and in floats of papyrus on the face of the waters. Go, O ye swift messengers, to a nation extended and fierce; to a people terrible from the first and hitherto; a nation that useth the line, and treadeth down, whose land the rivers have spoiled." Though this translation is rather better than Lowth's, he throws no light upon the subject of the prophecy. This is less excusable in him than in Lowth and Rochester, because, living in more recent times he has failed to avail himself of notable facts which are shining upon the prophecy, whose shadows only were preceding them in their day. The following remarks will prove to the reader that hermeneutics are as treacherous in Dr. Boothroyd's case as in Dr. Lowth's. "What land is meant," he observes, "and why it is said to be shadowing with wings, has been much disputed. The chief part consider that the prophet intended to represent Egypt. The Jews fled under the wing of this country for

protection. The prophet having predicted the destruction of these enemies, sends the news first to Egypt, and then exhorts the swift messengers of Egypt to send it to Nubia.”

Here then we have Dr. Lowth, the Bishop of Rochester, Dr. Boothroyd, and the numerous scholars appointed by King James I to make our authorised version, who have all tried their hands upon this portion of the prophetic word, but have signally failed in presenting the English reader with a translation capable of being understood. Want of classical competency was not the cause of their failure, for of Roman, Greek, and Oriental literature, they had enough, and to spare. They were great hermeneutical philologists, but they were not “wise;” they erred not understanding the scriptures, which can alone make learned and unlearned men, truly wise in “the things of the Spirit of God.” Dr. Johnson gives about seventy meanings to our word “make.” A scholar may remember them all, and yet not have wisdom to select aright the meaning suitable to the word in a certain place. “To make” is to do, perform, practise, as well as to create. Suppose the sentence is, “God makes evil.” A foreigner examines his lexicon under the word “make,” and finds the above to be among the meanings, he understands the idiom and peculiarities of the language but imperfectly, so that being uncertain which is the most appropriate, he guesses that “do, perform, or practise will bring out the idea of the sentence, and he renders it, “God does, performs, or practises, evil,” which he supposes comprehends sin. Such a translation as this would evince want of wisdom in the use of words, which no hermeneutics or laws of interpretation could supply. Now the learned translators of the Scriptures have been hitherto very much in this fix. They get hold of a Hebrew word having a plurality of senses, several different meanings, and the question arises among them, which is the right one for the place? This can only be determined by a correct understanding of the context. This is a law, or settled canon, of interpretation, which, however, is of no use to the translator who is ignorant of that context. He may know the canon or rule, but can make no use of it because of his doctrinal ignorance. A man may be profoundly skilled in hermeneutics, and yet profoundly incompetent to translate and interpret the Scriptures correctly. He is like one who can name his tools, but knows not how to use them. The learned men above-mentioned, together with our contemporaries, who are swelling so immensely about conferring upon us Anglo-Saxons a correct version of the Bible, are too ignorant of the doctrine of the prophets and apostles to accomplish the work. They are doctrinally incompetent, being without intelligence in “the word of the kingdom.” The Bishop of Rochester’s exegesis is the best, because he perceived that Christ Jesus is to reappear in Mount Zion in person, and that the twelve tribes of Israel are at that time to be restored in the midst of judgment: but as for sky kingdomers giving us an improvement of King James’s version, we should as soon expect one from old Socrates, or His Roman Holiness of the Papal throne.

This eighteenth chapter of Isaiah is part of a prophecy relating to that crisis in Israel’s history where “the judgment sits and the books are opened.” The beginning of the passage is Isaiah 17: 12, three verses, which should be included in the eighteenth chapter. It belongs to the time when “the nations are angry, and God’s wrath is come,” and “the men upon the face of the land shake at his presence”—Daniel 7: 10; Revelation 11: 18; Ezekiel 38: 20, —a time of tumult and uproar among the nations rushing against each other to battle; and “Jerusalem becomes a burdensome stone for all people that burden themselves with it,”—“a cup of trembling to all the people round about in the siege against Judah and Jerusalem”—Zechariah 12: 2-3, —“a day of grief and desperate sorrow”—terror’s evening time—the darkest hour of Jacob’s trouble that ere will be again. The rush of the roaring hosts of the nations is to Jerusalem under the King of the North, who at the time is lord of Syria and Damascus, holding all that country against his enemies. This is the last of the horns of the Gentiles that

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

This victory accomplished, a signal, or banner, is exalted on the mountains of Israel, and a trumpet proclamation sounded to the world. The root of Jesse then stands for an ensign to the people on Zion’s hill, to whom the outcasts of Israel shall be assembled, and the dispersed of Judah gathered. Of him shall “the Assyrian” and his princes be afraid, in his descent as birds flying to fight for Mount Zion and the hill thereof—Isaiah 11: 10, 12; 31: 4-5, 8-9. Having descended and taken possession of his dwelling-place, anciently known as “the city where David dwelt,” breathing time is granted to the world while the trumpet proclamation is sounding abroad among them. They hear and tremble. Jehovah-Jesus—he who bears the name of Jehovah—is in his dwelling-place “secure,” and waiting the effect of the trumpet. He awaits the time of action “as dry heat impending lightning, as a dewy cloud in the heat of harvest” soon to pass away.

During the stillness of this awful pause, not a gleam of sunshine for a moment penetrates the impending gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls upon the sleeping surface of the waters; the black ponderous cloud, covering the whole sky, seems to hang fixed and motionless as an arch of stone. Nature seems benumbed in all her operations. Such is the condition of the torpid atmosphere before the bursting forth of a raging tempest, employed by the spirit to illustrate the trumpet interval before the terrible and sudden irruption of Jehovah’s fury against the nations; which, instead of fearing God and giving glory to him—Revelation 14: 6-7, assemble themselves together, to give battle against his king—Revelation 19: 19; 17: 14.

Christ’s proclamation from Zion, though general, is also especially addressed to a government, which Dr. Lowth styles, “the land of the winged-cymbal;” but the common version more correctly, “the land shadowing with wings.” This is a power of widely extended colonial dominion, remarkable for its steam marine. “Go, swiftly, ye fleet messengers! —Convey them in your steamers, O land!” This makes them “fleet messengers.” These messengers are of that “third part” of Judah not cut off by the King of the North when he invades the land of Israel. Concerning these Jehovah says, “I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the coasts afar off, that have not heard my fame, neither have seen my glory among the Gentiles.” Tarshish, the colonial power, accepts the invitation, and places its steamers at the disposal of Christ’s ambassadors; as it is written, “the coasts shall wait upon me, and ships of Tarshish among the first, to bring thy sons, O Zion, from far, their silver and their gold with them, unto the Name of Jehovah thy God, even to the Holy One of Israel”—Isaiah 60: 9. In the words of the eighteenth chapter they are “brought as a present to Jehovah of armies, to the dwelling-place of the Name of Jehovah of armies, Mount Zion.”

