

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Editor. NEW YORK, SEPTEMBER, 1853—
Volume 3—No. 9

THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH;

OR, THE POLITICAL EVENTS OF THE NEXT FIFTEEN YEARS described in accordance with Prophecies on Ezekiel, Daniel, and the Apocalypse; showing also the important position Britain will occupy during and at the end of the awful Conflict. —Svo, pp. 32. ANONYMUS. Printed in Edinburgh, Scotland, Seventy-third Thousand. London, 1853

PREFACE.

The above is the title of the pamphlet already referred to in our strictures upon the London Quarterly Journal of Prophecy. There are several vulnerable positions assumed by the compiler of its pages, which it is remarkable the reviewers have not seized upon in demonstration of the supposed unscriptural conclusions it contains. But critical orthodox ignorance has been the compiler’s safety. “Theology” has blinded the eyes of “the ministry” so that they cannot see afar off. “Divines,” therefore, being in the dark, and the people being led by them, it is “like priests, like people;” all are in the fog, and the errors of The Coming Struggle have escaped detection.

In the following pages this renowned pamphlet is not reproduced as it came from the Edinburgh press. I have expurgated it of what I consider its untenable assumptions, and in so doing have converted it into a brochure properly my own. The original pamphlet undertook to present my views of the next fifteen years. But no one can present the views of another with sufficient precision to satisfy the original thinker. “The Coming Struggle” does not satisfy me. I have therefore revised and corrected it, as well as I could without rewriting the whole. I have made three hundred and twelve corrections on the thirty-two pages, which have materially altered the sense of the compilation in many places. I should not, however, have presumed to do this, but for the peculiar relation I sustain to the original.

I am not able to say who the artist is that has undertaken to work up my published ideas of things into “The Coming Struggle.” Some have styled him the learned Dr. Cumming; others, “the eloquent Mr. Wylie;” others, “a journeyman printer in Edinburgh;” others again, “a disciple of Dr. Thomas,” &c. Be he whom he may, he must be greatly astonished at the success of his doings. Seventy-three thousand sterling six-pences must have afforded him a wonderful profit on the copy of Elpis Israel, out of which he fabricated his pages. I should have no particular objection to inheriting a dividend; but hitherto the case has strictly fulfilled the saying, that “One sows and another reaps.” But perhaps good has been accomplished

notwithstanding the errors. In this, therefore, I rejoice; but hope that no more of the original may be sold after this revise shall appear in Britain.

JOHN THOMAS.

Mott Haven, Westchester, N.Y., June 24, 1853.

* * *

THE
COMING STRUGGLE
AMONG THE
NATIONS OF THE EARTH

REVISED AND CORRECTED
BY JOHN THOMAS, M.D.

AUTHOR OF ELPIS ISRAEL, FROM WHICH WORK IT WAS ORIGINALLY FABRICATED

Never was there a time, in the past history of the world, when such a terrible and universal excitement prevailed regarding political affairs, as at this moment exists in the social mind. Wherever we turn, or into whatever society we enter, the same restless anxiety is apparent, the same question passes from circle to circle and from friend to friend, but no reply comes forth to cheer or satisfy the alarmed interrogators. "What is about to happen?" is murmured in all the assemblies of men; and whether the sound floats along the noble halls of the great, vibrates among the rafters of the straw-roofed cottage, or wanders through mazes of tobacco smoke in a village ale-house, echo only answers, What! Conjectures, indeed, are made and opinions delivered, but as these rest solely on the shifting sand of political appearances, and assume the various aspects with which faction and party-spirit invest them, they are uttered only to be rejected; the same question is again asked by the same individual on the morrow, and with like success.

That such an excitement should prevail at the present time is not at all wonderful. The position in which the powers of Europe and Asia are placed, render it evident to every thinking mind—and in this age of boasted intelligence all should be thinkers—that we are on the very eve of a crisis, and a crisis unparalleled in the annals of the past. It is not at one part merely, or in one or two nations, that we discern the signs of an approaching storm; but from one end of Europe to the other, the ominous cloud has gathered, and when it bursts, as soon it must, the deluge will be not only overwhelming, but universal. Such a prospect as this is entirely new. The shadows which preceded the advent even of the most devastating hurricanes that swept over the world in the ages that are gone, were not so gloomy or portentous as those which now hover above our whole horizon; and as the image must resemble the reality, that reality must be awful indeed. We are in the midst of that oppressive calm which reigns when the elements are fully charged with all the ingredients of a storm, and, like the mariner, we long for its inevitable outbreak, in order that we may escape from our suspense, and learn at once how we are likely to cope with it.

But while the painful anxiety everywhere visible is, in the circumstances, extremely natural, it is not at all necessary that the equally manifest uncertainty and ignorance regarding the extent and duration of the coming struggle should remain; and were the prophetic declarations of the Bible properly understood, the inhabitants of Britain would comprehend all that is about to take place. In that Book—a book which some despise, many neglect, and nearly all misunderstand—is to be found a series of visions and prophecies, under which is symbolised the political history of the world, from the Babylonian Empire down to the Millennium, that happy era to which the human family have long looked forward with delight.

Unfortunately, however, as we have said, these prophecies have been, and are, sadly misunderstood. The authorised interpreters of God's revelations have hitherto failed in finding a key to unlock their mysteries; but of this we do not complain, as we are told that the vision was to be sealed until the time of the end. What we regret, however, is that in the face of this declaration our divines should have attempted an explanation of these mysteries, before God's time for their solution was come. They have done this, and the result is, that by their erroneous interpretations, a mass of obscurity, contradiction, absurdity, and error, has been heaped upon them, which serves completely to mystify both its authors and the world. Had Fleming and others contented themselves with tracing those parts of the prophecy which were fulfilled in their day, and left those sublime consummations mentioned in the Apocalypse to be disclosed at "the time of the end," the present generation would not now be under the necessity of throwing off a host of commentaries and opinions, which from early childhood they have considered unerring. This, however, must be done. The position of the world clearly intimates that the end has come, and events now furnish an explanation of the hitherto dark visions of Daniel and John, and by a careful examination of these and other prophets, the political history of the next thirteen years is spread out before us, nay, we are enabled to pass beyond that period, and trace almost accurately the regular course of events down to the beginning of the thousand years. DR. THOMAS OF AMERICA (Editor of "The Herald of the Kingdom and Age to Come," published at Mott Haven, Westchester, New York.) WAS THE FIRST TO FIND THE KEY, and they who have read his book will at once be able to understand the following description of the period mentioned. For the sake, however, of those who have not seen Dr. Thomas's work— (This work is styled "Elpis Israel," and should be in the hands of every one desirous of understanding the glad tidings of the Kingdom of God, which is indispensable to all who would attain to it.)—and we believe this applies to the majority of general readers—it will be necessary to give a rapid and connected sketch of the prophecy on which the whole hangs, and point out the errors into which former interpreters have fallen.

The first intimation we have of the prophecy is in the second chapter of Daniel, where we are told that one morning during the palmy days of the Babylonian empire, Nebuchadnezzar, its head, awoke from a troubled sleep, in which he had a strange and unaccountable dream. Being fully awake, he endeavoured to call to mind the particulars of the vision which had passed across his sleeping spirit, but the "thing had gone from him," and do what he could he was unable to recall it. Nevertheless his "spirit was troubled to know the dream," and this he demanded of his magicians, who, being of course unable to comply, Daniel, a young Hebrew captive, volunteered to make it known and interpret it. Having "desired the mercies of the God of Heaven concerning the secret," Daniel had it revealed to him in a vision, and with a joyful countenance went with it to the king. He informed the monarch that in his sleep he had seen a great image standing before him. The head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly iron and partly clay. After the king had gazed on this giant of metal for some time, he beheld a stone poised in the air, unsupported by hands, slowly descending to the earth. Falling at length with a heavy crash upon the feet of the image, it "brake them to pieces," and the whole superstructure was hurled to the ground, where the wind carried it entirely away. The stone which smote it, however, grew into a great mountain, and filled the earth.

The interpretation given by Daniel to the king, was to the effect that the golden head, silver arms, brazen thighs, and iron legs, denoted a succession of four dynasties in the Babylonian Empire. The iron kingdom, which was the last, was at first to be divided into two parts, and latterly into ten, temporarily cemented to the feet by clay, and these were finally to

be destroyed by the establishment of a kingdom of God upon the earth, a kingdom which should never be destroyed. This was a dim, yet true outline of the future history of the great empire which was at that time aptly termed the whole earth; but it was only a rough sketch, and the purpose God had in view in disclosing it required that a more detailed representation should be given; accordingly, after the death of Nebuchadnezzar, Daniel was favoured with a more extended view. In this second vision, the four dynasties were symbolised by four beasts, and an outline of the history of each given. The fourth power, which in the first vision was described as iron, and divided into ten parts, is in the second shadowed forth by a beast with ten horns. The causes of the destruction of these ten powers by the God of heaven is in this vision also accounted for, and the time of their duration determined. They were to be destroyed on account of their civil and spiritual despotism, —crimes which can never in the moral government of Jehovah pass unpunished. After the ten horns had been for some time established, a little horn came up among them, in which were the “eyes of a man and a mouth speaking great things.” After making room for itself by plucking up three of the large horns, this little horn waxed insolent and domineering, and continued so “till the beast was slain, and his body given to the burning flame.” Daniel was extremely anxious to find out the meaning of this, and having asked “one of them that stood by,” he was informed that the ten horns were ten kings that should arise out of the fourth dominion; that another should rise after them, diverse from all the others, that he would “subdue three of the first kings, speak great words against the Most High, wear out the saints of the Most High, and think to change the times and laws;” but after continuing thus for “a time and times, and the dividing of time,” his dominion would be taken away, and he would be utterly destroyed.

In future visions a still more detailed representation of certain portions of this first vision was given to Daniel, and many of the prophecies of Ezekiel contain important developments of the same history; but God’s determined measure of revelation was not yet full. Indeed, the chief part remained behind, and consisted of an ample view of the operations of the fourth beast and his ten horns, especially of that little horn which subsequently sprung up and became so prominent. Many hundreds years after Daniel’s time, when the gold, silver, and brass of Nebuchadnezzar’s image had given place to the iron power, there lived an aged man on one of the desert islands that dot the bosom of the Aegean Sea. To this place he had been banished for adhering to, and promulgating, the gospel of the kingdom in the name of Jesus Christ, emanating from the land of Judea, but now almost entirely unknown to the professors of Christianity. In this lonely spot, and to this persecuted follower of the despised Nazarene, God gave his concluding Revelation to man, and wound up the whole by shadowing forth the history of the beast, and the horn, under the emblems of seals, trumpets, and vials. The iron power of Nebuchadnezzar’s Image, or fourth beast of Daniel, is here represented by a Dragon with seven crowned heads and ten crownless horns; and the system of governments of the Roman West is at first called a beast, with seven uncrowned heads and ten crowned horns—the one being thus exactly the reverse of the other—and afterwards Daniel’s Little Horn power of the west is represented as a two-horned beast covering the area of three of the horns. The same distinguishing features are apparent here as in Daniel’s vision. The beast waxes great; the dragon gives him his power, and his seat, and great authority; he makes war against the saints for a time, and times, and half a time, till the judgment sits, and his dominion is taken away, and he is cast with the Little Horn into a fiery lake, and the dragon into imprisonment for a thousand years.