With respect to the papal governments of Europe, the trumpet proclamation is despised by them, and they prepare for war. These are the powers termed by John, “the Beast and the False Prophet, and the kings of the earth with their armies.” Jesus styles them in Matthew 25, “the Goats,” and “the Devil and his angels.” The lightning of his wrath, shoots forth, and the thunder of his fury roars from Zion against them. The steamers of Tarshish being at the

disposal of Israel's king, they cannot invade his kingdoms; so that as Abraham is supposed to say in the parable of the Rich Man and Lazarus, "between Israel and them is a great gulf fixed; so that they who would pass from Palestine to Papal-dom cannot; neither can the goats and the exiled among them from the presence of the lord, pass to Palestine that would come from thence." No. They are hemmed in within their own borders. There war, and pestilence, and famine, rage in all their horrors. The saints execute upon them the judgment written under the direction of their king, and in the presence of his messengers. Their country becomes "a Lake of Fire burning with brimstone," which results in the destruction of the papal governments and system for ever.

This being the doctrine of the prophets and the apostles, and reflected from the seventeenth and eighteenth of Isaiah, it is clear that sky-kingdom speculators who believe nothing of the kind, must of necessity be confounded when they encounter such passages as that before us. No skill in hermeneutics is of any avail to an immortal-soul sky-kingdom-gospeller; and he that understands "the word of the kingdom" may discern the truth though scholastically ignorant of interpretation-laws, as a man may reason correctly though unacquainted with the logician's rules. The learned foolishness published by proficient in hermeneutics is enough to fill all ingenuous minds with contempt at the tools by which they have elaborated their prosy disquisitions. Read Moses Stuart on Daniel if you desire to behold the light of darkness made as darkness itself! Yet this man was "great," "a father in Israel," a college professor, and a transformer of youths into guides of the blind! When we contemplate the universal failure of such people in their attempt to explain prophecy, we are led to enquire if the prophets were given to take the worldly-wise in their own craftiness, and to knock out their brains? For truly they might as well have none as use to them to so little purpose. The generality discourage the study of the prophets as demoting. It may be to those who are dyed in the wool of orthodoxy; and this may account for such translations as Lowth, Boothroyd, and Stuart's, with many others of minor note.

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

THE EDITOR'S TRANSLATION OF ISAIAH.

From Chapter 17: 12 to 18: 7.

Hark! A multitude of many peoples making an uproar as the noise of seas. Hark! A tumult among peoples, roaring as a tumult of mighty waters; they rage against peoples like a roar of many waters: but HE shall rebuke him, and he shall flee afar off; and He shall chase him as the chaff of the mountains before the wind, and as stubble before the whirlwind. Behold also at evening time sudden destruction; and before dawn he is not. This is the portion of our spoilers, and a lot for them who scatter us.

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

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

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

ANNOTATIONS.

Hark! —Hui, pronounced Masoretically ho, is the interjection with which Isaiah, 17: 12 and 18: 1, begin. It signifies Ho! Hark! Woe! Alas! a word of threatening, of grief, and of exhortation. In the common version it is rendered “woe” in both these texts; but Lowth, Rochester and Boothroyd, adopt “ho” in the same. The prophet’s exclamation evidently arises from a different cause in each case. In the first, he is like one who catches the sound of some distant uproar, and that he may discern more perfectly what is to do, exclaims with a listening ear, Hark! What is that? Having ascertained the nature of the tumult, he turns to the standers by, and says, “It is the multitude of many peoples making an uproar as the noise of seas.” There is great sublimity in this. The prophet in Jerusalem upwards of 2500 years ago, being “in the spirit,” hears the loud-sounding uproar of nations, rushing from far distant realms to battle in Israel’s land, in the eventide of Gentile times. “Hark!” says he, “do you hear that roar of mighty waters?” It is the last conflict of the nations ere the dawn of Israel’s glory. I hear them approach the Holy City. Onward, and nearer still they come! The roar is terrible. The flood no barrier heeds: our land is deluged, and the city falls before it. But O, the majesty and power of Israel’s King! I see him robed in glory and might, and hurling sudden destruction upon the foe! He pursues the enemy, and overtakes them. They cry, but there’s none to save them, even to Jehovah, but he answers them not. How terrible the chace! He beats them small as the dust before the wind, and tramples them in the fury of his power! Thus doth he tread the winepress alone, and bring down the strength of the destroyer to the earth. Compare Psalm 18: 37-42, with Isaiah 63: 3-6, and the text before us.

The victory being thus gained by the Name of Jehovah who comes from far (chapter 30: 27,) he takes up his abode in the City of David on Mount Zion. The din of battle, and the tumult of peoples, is all hushed into the stillness of a sultry atmosphere impending a threatening storm. There is no uproar now to cause the prophet to exclaim “Hark!” The time of proclamation has arrived, especially to a power whose services are in requisition at the crisis. I do not therefore render hui in the second place by “hark,” but by “Ho!” as calling to

the land. —I have repeated “hark” after “seas,” as emphatic instead of wav, which should otherwise be rendered and.

“But He shall rebuke him”—ugar bo, pronounced ve-gah-ar bo. The common version reads, “but God shall rebuke them”: Dr. Lowth, “but he shall rebuke them”; while Boothroyd agrees with the common version. “God” is not in the Hebrew text. The Holy One of Israel, who bears the name of Jehovah, is doubtless the rebuker, as appears from the Psalm already quoted; and the additional testimony of Micah in chapter 4: 3, and chapter 5: 2, 5-6: —“He shall rebuke strong nations afar off.” “Out of Bethlehem Ephrathah shall he come forth unto me to be Ruler in Israel. And he shall stand and feed in the strength of Jehovah, in the majesty of the name of the Lord his God: and they (Israel) shall abide: for now shall He be great unto the ends of the earth. And this (Ruler) shall be the peace when the Assyrian shall come into our land.” This ruler for Israel is admitted by all professors, except Jews, to be Jesus of Nazareth, who was born at Bethlehem: but while this is conceded, what is here affirmed of him is rejected. We, however, believe it; and maintain that though Jesus has never encountered the Assyrian in battle, he is yet to do it. Jesus Christ, who is soon to stand in Mount Zion in the majesty of the name of Jehovah, is the rebuker of the uproarious nations, who follow the Assyrian’s standard. He is to be the peace when the Assyrian invades the land of Israel. The testimony of Micah shows that it is the Assyrian which is the power to be rebuked in Judea at the second appearing of the Lord Jesus—the Assyrian styled “the King of the north” by Daniel; “Gog” by Ezekiel; and “the Autocrat of all the Russias” by the moderns.