Such, then, is a brief outline of this important prophecy—a prophecy which has occupied the attention, and engaged the interest of Bible readers, for many generations. The language in which it is couched has hitherto rendered it impossible for interpreters to agree

concerning its fulfilment; and indeed, in past times, the occurrence of the events it foretells was the only guide to its course. Fleming is thought to have verged upon a correct interpretation of a part that was as yet unfulfilled; but it was only a faint glimpse he obtained of the truth; the elements that were to be engaged in the final conflict had not, at the time he wrote, assumed the position, by which the time of the end could be recognised, and this, together with his adherence to the stereotyped but false theories of commentators, led him far astray. All, however, are agreed as to the general meaning of the prophecy. * The gold, silver, brass, and iron powers of the image, and the four beasts of the vision, are the Babylonian, Persian, Grecian, and Roman Empires. The seven heads and ten horns are the various forms of government and kingdoms of this latter power. The first beast of John is the civil and ecclesiastical system of Roman-Europe; and the second, or two-horned beast, is the Austro-Papacy grafted upon it. Thus far the history of the past might have enabled our divines to expound and agree could their theologies have permitted them to interpret the prophecy by the things that are. With regard to the time of the end, and the nature of the events which must take place previous to it, there exists an almost endless diversity of opinion, the greatest union lying in a universal misapprehension of both, particularly of the latter.

* No interpreter has succeeded in correctly expounding Nebuchadnezzar's Image. They have overlooked the fact that it is composed of five elements instead of "four." The fifth is "the clay," or Russo-Assyrian, styled by Ezekiel "Gogue of Magogue's land, the Prince of Rosh, Mosc, and Tobl." The interpretation of the clay element has been brought out for the first time in the Herald of the Kingdom. —Editor of the Herald.

The great cause of misapprehension, besides that to which we formerly alluded, — viz., a premature interpretation, — is owing to the fondness of theologians for the allegorising method of Origen. Following this early father, they assert that the events to take place at the time of the end, are less physical than moral, and will consist of a series of spiritual changes which will usher in the universal triumph of the Church, and the regeneration of the world. They do not understand, or rather they refuse to believe, that the Jews will be restored to their own land, and that the kingdom of Israel will once more be established, though not precisely after its ancient model or with its former inferior splendour. With a very restricted partiality, they have construed all those glorious promises of a political restoration which have lighted up with hope the heart of the wandering Jew, into nothing more and nothing else than a spiritual conversion, and they claim for the Church all the glory of the latter-day. This, we apprehend, is a fatal mistake. The restoration of the Jews to Palestine forms the very keystone to the whole political structure of the world, and is the principal object to be accomplished by the awful events of the coming years. It is the grand consummation of which the Hebrew prophets spake and Jewish bards sung; it is emphatically "the hope of Israel," and the Word of Judah's God is pledged to its accomplishment.

Having done away with a literal restoration, our interpreters have necessarily erred in deciding regarding the many minor parts of the prophecy. Hence the locality of the final conflict has been a matter of much dispute. The general notion is, that Italy will be the scene of the great battle of Armageddon, and one individual has actually measured a large valley in that country to see if it answers the inspired description. Another class, in the extremity of their fondness for spiritualism, say that at the moral destruction of Popery, wherever Protestantism encounters and overcomes Romanism, there will Armageddon be. In the sequel of this pamphlet, we shall show how erroneous are both of these conjectures.

Another great error, and one which has led to a host of misconceptions, is the belief that Britain is one of the ten horns, and that consequently she will be involved in the destruction that overtakes the toes of the great metallic image. This is a complete mistake. Though once a part of the Roman dominion, she is not within the boundary of the image territory, and none of the countries beyond that territory will be overthrown with Papacy, except those who have continued to worship the beast, such as Austria and others. And this is just an evidence of the evil effects of a premature interpretation of the prophecy. At the period when many of our commentators wrote, it was actually necessary to include Britain in the toe kingdoms, in order to make up the number required. Up to the year 1820, there were only eight independent powers within the Roman Empire, but in that year the Greeks rebelled against the Sultan, and after several years' war, succeeded in establishing a new kingdom, which became the ninth horn. Still another was wanted to complete the prophetic symbol, and it did not come up till 1830, when the revolution of Paris divided the kingdom of the Netherlands into two, and Belgium became a separate power, to defeat the calculations of divines, and pluck Britain from the anomalous position in which they had placed her. We say anomalous, for how is it possible to reconcile the past history of Anglo-Saxon progression—of which she has been the mover and sustainer—with sudden and complete destruction? The very thought is a libel on the eternal law of development and the wisdom of the moral government; but it is false, and we will by-and-by show how different is the destiny of this country, and what the part that has been assigned her in the last act of the mighty drama. The powers which really answer to the toes of Nebuchadnezzar's image are Bavaria, Lombardy, Hungary, Greece, Sardinia, Naples, Portugal, Spain, France and Belgium; and if we understand the prophecy aright, these kingdoms will be brought to the verge of their final subversion at the end of the next thirteen years.

The next great error of our interpreters, and the last to which we will particularly advert, is in regard to the "time, and times, and half a time," or the duration of the beast. They do not understand that it means a period of 1260 solar * years, and they have failed to find the true commencement of the era. The general theory dates it from the year 606, when Phocas proclaimed the universal supremacy of the Bishop of Rome. This fixes the secondary termination of the 1260 years in 1866. But the "time, and times, and half a time" began by its primal epoch earlier than this. The year 606 is the period of the ecclesiastical constitution of the beast, or the time when the dragon gave to its Lion-mouth his authority. Its civil constitution dates 75 years earlier, or from 531, when the Justinian code was completed and published. These two epochs were the real beginnings of the 1260 years.

* In the days of Moses, the servant of Jehovah, on founding the Commonwealth of Israel, and in arranging its time, the Hebrew years were solar, of twelve months, each month having thirty days, excepting the twelfth, which had thirty-five days. By the enumeration of the days of the deluge, it is evident that the Hebrew year consisted of 365 days. A time of years, however, is limited to 360 solar years, being reduced from 365 to 360 by the explanatory phrase, "forty and two months."—Editor of Herald.

The victorious reign of the beast ought, then, to terminate about the years 1791 and 1866, or two years earlier or later. The resurrection of the two witnesses (or civil and ecclesiastical class-antagonists to the Powers), which were slain by Louis the Fourteenth, took place in 1789, or at the period of the first French revolution, and this was the first time any successful opposition was made to the Papal power after 1685. Then wrath began to pour out, and the civil dominion of the Pope was taken away, to be "consumed and destroyed unto the end." And as 75 years elapsed between the imperial concession of a new code, and the

acknowledgment of the Roman Bishop as the universal Father of the western dominion, or beast, so 75 years must elapse as the transition period, ending in the arrival of “the Hour of Judgment.” This period is represented by the seven vials, the mission of which is to pour chastisement on the beast and his followers, till at the end of the combined sixth and seventh the whole will meet with a wonderful and signal destruction. It is a mistake to suppose that the 1260 years limits the existence of the beast—it merely limits his unwaning power. The full term of his civil and ecclesiastical pre-judicial existence as a Roman power, is 1335 years, * and this terminates in 1866, or about thirteen years from this period. But what a number of awful events must take place within that short time; what revolutions, and strife, and bloodshed must be witnessed on the Continent, and in many parts of Asia! No wonder that the political sky is black and lowering, charged as it is with the elements of a storm, which, for tremendous force and severity, has never been equalled. The people of the present age have come to the very border of a thrilling epoch, and they know it not. The newspaper press laughs at the cry of war which has risen on every hand. It points to the progress of railways and electric telegraphs, and asks if these are signs of war. Railways and telegraphs, steam-engines and copper-wire, can these overturn the purpose of God or falsify His word? A few hours of strife will suffice to tear up every vestige of these so-called pledges of peace, and their component parts may yet form efficient instruments to carry on the conflict. In these days of scepticism and intellectual supremacy, it may be a hard matter to get such Bible truths borne home to the hearts of men; but in a very short time they will be compelled to acknowledge the reality and genuineness of that revelation they now despise or neglect. Amid the terror and confusion of the approaching hurricane, when men’s hearts are failing them for fear, they will be glad to turn to its long-forsaken pages, to learn the nature and extent of the fearful calamity. If the people of Britain and America are wise, they will make themselves acquainted with this beforehand, and thus enjoy that tranquillity which the knowledge will impart. It is, even on other grounds than personal comfort and mental peace, extremely necessary that they should do so. Though for the present they will, by caution and prudence, keep free from the struggle, they have a high and holy mission to fulfil, and are, as yet, ignorant of it. To them has been committed the task of conducting the moral progression of the world, and preparing it for the coming millennium. While other nations are murdering and devouring each other, and gnawing their tongues, and blaspheming under the iron rod of Jehovah, the Anglo-Saxon race will be opening up the pathway for the entrance into this sin-cursed and strife-torn world of the reign of peace and love. Blessed, indeed, are they that wait, and come to the thousand, three hundred and five and thirty days.

* This period of 1335 years is the diagonal of the rhomboid 1260, initiated by the civil and ecclesiastical epochs of A.D. 529-531, and A.D. 604-606. —Editor of Herald.

But it is now time that we enter on the principal part of our present work, to which the foregoing forms a necessary introduction. And before speaking of what is about to occur, let us see the exact portion of the prophecy that has been fulfilled. By going back along the

rebelled against the Sultan and established a new kingdom. From that time Turkey has been subjected to incessant trouble with neighbouring powers, distraction and strife from civil rebellions, and ravaging pestilences from the hand of God. Six years after the successful revolt of the Greeks, the Janissaries attempted to withstand the will of the Sultan, but their fanaticism was repressed, and by the despot's command thousands of them were butchered. The next year she lost 110 ships in the battle of Navarino, and in the following season had to sustain a double conflict in a Russian war and an Albanian insurrection. Then followed the long war of France against Turco-Algeria, which resulted in the separation of that province from the Moslem empire and its annexation to that kingdom. In 1839 Egypt and Syria were taken by Mehemet Ali, and this led to sanguinary and bloody strife in that direction. Besides these reverses at the hand of man, the country was scourged with cholera and plague for eleven years; and thus wasted and weakened, she is in daily fear of being totally overthrown by a foreign power. But why, it may be asked, is such a vial of wrath poured upon the Turkish Empire? Ah, God had a long and heavy account to settle with this nation! What iniquity and injustice did it not perpetrate against the Jews, God's own peculiar people; and though permitted to succeed in its cruelty for the express purpose of punishing the Jewish nation for their transgressions against the Most High, yet such is God's jealousy with regard to this race which he has chosen, that even the instruments with which he chastises them are made the objects of his retributive vengeance. It was so with the Babylonian nation who carried them into captivity, and it is so with the Ottoman Empire, which has now the seat of the dragon, which in former days dispersed them among the Gentiles. For this and other causes, enumerated in the 11th chapter of Daniel, the Lord has a controversy with Turkey, which will never cease till its power is destroyed unto the end.