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

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

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

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

"Land of widely o'ershadowing wings," *eret tziltzal kenahphahyim*. These are the words rendered by Dr. Lowth "land of the winged cymbal." He says *tziltzal* is never used to signify shadow. This may be granted, without admitting that it has no relation to shadow at all. The Robinson-Gesenius Lexicon translates the phrase "land of the whizzing of wings; that is, land of the clangor of armies; full of armies (wings) clanging their arms, viz., Ethiopia!" This is unadulterated nonsense. Parkhurst is more rational. He derives it from the root *tzahlal*, to be overshadowed. By inserting the letter *tzade* between the *lameds*, thus, *tzahl-tz-al*, the verb is intensified, and made to signify "to overshadow exceedingly, or very much." As a noun, *tzltzl* is applied to the locust, from their sometimes flying in such swarms as to obscure the sun, or darken the air. Though Gesenius does not perceive the meaning of *tzltzl* in our text, he rejects Dr. Lowth's "cymbal" for whizzing or whistling." It is true that cymbals, and whizzing, are found in connection with this family of words, as *mtzlthim*, pronounced *metzailthaim*; and *tzltzlim*, pronounced *tzeltzelim*, because of some resemblance between the sound of *tziltzahl*, when spoken sibilantly and broadly, and the cling *clahng*, or clangor of the cymbal plates when struck together, and waved with a tremulous motion through the air. But there is nothing in the primitive idea of the root of the word connected with sound. The verb *tzahlal* comes from *tzl*, pronounced *tzail*, which signifies shade, shadow; and concretely, these as affording shelter, or protection, by supreme power, the figure being preserved: as *betzail kenahphekah*, "under the shadow of thy wings" hide me; that is, under the protection of Jehovah's power. *Tzail* is intensified by the doubling of its *lamed*: as *tzll*, as if it were written *tzaill*. But to distinguish the latter from the former, the Masorites have pointed it so as to sound *tzahlal*, instead of *tzaill*, which could only be distinguished from *tzail* by the eye. The genealogy of our *tziltzal* is obvious. Its grandfather is *tzl*, a shadow; and its father, *tzll*, overshadow; while the grandson is *tzltzl*, to overshadow exceedingly, or very much; that is, widely o'ershadowing, as I have rendered it in the text.

Eretz and *tziltzal*, are both in regimen, and should therefore be literally rendered, land of the widely o'ershadowing of wings. This seems to bring out more forcibly the wings as the overshadowing agents. The proclamation is to a land of wings, not folded up as a bird at rest; but spread out, or extended widely, and therefore capable of affording protection to peoples inhabiting countries far distant from the throne of its power. "A land of wings" is a figurative expression, like that of "wings of the God of Israel." Isaiah, predicting the invasion of the Holy Land by the king of Assyria, says, "The stretching out of his wings shall fill the breadth of thy land, O Immanuel!" That is, his dominion shall overshadow it from the Mediterranean to the Euphrates. This is a beautiful allusion to the eagle-winged lions of

Nineveh, the capital of the Assyrian power. A winged lion is used in Daniel as the symbol of Assyria under its Ninevite dynasty. When the sovereignty was transferred from Nineveh to Babylon, the prophet represents the wings as being plucked. Nineveh lost its wings, and could, therefore, overshadow no more. It was once a City of Wings, and Assyria a land of wings; so that if the prophet had any message to proclaim to it from afar, he might have exclaimed, “Ho, land of the overshadowing wings!” A city or land of wings, then, is a city or land having dominion; and if the wings are wide-spreading, which is indicated by a widely extended shadow, the dominion is extensive, perhaps very extensive, if an intensive word be used to express the idea of shadowing. But all lands have not wings, because all lands have not dominion. Canada and the West Indies, Hungary and Lombardy, have no wings. The wings of the mighty overshadow them all. They have no dominion over their own lands, even; hence none dwell under their shadow. Austria, on the other hand, is a land of overshadowing of wings. So are Russia, Turkey, France and Britain. Belgium is a lion without wings. Its dominion is restricted to its home-land—a land which overshadows none but its own people. But we need add no more under this head; for by this time, the reader will certainly perceive what is meant by the figurative expression, “land of widely o’ershadowing wings.”

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

Maivr comes from the root ahvar; without the points ovr, pronounced over; from which originates our English word over. Hence, as a verb, “over with you,” that is, pass over or beyond, which is the import of the root ahvar. With the prefix m, from, it becomes a preposition, as m-ovr, Masoretically maiaiver, and signifies from over or from beyond, and followed by le meaning to.

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

“Rivers of Cush,” nhri kush, pronounced naharai koosh. Cush is the name of a grandson of Noah in the line of Ham, and the brother of Mitzraim, Phut, and Canaan. These all began their migrations from Ararat. Cush and his brethren journeyed southward, towards, towards the Persian Gulf, Indian Ocean, and countries of the Nile. Japheth’s descendants spread themselves over the north and west; while Shem’s branched off towards the east. Cush’s brother Mitzraim settled Egypt; and Canaan, another, a cursed race, the land afterwards possessed by the Israelites, descended from Shem. The sons of Cush descended the Tigris and Euphrates, and from thence, spread around the waters of the Persian Gulf, to Muscat, and thence to Aden, the regions of his sons Sheba and Dedan. They diffused

themselves along the southeastern coast of the Red Sea; while some of them crossed it, and extended their settlements to the region of the Upper Nile.

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

The rivers of Cush are those enumerated by Moses in Genesis 2: 11—the Pishon winding through the whole land of Havilah, a son of Cush; the Gihon through Cush’s land more specially; the Hiddekel or Tigris, which flows before Assyria; and the Euphrates. The Tigris and Euphrates are Cush’s rivers, as is clearly seen by his people founding a kingdom on their course, with its capital near the junction of the two.

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

“Which sendeth by sea,” hshlch byym, pronounced hassholaiach byyom. The wing of the land, or its dominion, being so wide-spreading from tip to tip, it is obliged to communicate with its possessions under their shadow, “by sea.” This character in the text shows that the overshadowing land is a maritime power. It is neither Austria, Russia, nor Turkey; because they do not correspond with their possessions by sea; neither is it France, or the United States; because their wings do not stretch beyond to the Tigris and Euphrates. It can be no other than the British power, whose wings stretch from Burma to the land of Sheba, and west of the Indus; and will advance to Cushistan from the Persian Gulf, as soon as it perceives it necessary for the protection and promotion of its commercial interests. The movements of the Russo-Assyrian autocrat in regard to Turkey, will cause Britain to extend the shadow of her wings to the rivers of Cush. These waters are the borders beyond which her wings will spread no further westward. Britain on the Euphrates, and the Assyrian as a cloud to cover Israel’s land, will bring face to face, in the heart of Asia, the friend and foe of God’s oppressed, dispersed, and captive nation. Policy and interest will identify Britain with the Jews, while many of its people will sympathise with them on religious principles. But the Jews are enemies to Jesus; and the British government, while they profess to venerate him, pay no respect to his teaching or commands. Their pride must therefore be humbled before either of them can be employed as allies in the work of the evening time. Hence, “two-third parts” of Judah in the land are cut off by the Assyrian, leaving the other third for the purposes of the Deliverer: while the powerful fleet of the overshadowing power, cooperating in the war

against the Russo-Assyrian, is broken and dispersed. The testimony in support of this is found in the forty-eighth psalm, which contains a prophecy parallel with this of Isaiah. "As we have heard so have we now seen concerning the city of Jehovah of hosts, concerning the city of our Elohim—the Elohim will establish it throughout the age." It refers, then, to the time when Zion exists as "the city of the great King," with the "Elohim manifested in its palaces for protection." But before this manifestation "the kings were assembled (against her;) they rushed along together; but when they saw, they were in great consternation; they were confounded; they fled in terror. Trembling seized upon them there, a pang as of travail." After predicting this headlong flight of the Assyrian's kings, he goes on to say, "by an east wind thou wilt break in pieces the ships of Tarshish"—of that Tarshish which, having partaken of the general dismay, shall be among the first to place its ships at the victor's disposal, to bring Zion's sons from far to their fatherland. Thus will Britain, and the Jews already in Judea, be prepared for cooperation in the work of the evening time.

* * *

BRITAIN'S STEAM MARINE FORETOLD BY ISAIAH.

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

These whirling things on vessels of fleetness, Dr. Lowth styles "ambassadors on the sea in vessels of papyrus!" The bishop of Rochester calls them, "messengers by sea in bulrush-vessels!" Boothroyd has it, "ambassadors on the sea in floats of papyrus!" And the king's version, "ambassadors by sea in vessels of bulrushes!" Strange they did not suspect the propriety of "ambassadors" as the translation of tzirim. Perhaps they did; for instead of saying Go, ye swift ambassadors, they have it, "Go ye swift messengers." They saw that two entirely different words were used in the Hebrew; but not knowing wherein the difference lay, they selected two distinct orthographies, with but little real difference of signification between them. Ambassadors and messengers are persons sent. The shadowing land's ambassadors are supposed by the learned to be the messengers ordered to go swiftly.

The word tzirim is a noun masculine plural from tzir, "to go in a circle, to revolve." It has probably some affinity to the obsolete root tznr, pronounced tzahnar, to whirr, or whizz, especially expressive of the rushing sound of water falling from a wheel in rapid motion.

Revolvers, or whirling things, tzirim, is the Spirit's word for what we term paddle-wheels, which are things going in a circle. Tzir is indeed properly rendered ambassador or messenger in Jeremiah 49: 14, and Obadiah 1; but still the radical idea is retained of one going in a circle, or making a circuit of the nations. The tzirim of our text, however, cannot be things going in a circle in an ambassadorial circuit; for they are tzirim-viklai-gome "on vessels of fleetness," performing their circuits on their sides. The translators referred to, did not perceive the application of tzirim to the paddle-wheels of vessels; for, with the exception of Dr. Boothroyd, there were no such things in the range of their observation or knowledge.

"Fleetness," gome. —This is rendered by the hermeneutists, "papyrus," "bulrush," and bulrushes." Moses was exposed on the margin of Sihor in tavath gome, an ark, or water-tight basket, of bulrush, or papyrus reed. The word is indeed applied to the bulrush, or papyrus reed; but then it is a question, why it is so applied? If we can ascertain this, we may find that it has a more appropriate signification for Isaiah 18: 2.

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

The word signifies "to absorb, to drink up, to swallow." Now, the Egyptian papyrus nilotica, and the bulrush, especially the former, are of a very porous nature, absorbing or drinking up moisture copiously. Hence the papyrus is styled bibulous, bibula papyrus by Lucan, and gma by the Hebrew. The Egyptians made from it garments, shoes, baskets, vessels of various kinds, skiffs, &c. —articles of the water-drinking reed.

The word in the Piayl conjugation is used poetically of the horse swallowing, as it were, the ground, in his eagerness and fleetness; as in Job 39: 24, igm artz, Masoretically, yegamme-ahretz, "he swalloweth diligently of the ground," as much as to say, he runs away with it, so great is his fleetness. When a traveller by rail looks at the ground in advance of the train, as it rushes along, he sees the idea represented by the phrase, "swallowing diligently of the ground." By the same metaphor, and with equal propriety, a ship may be said to drink up of the water diligently, as for a horse or train to swallow diligently of the ground. They are both poetical expressions for a fleet horse, a rapid train, and a fast ship. Hence, as the papyrus literally absorbs copiously of moisture, so poetically or figuratively, a fast vessel drinks rapidly of the water, and a fleet horse diligently of the ground; therefore, the papyrus, the ship, and the horse, are all subjects of one common idea, and that is expressed by the word gma. The phrase kli-gma, pronounced kelai-gome, is then literally translatable, vessels of to drink up diligently; but this very literal rendering is itself metaphorical: diligent drinking up is quick, or rapid drinking; ships rapidly drinking up of the surface of waters, are vessels rapidly diminishing distance: they are fleet vessels, or "vessels of fleetness," kelai-gome, but of no matter-like affinity to the bulrushes of the Nile.