The seventh vial began in 1830, when the whole political atmosphere, as if charged with democratic electricity, gave forth flashes, and appeared to be on the eve of an explosion. These two vials are therefore both going on at this time, and will end together, at the beginning of the thousand years. It is at this critical period that the vision is to be unsealed. In other words, the Roman powers are to be placed in a certain position, and to be actuated by a certain agency, which, we are told, is to indicate the time of the end, and warn the inhabitants of the earth to prepare for the coming of the kingdom. This important information is given in the following words: —“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. They are spirits of demons working miracles, which go forth unto the kings of the earth and the whole habitable, to gather them to the war of that great day of God Almighty.” The demons that represent the dragon, the beast, and the false prophet powers, are the Sultan, the Emperor of Austria, and the Pope; and the frogs, or frog-power, is France—frogs being the original heraldic symbol of that nation. When, therefore, we perceive the French government causing “unclean spirits,” or evil policy, to emanate from these three incarnations of power, then are we to recognise the immediate approach of the end; for this, says the prophecy, will cause the kings of the earth to be gathered together to “the war of that great day of God Almighty.” This period has now come. We are living in it. France has at this moment the Pope, the

spirit to proceed from the Sultan, by its diplomacy connected with the Holy Places and demonstration of support in case of a Russian invasion, and thus involving him in a war with that mighty power, when he would otherwise quietly yield to it. Thus we see in full operation that agency which was to indicate the time of the end, and produce the terrible events which must precede and accomplish that period. Let us now, by the light of the prophecy, try to discover the nature of these, and thus be able to read the political history of the next thirteen years, and learn something of the events which will take place from that time till the millennium.

From what we stated at the outset, our readers will perceive that we have no sympathy with that system of wholesale spiritualising, which our commentators have pursued in treating of the future part of this Bible history. That large portion of it which has been illustrated in the past, gives us no warrant to believe—far less to assert—that its future predictions are but emblems of the changes and occurrences that will pass over the Church, and that the wars spoken of are moral, not literal. Hitherto it has been most accurately illustrated by real wars and political events, and until we have a better authority to go upon than Origen and his followers, we prefer to construe the language of the Bible in a literal manner, and, doing so, we believe that the following will be the principal coming events: —

1. The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia.

In following Daniel's version of the prophecy, which is more detailed than John's, we find, that the unfulfilled part begins at the first colon of the 40th verse of the 11th chapter. That verse opens with the declaration, that "the King of the South," or Mehemet Ali, would "push" at the Sultan. This was accomplished in 1839, when that monarch wrested Egypt and Syria from him, and endeavoured to seize Constantinople itself, and probably would have done so, had not the other powers prevented him, or rather, had not God determined that he should only push, not overthrow. The next part of the verse is, however, fraught with dire calamity to the Moslem Dynasty of the dragon. "The king of the north," or Russia, it is stated, "shall come against him like a whirlwind, with chariots and horsemen, and with many ships, and he shall enter into the countries, and shall overthrow and pass over." Here, we read at once the doom of Turkey; notwithstanding the assurance of assistance from France and England, the Ottoman empire will soon be no more. It is very probable that these allies will be deceived by the professions of peace, which the autocrat is holding out, and when they are off their guard, he will suddenly invade and conquer the kingdom. Evidence of this consummation is already apparent. Notwithstanding the presence of the Russian fleet in the Black Sea, Britain has been so far deceived as to recall the only man— (Sir Stratford Canning. Since the First Edition of this work was published, he has been again appointed Ambassador to Turkey.)— who could have pursued efficient measures, in the event of an invasion. The country is thus left open to the inroad of the northern Emperor, and ere long the news will doubtless come that he is at the gates of the Sultan's capital. We have no date by which to determine the exact time of its occurrence, but considering the number and character

where it caused a world of dire commotions, the apostle was carried away into the wilderness to see the judgments these would cause to fall on the beast and his image—in other words, on Roman Europe. For, let it be observed, that the papal powers as well as Turkey are doomed to hard experiences before the ten toes of the image are finally smitten with the Stone.

As the Dragon had yielded to the Western Beast its secular and ecclesiastical power, so Austria, a secular imperial element of that beast, has supported this twofold authority more than any of the other powers, and therefore shall suffer a more signal punishment. Indeed, we find this dominion, which is in the prophecy styled the two-horned beast, identified with, and assimilated to, the Papacy in all its more damnatory features. The history of its rise and progress is given in the last eight verses of the 13th chapter of Revelation, as well as in the seventh of Daniel, where its fate is particularly described: “They (the saints) shall take away his dominion, to consume and destroy it unto the end.” In that dark history of cruelties and crimes perpetrated by the horns against the saints, or friends of truth and liberty, Austria occupies an unenviably prominent distinction. The blood of the two witnesses lies heavily on that country, and has long cried for vengeance from on high. Nor has it cried in vain. When these witnesses were raised, and their power exerted itself through Napoleon, the iron hand of a stern retribution was laid upon Austria, and this horn’s dominion over the imperial west was for a time taken away. The conflict was temporarily suspended by the removal of the ambitious Corsican; but though vengeance has been delayed it cannot be much longer averted. The Austrian horn’s Roman dominion was at that time only temporarily taken away, but hereafter it must be “consumed and destroyed unto the end.” And the earnest of this will doubtless be initiated by the same power that punished him before. France, though herself one of the doomed toe kingdoms, will be the scourge of this horn, and preparation is being speedily consummated for the accomplishment of the work. Already are the two powers adversely situated, and their position will not fail to ultimate in war. The result of this will be presently disastrous to the “bloody house of Austria;” but premillennially and temporarily its occultation in the shadow of the Czar. Jesus appears as a thief, and the saints are raised from the dead. The power of Russia is broken, and the obscuration ends. Then comes the fall of Babylon. The Austrian and its contemporary horns, the supporters of the False Prophet, now become confederate against the Destroyer of the Czarocracy. But Babylon must of necessity fall. The time when the ten horns “shall hate Rome, and make her desolate and naked, and shall eat her flesh and burn her with fire,” obtains in the preadventual contest between France and the Northern Powers. The account of her overthrow is contained in the eighteenth of Revelations, and is one of the most fearful and awe-inspiring nature. It is not for us to describe in detail the events which will produce and accompany her death. These are but partially indicated in the prophecy; we are only told that the people of God will be the agents, and that the powers of Europe will be filled with fear, and wonder when they behold her desolation.