The Bishop of Rochester had some idea that there was something figurative connected with his "bulrush-vessels," expressive of the fleetness of the shadowing lands' marine; but as he had never seen a steamship, the fleetness of his bulrush vessels was confined to their fast sailing. "If the country spoken to," says he, "be distant from Egypt, vessels of bulrush are

only used as an apt image, on account of their levity, for quick sailing vessels of any material. The country, therefore, to which the prophet calls, is characterised as one which, in the days of the completion of this prophecy, shall be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world, with expedition and security, and in the habit of affording protection to their friends and allies.” Thus much the bishop saw even from erroneous premises. He rightly conjectured from the prophet’s reference to the sea and surface of waters, that he was addressing a maritime, and not a continental, power; and as it is to bring a people to Mount Zion as a present to the Name-bearer of Jehovah enthroned there, which no maritime power hath ever done yet, he concluded that the call was to a pre-eminent naval power of the latter days. Providence hath established Britain’s strength to this end. She is exalted among the nations for the work of the time of the end. God hath given her power, skill, gold, and a multitude of large and powerful ships, to be used against the Assyrian, and in the service of Israel and their protectors—Jesus and the Saints. What Hiram was to Solomon, Britain will be to Him who is greater than he. The steam-marine of the latter-day Tyrians trading to Tarshish is the navy prepared of Jehovah for his King. The twelve tribes are his land forces; the ships of Tarshish his marine.

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

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

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

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

A smoothed, plucked, or peeled, nation, to say the least of it, is not euphonious. Dr. Lowth styles his stretched-out nation, “smoothed” in the sense of being clean shaven or made smooth by mud-sediment! But whether smoothed by mud or lather he cannot tell! If the

nation were alluded to under the figure of a bird, “plucked,” would very well express the idea of its being stripped of all its glory and left naked. Without hair, beard, or feathers, the nation would doubtless have become as “polished” as shaving and plucking could make it! The King’s translators do not tell us in what other sense it was “polished,” but leave us to our own inferences. I do not see in what sense a nation skinned or peeled can be “polished.” It would certainly not improve its manners. But we must turn from these awkward words, so expressive of the uncertainty of the hermeneutists, and find one more in harmony with the text.

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

“Terrible from this and onward,” *al-om nora mn-hua uhlah*, pronounced *el-am norah min-hu wahnahleah*. “Terrible from their beginning hitherto;” “terrible from the first and hitherto;” “wonderful from their beginning hitherto”—are the renderings of the several translations before us. These versions affirm the terribleness or wonderfulness of the nation during the whole of its existence. This, however, cannot be predicated of Israel. These tribes were indeed terrible and wonderful in their national beginning, but very far from being so from that epoch “hitherto;” that is, till the express messengers visit them in Britain’s steamers. Ten of the tribes have failed to strike terror into their enemies for upwards of twenty-five hundred years; and the other two have been a despised people four hundred and thirty years after their Chaldean overthrow and nearly eighteen hundred years since Rome’s eagles devoured their carcass under Titus. Lowth and company’s version cannot, therefore, be admitted, seeing it does not state the truth.

Gesenius renders the text, “a people terrible and farther off than he.” In this he renders “*wahnahleah*,” and farther off, or beyond, as of space; and *min-hu*, by “than he.” But in this he entirely mistakes the whole matter. The construction is well illustrated by the phrase—*mhiom hhua uhlah*, pronounced, *maiyyom hahu wahnahleah*, “from that day forward.” The radical idea of *hahleah* is “to a distance, thither-away,” and may be applied to either time or space. But from what point of time doth the to or thither, the onward, commence? The answer is *min-hu*—“*min*” being the preposition from; and “*hu*,” the demonstrative this. “*Hu*” points out a definite person or thing already mentioned, or well-known from the context. We may then inquire “from this” what? From the evening-tide destruction of Israel’s Assyrian spoiler by their King; when under his banner “Judah fights at Jerusalem,” and “their governors become like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about on the right hand and on the left”—Zechariah 12: 5-6; 14: 14. From this onward, shall Israel be a terror to all their foes; and a protection to all who come under the shadow of His wings, who gives them exaltation over all the nations of the world.

“A nation prostrate and trodden down,” *goi kav-kahv umvusahh*. The renderings of these words are also various. “A nation meted out and trodden down;” “a nation that meteth

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

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

“Whose land rivers have spoiled.” Rivers overflowing their banks represent invading armies. Speaking of the ten tribes in hostility against Jerusalem and the house of David, Isaiah saith, “Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Retzin and Remaliah’s son; now therefore, behold, Jehovah bringeth up upon them the waters of the river (Euphrates) strong and many, even the King of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck,” Jerusalem alone of all the land being the head out of the water. Israel’s land has been laid waste by such rivers as these. Daniel predicted a similar inundation which was to overflow the land subsequently to the destruction of the city and temple of Jerusalem that was to happen after the cutting off of the Messiah the prince, and at the Roman invasion: “the end thereof shall be with a flood,” which he explains of the inundation of war; for he says, “and until the end of the war desolations are decreed.” He also styles the future invasion of the Holy Land by the Russo-Assyrian king of the north an overflowing. There is nothing nourishing in the overflowing of such rivers; but Dr. Lowth’s “learned friend” suggested “nourish” as the meaning of bahzeu, which, as it suited his theory of the land being Egypt or Ethiopia which are fertilised by the Nile, he readily adopted, rendering the sentence “whose land the rivers have nourished.” Gesenius translates the words asher bahzeu nehahrim aretzu, by “whose land rivers rend, i.e., break up into parts, or divide up. The allusion is to Ethiopia.” This is an error; there is no such allusion in the case. The land is Israel’s, not Ethiopia; rent, spoiled, or laid waste by the horns of the Gentiles, whose armies have swept over it like floods of mighty streams.

“I will be still (yet in my dwelling-place I will be without fear).” In the common version it reads “I will take my rest, and I will consider in my dwelling-place,” or marginally, “regard my set dwelling.” The text places the considering person in the dwelling, and at rest there; the margin, makes him exterior to it, and looking at it. A very important difference this, when we come to understand the locality of the dwelling-place. “I will sit still and regard my

own abode; I will be to it as the clear heat after rain.” This is Dr. Boothroyd’s rendering of the words, ashkuth vabith bmkuni kkhm tzk oliaur, pronounced eshkahtah veavbitah vimkoni kekhom tzach alai-or. “I will be to it” are his own words to make what he supposes is the sense. All the translations I have seen make the considerant sitting, not in, but off at a distance, from the dwelling-place; consequently, “the dry heat impending lightning” is made a state of things preceding Jehovah’s entrance into his dwelling-place, instead of, as it really is, a state of the political atmosphere immediately following his entrance, and, for a short time, continuous with his residence there. The atmospheric condition portends a storm about to burst upon “the blossom” and “vine of the earth,” not upon the Lord’s dwelling-place, as Dr. Boothroyd represents.

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

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

Jesus of Nazareth, King of the Jews, at Zion, “still as dry heat impending lightning, as a cloud of dew in the heat of harvest,” is represented in the Apocalypse as “one like the Son of Man sitting upon a white cloud, having on his head a golden crown, and in his hand a

sharp sickle”—Revelation 14: 14—or pruning hook. In this cloud scene he has but one crown. It pertains therefore to a time anterior to that in which, in chapter nineteen, he is seen “with many crowns upon his head.” The one crown is David’s, which he wears by inheritance; the “many,” are those he wins from the Beast and kings of the earth whom he overcomes in battle, when he “gathers the clusters of the vine of the earth,” and casts its grapes, fully ripe, “into the great wine-press of the wrath of God.” Jesus, the Redeemer, comes to Zion; at that crisis, “reaps the earth,” in the overthrow of Gog: then, as a dew-cloud, he rests in Zion, awaiting the full ripening of the vine clusters in the Roman West. This “perfecting of the fruit” is accomplished when the acceptance, or rejection, of the trumpet-proclamation to the land of overshadowing of wings, and to other lands, has divided them into adverse and friendly nations. As hostile, they are “the Goats;” as friendly, they are “the Sheep” of the Imperial Fold. This division effected, and the Royal Reaper, no longer still as dry heat and a cloud of dew, thrusts in his pruning-hook again, and having reaped the grape-clusters, treads them in the wine-press without the city, that is, beyond the limits of the land.

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

“At that time.”—At evening time, and subsequently to the King of Israel’s victory over Gog, and over “the Beast, False Prophet, and Kings of the earth, and their armies.” The nations in arms being subdued under Israel—Psalm 47: 3, their hosts will no longer need to be detained in foreign parts. The time will have therefore come to give them rest from war; and to transport their victorious armies into their native land, that they may be disbanded there, and “settled after their old estates”—Ezekiel 36: 11. The steamships of the land of overshadowing of wings will be in great request for this service, which will be willingly and joyfully rendered. Hence, Israel’s eventide return to their fatherland, by this agency, is termed the diligent conveyance of “a present to Jehovah of armies.” Those of the scattered nation that are inaccessible to ships, will be brought home by the usual means of transportation by land. This present brought by sea and land to Mount Zion is termed by the prophet “an offering unto Jehovah out of all nations.” His words are, “They shall bring all your brethren, an offering unto Jehovah out of all nations upon horses, and chariots, and litter vehicles, and upon mules, and dromedaries, to my holy mountain Jerusalem, as the children of Israel bring the offering in a clean vessel to the house of Jehovah”—Isaiah 66: 20.

This “present” is not brought before the return of Jesus, the bearer of Jehovah’s name, from the right hand of power. It cannot be brought until he becomes “Jehovah of armies,” and is enthroned in Zion; for it is brought by strong nations as an offering to him dwelling in Zion. Were all Israel now sent back to Palestine by existing powers, their restoration would be no offered present to the Jehovah-name, because Zion is not yet the actual abode of Jehovah-Jesus. The “present” will be freely offered, because the offerers will have come to the recognition of the true nature of things. Jesus, whose prophetic name is “JEHOVAH our

righteousness”—Jeremiah 23: 6, will have convinced them of his power, and right to the world’s allegiance, by his skill and prowess in arms. The south will no longer keep back, nor the north refuse to give up; for the Dragon, and the Beast, the False Prophet, and the Kings, with all the armies that now give effect to their wickedness, will have been destroyed; and all obstacles to the full return of Israel from the four winds of heaven, completely removed. “They shall bring my sons from far, saith God, and my daughters from the ends of the earth; every one that is called by my name: for I have created Israel for my glory”—Isaiah 43: 1, 6-7.

But before the free-will offering of this present of Israel to their King by the nations no longer hostile, and before Zion is delivered of the man-child, Palestine will be occupied by a Jewish population, respectable for numbers, industry, and wealth. This is evident from the following testimony: “In the latter years, O Gog, thou shalt come into the land brought back from the sword and gathered out of many people, against the mountains of Israel, which were (asher-hahyu) for desolation continually: but is brought forth out of the nations, and they dwell safely all of them.” “Thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the nations may know me, when I shall be glorified in thee, O Gog, before their eyes.” This proves a partial return before Gog’s invasion. The following text shows their prosperity in their land before he disturbs their peace. Jehovah addressing himself to Gog says, “Thou shalt think an evil thought; and shall say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn thine hand upon the desolate places now inhabited, and upon the people gathered out of the nations, who have gotten cattle and goods, that dwell in the midst of the land.” He accordingly invades Palestine with a mighty army; and that this invasion precedes the appearing of Jesus in Zion is clear from the consideration, that the invasion of God’s unoffending people is made the occasion of that appearing: as it is written, “And it shall be at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face * * * and there shall be a great shaking in the land of Israel * * * and all the men that are upon the face of the land, shall shake at my presence, and the mountains shall be hurled over, and the towers shall fall * * * and I will call for a sword against him throughout all my mountains; and I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many peoples that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I Jehovah—Ezekiel 38—am Jesus, bearing the name. And I will turn thee back, and leave but the sixth part of thee. Thou shalt fall on the mountains of Israel, and upon the open field: and I will give thee to the ravenous birds of every sort, and to the beasts of the field to be devoured”—“a great sacrifice upon the mountains of Israel, that they may eat flesh and drink blood.” Thus falls the blossom from the vine. Sudden destruction at evening-tide descends in storm and tempest, and sweeps him as mountain-chaff or stubble before the blast. Thus Zion is redeemed with judgment. Prostrate under the heel of the Autocrat; and none of all her children to draw a sword for her deliverance; her voice is stifled by the throat-grip of the destroyer. She hath no strength to give birth to a deliverer; and nought seems to impend but the final extinction of all her hopes! But what doth the prophet hear at this crisis of her fate? “A voice of noise from the city, a voice from the temple, a voice of Jehovah that rendereth recompense to his enemies!” “Jehovah roaring out of Zion, and uttering his voice from Jerusalem. And the heavens and the earth shall shake; but he will be the hope of his people, and the strength of the children of Israel. So shall ye know that I Jehovah your God am dwelling in Zion, my holy mountain: then shall Jerusalem be holy; and

there shall no strangers pass through her any more”—Joel 3: 16. Thus, “before Zion travailed she brought forth; before her pain came, she produced a male,” even a man of renown.