3. The occultation of the Horns or Continental Powers by the Emperor of Russia.

occultation by Russia, further than being informed that he would overflow and pass over, we find that Ezekiel, who gives a most minute and graphic account of the great battle introductory of the war of Armageddon, styles him “Gog, of the land of Magog, Prince of Rosh, Mosc and Tobl,” and enumerates Persia, Ethiopia, Libya, and the bands of Gomer, in those that follow him. Now, it can be satisfactorily proved that Magog and Gomer mean Germany and France. These countries he must therefore conquer; and having conquered them the whole of continental Europe is within his grasp. The metallic image will thus be joined in all its parts, the territory comprehended in the Babylonian, Grecian, Roman, and latter day Assyrian Empires, will be ruled by one majesty, and that autocratic, or a majesty ruling by its own will. Events will now hurry forward to the mighty catastrophe. The heart of the emperor will be lifted up by success, and in his pride and arrogance he will endeavour to make the world his slave. But at last the Stone rejected by the builders descends heavily on his feet; the Roman iron, and the Russian or Assyrian clay separate; the brass, the silver, and the gold are broken to pieces, and “become as the chaff of the summer threshing floors,” and the whole is scattered by the winds of heaven.

But what, it will be eagerly asked, is Britain about all this time? Surely she must have an important part to play in this direful game of war. Yes, but after an exceptionable type, so far as we have yet gone, Britain is exempted from catastrophe, though her proximity to the scene of the unequalled struggle will keep her in a state of alarm, and her rulers anxious and watchful. But yet, though beyond the eddies of the whirling vortex of the Continent, she must not, can not, will not be idle. She has a mission to fulfil, and she must feel straitened till it is accomplished—a mission of the strongest necessity, and she cannot evade it—a mission of the noblest nature, and she will not shun it. To her—to the whole Anglo-Saxon race, of which she is the head and representative—is the task assigned of carrying forward the religious, moral, and social preadventual progress of the world, and in this she may be well assisted by her children in the west and south. America may be united with her in the work, and Australia must grow in strength for the same purpose; and thus supported on each side by a strong and stalwart son, the brave old empire will be energised to the task. Talk of America and Britain going to war! the thing is incredible; nature forbids it, and the Bible forbids it, too. When they do fight it will be on one side, and against a common foe; but they have a far different battle to fight in these coming years, than the sword or cannon can accomplish. The great moral contest of spiritual freedom and social morality must be sustained, and the cause must unite them and us in a hearty bond of brotherhood. A people must be presented to the Lord, that his domain may be populated when the time to establish the kingdom shall come; and Britain with her sons is called on to cherish and protect them. But to be more definite; the next event, though not in chronological order, will be—

4. Britain extends her Eastern possessions westward, prevents the immediate occupation of Judea by Russia, and initiates its colonisation by the Jews.

The many and severe wars which our country has had to sustain, in order to preserve

God, and evolving events, while they cause her to take measures for the preservation of this distant part of her empire, will really and only produce occurrences which will facilitate the great design of Jehovah. Both God and Britain had a special design in the annexation of the Indian territory to the lion power, but these designs were as different in nature and object as the finite is from the infinite. While Britain thought only of wealth and conquest, God thought of his ancient people, and of his covenant, and placed the British Lion in the East to prepare a way for his ransomed, and to become their protection in the infancy of their restoration. Such is God's design, and he has enlisted the energy of the Anglo-Saxons in its accomplishment, by making it their interest to bring it to pass. The value of these lands to the nation is the inducement he has given it to retain them at all risks; and one means of their retention, which will bye-and-bye become very obvious, will be to do that which will tend to introduce the accomplishment of Jehovah's long promised purpose—the restoration of the Jews. The idea has long been held, by those few who do believe in a restoration, that it must be preceded by a conversion. This is erroneous. The Jews, to some extent, will return to their own land as faithless in Jesus as the Christ as when they left it. They will be converted—of this we are assured; but it will be subsequent to their partial re-establishment in Palestine, and by a divine agency little suspected by “Christendom.” In the many passages of Scripture which speak of this people acknowledging the Messiah, we can never identify the agency to be employed in bringing about the change as merely human. The Lord invariably speaks of it as his own work, and to be done, as only Divinity can do it—in one day. The veil is to be taken away, the blindness is to be removed, and this after Judah is in part returned to the hill of Zion: “Thus saith the Lord God, Behold, O my people, I will open your graves, and bring you into the land of Israel. THEN ye shall know that I am the Lord”—Ezekiel 37: 12.

It is needless, therefore, to look for the conversion of Israel as an indication of the coming of the latter days. It is the preadventual partial colonisation of Judea that becomes an evidence of this; and we can imagine with what surprise the conversion-theorists will witness the approaching colonisation of the land of Israel by its former inhabitants. But how, it is asked, will they be colonised there, and how does Britain become the principal agent in the work? In this very simple manner: When Britain sees the Emperor of Russia in possession of Turkey, and overthrowing the hosts of continental Europe, she will become alarmed for her Indian possessions, and seek to strengthen her position in the Mediterranean Sea to prevent the autocrat dominating there.

Having succeeded in dethroning the Sultan, and annexing much of the Turkish dominions to his sway, he will naturally endeavour to take possession of Palestine, as that country forms part of the Ottoman Empire. This, however, Britain will not consent to. To let him occupy this territory would be a virtual relinquishment of the Eastern market, because the road to it by the Red Sea would be shut up. What course Britain will actually adopt to prevent this we cannot learn from prophecy, but that she will for a while prevent it we are sure. Not only will her own interests demand it, but the word of Jehovah is concerned in the matter, and demands it too. These political and commercial interests are but the means employed by God

territories. An attempt, since the expiry of the 1290 years, has already been made to do this, but, as was to be expected, it signally failed. Shortly after Mehemet Ali established himself as “king of the south,” he attacked and conquered Syria, and, as we before stated, “pushed at” the Sultan’s throne. The powers of Europe, however, interfered to prevent him from gaining his point, and in negotiating terms of peace between the two countries, ordered Mehemet to restore Palestine to Turkey. This the king of the south refused to do, and claimed the land as his forever by right of conquest. He was, however, at length compelled to yield to the demand, and the land of Israel was given back to those whose creed will not allow them to claim the soil. They have indeed “divided the land for gain,” but those pashas who occupy it hold it by no tenure, and may be, and indeed often are, deprived of their possession, without having the right to complain. According to the Mahommedan creed, the land is God’s, and though it may be occupied, cannot be owned by any mortal; and certainly, whatever doctrine of the Koran is false, this is true. The Jews cannot even sell any part of it from one to another, far less can the uncircumcised Gentiles get it for a prey.

The only way that seems likely for Britain to preserve her Eastern market open in this emergency, will be to favour the formation of a Jewish colony in Palestine; and thus, it will appear, that the Euphrates is driving up in order “that the way of the kings of the East might be prepared.” The drying up of the river, which is in part the destruction of Turkey, will render it necessary for the British power, which then extends to the Euphrates, to promote the return of the Jews to their own land, by extending its protection over it, and holding out every inducement for the sons of Abraham to repair to it. Be this, however, as it may, it is Britain that favours the return of the sons of Judah, as we learn from the eighteenth chapter of Isaiah, where the prophet is furnished with a command to “the land shadowing with wings, that sendeth ambassadors by the sea,” enjoining it to render service in the presentation to the Lord of “a nation scattered and peeled, a nation terrible from their beginning hitherto, a nation rooted out and trodden down, whose lands the rivers have spoiled.” What a powerful and graphic description is this of the present and past state of the Jews! How their former greatness and present degradation and desolation is associated and contrasted! But how, it may be asked, do we identify the “land widely overshadowing with wings?” We are told that it is from beyond to the rivers of Cush. Now, going east from Judea, across the Euphrates and Tigris, we reach to the “beyond,” that is, to Hindostan, the most important of our Indian possessions, and therefore governed by a power that “sendeth its ambassadors by the sea,” in other words, by an island state, which shows that the reference is to Britain, and to her alone. The allusion will, however, become more apparent in a short time, when our empire is greatly extended in that quarter, and when the lion-flag waves o’er many an island and country, proving as much its protector as its ruler. There can then be no doubt as to the fact that this country will open up a way for the despised and persecuted race of Abraham, to stand once more in their father-land, and raise anew the songs of David upon the holy hill of Zion, and it is probable that the event will be brought about in some such manner as we have indicated. But, first of all, this country must seize a great amount of territory adjacent to the Holy Land. In the present state of affairs, there would neither be peace nor safety for the Jews in their own

But by this time the autocrat of Russia has got the nations of continental Europe beneath his feet, and, like Alexander in ancient, and Napoleon in later times, he thirsts for universal conquest. For the history of his career from this point, onward to its close, we turn again to the regular course of the prophecy. If the reader will, before going any further, take up his Bible, and read carefully the last five verses of the eleventh of Daniel, and from the beginning of the thirty-eighth chapter of Ezekiel to the twenty-third verse of the thirty-ninth chapter, he will clearly understand the following which is but a paraphrase of it.

Turning his eyes eastward, on the wealth and prosperity of the countries under British protection, the triumphant conqueror of Europe will conceive the idea of spoiling them, and appropriating their goods and cattle. Scarcely is this idea formed than its execution is begun, and sudden and terrific as a whirlwind from the north he enters “the glorious land.” So overwhelming is the invading force, that the British armies retire before it towards the south-east, and Egypt, Ethiopia, and Libya fall into his hands. But tidings out of the East and North shall trouble him. “Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto him, Art thou come to take a spoil? hast thou gathered thy company to take a prey?” How emphatically does this language identify Britain as the belligerent opponent of Gog the king of the north, and corroborate our former statements regarding the extension of her empire in the East? We would particularly point the reader’s attention to the “merchants of Tarshish, with all the young lions thereof;” what an appropriate designation is this of the Honourable East India Company, in its peculiar relation to the British Government! This constitution of things, as is well known, is both civil and military, commercial and imperial. The former is represented by the merchants, the latter by the young lions, or the officials of the imperially-controlled Company, which receives its authority from the Lion of Britain, and may therefore be fitly termed thus, even as the representatives of the Persian and Macedonian sovereignties were called young rams and young goats. Indeed, the applicability of the title is admitted by the Company itself, whose arms are a shield, the quarterings of which are filled with young lions rampant.

The Anglo-Indian government, alarmed at the inroads of the autocrat, and the loss of Egypt, will adopt vigorous measures for opposing him. Hence, “tidings out of the east and out of the north shall trouble him.” The news that the Anglo-Saxons have resolved to oppose his despotic progress will annoy and infuriate him. It is possible he may think of a time when another man, ambitious like himself, endeavoured to possess the empire of the world, and went forth conquering till he was met by this same power, and overthrown; and no wonder that such a thought should fill him with trouble. But quickly rage takes the place of fear; he looks proudly on the heaving army that follows at his back, and is enraged at the presumption which dares to thwart a will and power like his, “therefore he goes forth with great fury to destroy and utterly to make away many.” Proceeding onward, he seizes the unwallled villages and gateless cities, till at length his huge and multifarious army pitch their tents before Jerusalem. He lays siege to the Holy City, which soon surrenders to his power, and enables

myriads of birds of prey which hover over the scene. But no such vision crosses his spirit, and he passes on to his tented palace to slumber in pride.