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

EDITOR.

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THE MOSLEM EMPIRE.

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

indiscriminate massacre, men and women, and their unoffending offspring. The incantations, adultery, and thievery of the priests were unmitigated. The judgment of God made no salutary impression upon them, so that what they were at the fall of Constantinople they continue at this day. “They repented not of their works.”

The Turks were a much more honest, dignified, and spiritual people than the Catholics, Greek or Latin; for it is more, far more, spiritual to believe in only one God, than to adore thousands of dead men and women, and to receive with implicit faith the absurd fables of the Romish priesthood. The Turks were ignorant and barbarous; but the Catholics were ignorant and excessively vicious: hence God appointed the barbarous to chastise the criminal. The Turks were, therefore, his messengers, or “angels”—apocalyptically; whom he sent against the Greco-Roman empire to extinguish it in a third of its extent. There were “four” sultanies of them, whose people for an appointed time were limited to the east bank of the Euphrates. This is expressed by the words, “the four angels confined by the great river Euphrates”—Revelation 9: 14. It was the western confine of the Moslem empire, whose capital was at Baghdad, where Togrul Beg was inaugurated its secular chief Dzoulcad 10th, A. H., 448, corresponding to January 18, 1057. The forces of the empire, which were chiefly cavalry, continued within their bounds till April 29, 1063, when Alp Arslan, “the Valiant Lion,” with a great army crossed the Euphrates, and invaded the Roman empire. This was the commencement of the sounding of the sixth trumpet, or that of the Second Woe; and is signalled in the prophecy by the command, “Loose the Four Angels which are confined by the great river Euphrates.”

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

On reference to the original, I perceive that the loosing, and not the preparation, was for 391 years and 30 days. The words are—*elutheesan hoi tessares angeloi hoi eetoimasmenoi eis teen hooran, &c.*—that is, “the four prepared angels were loosed for an hour,” &c. The preparation of the “angels” preceded their loosing; and consisted in the organization of the Moslem empire under Togrul Beg. Six years afterwards the loosing was decreed by a successor, Alp Arslan, the renowned. The binding of the Turks or Moslems being the restriction of their empire to the Euphrates; the loosing of them for a period consisted in their advancing their dominion westward until the time indicated should expire, when they would be confined, bound, or restricted, to a new western frontier. They may, therefore, be said to be bound at this time by the Danube and the Save, beyond which their dominion does not extend; but not by the Euphrates, because it stretches beyond.

The period of their advance into the Roman empire was “for an hour, a day, a month, and a time.” At the end of this the extinction of the third part of that dominion would be effected. This implied the capture of Constantinople, because until that was accomplished the

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

| | |
|---|--------------------------|
| A Time, | 360 years. |
| A Month, or twelfth of a Time, | 30 years. |
| A Day, or a three hundred and sixtieth of a Time, | 1 year. |
| An Hour, or a twelfth of a day | <u>0</u> <u>30</u> days. |
| | 391 years 30 days. |

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

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

The Holy Roman or Papal Empire was then between two destroyers, or swords of God; the Moslems on the southeast, and the French Republicans on the north and west. Belgium, Catholic Germany, Italy, and the Spanish peninsula, “repented not of their deeds.” Vengeance, therefore, having been duly executed on the incorrigible in France, the lower orders, or mob, in fact, being raised to power, became the messengers or apocalyptic “angels” of the first, third, fourth, and fifth vials, to slay multitudes of the blasphemous of the Beast’s kingdom. Napoleon, a man of the people, a mere upstart, or parvenu, without any sovereign or aristocratic alliances, became the military chief of the republicans—a tyrant, indeed, but necessarily so, considering the work of death it was his mission to execute. He gave the slayers of God’s saints and prophets “blood to drink;” he scorched them with fire;

and filled their kingdom with darkness. Still “they blasphemed the name of God which had power over the plagues; and repented not to give him glory.” This was the moral condition in which the cessation of war left the Beast territory in 1815. France had returned to its old idolatry, whose Catholicism seemed to be more firmly established than ever, the sword of Russia being thrown into the scale on the side of the devils and the idols—Revelation 9: 20.

But “judgment” is to be “given to the Saints;” who shall not only “punish the goats,” but make all nations repent of their deeds, and give glory to the God of heaven. To bring about this crisis, which involves the annihilation of Greek and Italian Catholic idolatry, it is necessary to “dry up the water of the great river Euphrates”—that is, to abolish the Moslem empire. So long as this continues to occupy the throne and territory of the Dragon, the Gentiles cannot assemble themselves, and come up to the Valley of Jehoshaphat, to encounter Jehovah’s Mighty Ones, that these may plead with them there for His people; and his heritage Israel, whom they have scattered among the nations, and parted His land—Joel 3: 11-12, 2. So long as the Moslem rules in Constantinople, and his rights of conquest over Palestine are respected by powers stronger than he, “the hour of judgment” cannot be struck. It is the end, therefore, of the sixth vial, to open the way for the nations of the sea and land Beast dominions, to go up to Jerusalem, to encounter—they know not what—a terrible overthrow by the King of Israel entering upon the possession of his Holy City.

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

The policy of France—the Frog-Power—has created the embarrassment about the Holy Places in Jerusalem. It has obtained a decree for the Latin idolatry, which gives great offence to Nicholas of Russia, the Head of the Greek superstition; and has caused him to send a very threatening and imposing embassy to Constantinople, in behalf of the interests of his Church. The poor Sultan is thus placed in the utmost perplexity. If he yield to the imperiousness of Russia, he will offend France; and if he remain firm to the Latin interests, he will offend Russia, and Austria, its ally, between whom all rivalry is abandoned. But as these two powers are known to covet possession of Turkey itself, this may determine the Sultan to throw himself upon the protection of France and England, and so bring on war, unless it can be staved off for the present by these powers abandoning Turkey to its fate, and agreeing with Russia and Austria to divide the spoil; England taking Egypt, Syria and Palestine; France, Morocco; Russia, Moldavia, Wallachia, Bulgaria, Thrace, Constantinople, and Asia Minor; and Austria, Bosnia, Servia, Albania, and Macedonia. This arrangement would open the way for a more active settlement of Palestine by Jews under British protection, with some provisional arrangement respecting the Holy Places; for whatever is done can only be

provisional. The Eastern Question cannot be settled by the powers of the world. None can solve it but “the Man at Jehovah’s right hand, whom he hath made strong for himself.” It will, therefore, always be a cause of embarrassment, and, at length, of ruin, to the powers that burden themselves with it. But, it is hardly probable that this provisional arrangement can be effected without war. The Moslem will scarcely surrender his throne and territory without a struggle; and in that event, France and England will certainly not be inactive spectators of the drying up of the dominion of the Ottoman over the territories I have named.

The mission of the sixth angel to the accomplishment of these events is thus expressed: “And he poured out his vial upon the great river Euphrates: and the water thereof was dried up, to the end that the way of the kings of the risings of the sun might be prepared.” The agency in the preparation of this way, now manifestly at work, is then described in the next verse in the following words: “And I saw three unclean spirits, resembling frogs, issuing from the mouth of the Dragon, and from the mouth of the Beast, and from the mouth of the False Prophet: for they are the spirits of demons, manifesting signs, which go forth to the kings of the earth, and of the whole habitable to assemble them to the war of that great day of God the almighty.” It is easily discerned by those who observe the course of events, that the present situation of affairs is referable to French policy at Constantinople. It has involved the Moslem government in a dilemma from which it does not know how to deliver itself. The Moslem policy is therefore the creation of the French power, and hence resembling, or bearing the impression of, the frog-spirit. As I have often said before, the mission of the Frog-power is to create an imbroglio, which shall necessitate the unsheathing of the sword by way of preparation for the end. That end is declared in the reason assigned for the drying up of the Euphratean dominion—that the way of the kings of the risings of the sun may be prepared; that is, that the crisis may be formed in which Christ and his saints shall appear as unexpectedly as a thief in the night: for in the next verse he says, “Behold I come as a thief;” that is, to take part with my associate kings in the war of that great day of God the almighty. The signs being manifested by the Frog-generated policy of Austria, Turkey, and the Pope, in its bearing upon Russia, England, Prussia, &c., are the signs of the times manifesting for the benefit of those who understand and believe the word of the kingdom. “The wise shall understand, but none of the wicked shall.” Let the faithful then “watch;” for when the war against the Moslem breaks forth to the complete evaporation of his dominion, it comes as a storm from the north, sounding in the expectant’s ear, “Behold, I come as a thief! Blessed is he that watches, and keeps his garments.” Russia’s mission is to subvert the Ottoman dominion; and to lead the Catholic idolaters of the East and West, who repent not of their deeds, against Jerusalem; that they may there receive an overthrow from “the kings of the east,” which shall inaugurate that judgment which shall sit when the books shall be opened, and the time comes for the saints to possess themselves of the kingdom under the whole heaven. For “the king of the north shall come against him (the Moslem) like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow, and pass over. He shall enter also into the glorious land (Palestine), and many countries shall be overthrown; and the land of Egypt shall not escape”—Daniel 11: 40-42. Such is the crisis the Frogs are creating for the world; and such is the beginning of the solution of the vexed question of the East.

This, then being our views of things, we are not surprised at the announcement contained in an article which has recently appeared in an English weekly journal. We have been long anxiously desiring the partition of Turkey, as a sure indication of the appearance of the Lord in Zion soon. It is evidently approaching, as the following leading article from the aforesaid paper goes to show.

PROPOSED PARTITION OF TURKEY.

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

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

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

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

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

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

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

“If England possess a man equal to her fame and to the juncture, she will find a bold position the easiest and the safest. There are other parties to be consulted besides the two great Emperors, who profess to be the ‘heirs’ of the monarch they are going to destroy. If England perseveres as she has done, in sticking to red tape and treaties, while negotiating with powers that uphold red tape and treaties for their own ends, and use arms and force to break these treaties when they please, she will merely give up Turkey to the ‘heirs’ who seek to consummate their inheritance à la Macbeth. But if she desires to keep open the South-eastern gate of Europe, there is still a way, though there is no time to be lost. Russia and Austria have been busy in cajoling the Servians and Montenegrins, the Bosniacs and Wallacs; and England seems to have retreated from communication with those peoples; while France is attitudinising at Constantinople, or turning her attention, for her own ends, towards the southern shores of the Euxine. But the Slaves of Turkey still have a will of their own; and if a powerful voice asked them, ‘Will you be free and independent?’ we believe that they would rise up, in valley and mountain, and would be a federal nation, as bold to assert their independence as the Circassians. The Federation of the Danube has all but existed: if it did,

the question of the Dardanelles would be solved, and the path of English commerce would be free to Northern Asia and to India.”—The Leader.

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FOUNDATION OF THE WORLD’S RELIGION.

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

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

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

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

EDITOR.

* * *

WHY ISRAELITES WERE FORBIDDEN TO SHAVE.

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

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

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

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

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

If we now bear in mind that it was in the land of this people that the children of Israel spent thirty-eight years of probation, in the great and terrible wilderness of Paran and Seir, in constant communication with the Edomite and Midianite tribes domesticated among them, we shall then apprehend the full significance of the prohibition given in Leviticus 19: 27, in terms precisely equivalent to those by which Herodotus describes the practice of their descendants,

the Jenysite Arabians. "Ye shall not round off the corners of your heads, neither shall ye destroy the corners of your beards." Since this practice, as explained by Herodotus, and confirmed by the religious badges and emblems depicted on the Egyptian sculptures, was a distinctive outward token of this idolatrous people's worship and nationality, its adoption, by an Israelite, would of course be regarded as equivalent to an open declaration of religious and national apostasy."—Journal of Sacred Literature, pp. 65-66.

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PAMPHLETS RECEIVED.

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

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

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

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