Meanwhile Britain has been making strenuous efforts to stop the progress of this gigantic Napoleon; and every soldier that can be spared is sent away in the direction of the rising sun. But what can the British army do against such a host as the Russian autocrat has around him? Brave as the officers and men may be, what success or what renown can be gained in such an unequal conflict? In the critical emergency the parent island may send a cry across the Atlantic, "Come over and help us." Swiftly is the sound borne over the waves, and soon an answering echo is wafted back from the shores of Columbia. The cause is common, and the struggle must be common too. "We are coming, brother John, we are coming," is the noble reply; and almost, ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the stars and stripes gleaming on every mast. Another force is on its way from the far south, and soon the flower and strength of the Anglo-Saxon race meet on the sacred soil of Palestine. (This is possible; there is, however, no testimony in the bible to give us assurance of faith that it will be so. It is probable, but not certain. —Editor of the Herald.) The intelligence of their approach reaches the sacrilegious usurper, and he leads forth his army towards the mountains that rise in glory round about Jerusalem. The Jews within the city now arm themselves, and join the army that has come from the east and west, the north and the south, for their protection, and thus these two mighty masses meet face to face, and prepare for the greatest battle that ever was fought on this struggling earth. On the one side the motley millions of Russia, and the nations of Continental Europe are drawn up on the slopes of the hills and the sides of the valleys toward the north; while on the other are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly-recovered city, or perish, like their ancestors of a former age, in its ruins.

All is ready. That awful pause which ensues before the work of death begins, is broken by the clash of arms; and while yet the contending hosts, are plunging incessant fire upon battalions of bleeding and quivering flesh, a strange sound—"The voice of the Archangel and the trump of God"—outroars the din of battle. —Joel 3: 16; Isaiah 29: 5-8; 30: 30-31. The time for the visible manifestation of God's vengeance has arrived, his fury has come up in his face, and he calls for a sword against Gog throughout all his mountains. 'Tis this roaring voice of Jehovah that breaks forth with terror and confounds the assembled armies. The scene that follows baffles description. Amid earthquakes and showers of fire the bewildered and maddened multitude of the autocrat rush, sword in hand, against each other, while the Israelites and their Anglo-Saxon allies become unwittingly Jehovah's sword upon the enemy. The stone cut without hands falls on the Image feet, and breaks them to pieces; after which the iron, the clay, the brass, the silver, and the gold, become like the chaff of the summer threshing-floor, and the wind shall carry them away. The various descriptions which we have of this battle all intimate that Jehovah of armies is the mighty foe that shall contend with the autocrat in Armageddon. John terms it "the battle of that great day of God

this pamphlet far beyond its intended size, to enter into a discussion of these points. A great obscurity rests on the events that immediately follow the battle of Armageddon, so that although we might come pretty near the reality, our remarks would be essentially conjectural. (The compiler of this pamphlet is mistaken in the supposition that the events succeeding the overthrow of the Autocrat are obscure and conjectural. They are as well defined as those already outlined. He did well, however, to pause at this point. Better to say nothing than to give utterance to what cannot be proved. —Editor of the Herald.) It is probable that Assyria, Persia and Britain will be the only three powers that will exist in the old world, besides the kingdom which the Most High will establish in Jerusalem; for it is stated by Daniel that “the rest of the beasts” lived for a “season and a time,” after the destruction of the dragon. It is very natural to suppose that Britain will continue to hold a high place among the nations, though what that position will be, or how long she will retain it, the compiler of this pamphlet cannot say. (Assyria, Persia, Britain, and all other States will become the Lord’s and his Saints’ by conquest or surrender. None of them will be left in the hands of Gentile rulers. The nations will continue variously organised, indeed, yet all subject to the Great King, and those of his immortal brethren whom he may appoint over them. —Editor of the Herald.) The Anglo-Saxon race must, from the very nature of their constitution, be a notable people; but it is evident that the Hebrews will have the chief place during that glorious era. Which these stirring changes are to usher in. They will certainly become greater than any of the nations, and that in virtue of the covenant of Jehovah with their fathers.

For the preparation of a race for such a mission as that committed to the Anglo-Saxons, it was necessary that they should burst those chains of civil and ecclesiastical despotism, which priestcraft had forged for, and fastened around the human soul; and with considerable effect have Britain and America performed this duty! Must we remind the reader of Bruce and Wallace and the Covenanters, in Scotland; of Cromwell and Milton, Hampden, and the Puritans, in England, or of Washington and the war of independence, in America? Those fierce and fiery furnaces through which this renowned people struggled in years gone by, were intended to purify and qualify them for the work of the latter days; and the result is, that at this moment they are free, and ready to assume their Heaven-appointed mission. Hence the difference between their fate and the fate of those ancient nations whom they imitated, or the modern nations who imitated them. How often have the generous and noble-hearted gazed with indignant wonder at the gallant yet abortive efforts of patriots to save their country from bondage and oppression, and as star after star of liberty was blotted out by the blood-red sun of despotism, turned a reproachful eye to heaven, as if to ask why truth and justice was denied its own! And never will this dark enigma be explained, till the light of this prophecy, of which we have all along been speaking, shine upon it; but no sooner does its mist-dispelling influence pass across the gloom, than, as sun-light from on high, the answer comes, which amply satisfies the grieved doubting heart, and vindicates the justice of the Eternal. It is only while tracing the windings and developments of Daniel’s vision and John’s Revelation, that we learn the secret of Poland’s downfall and Hungary’s degradation. Those nations stand upon the image territory, and are involved in its destruction, therefore all efforts to save them

and Omega of its misery, and for many years it has sought to have the union repealed. Its patriots have even endeavoured to identify their cause with that struggle which America successfully maintained with the mother country, and the idea has taken root in many hearts, both in Scotland and England, which cry shame against the injustice. Now, nothing can be more erroneous than this idea. The Irish struggle can never be identified with the western colonial emancipation, neither can it, on account of the absence of the religious element, be compared to the Scotch or English wars of independence. But without going into the vexed question of the justice or injustice of forcibly perpetuating the union, we would ask the question, What would be the consequences to Ireland herself were she to become an independent nation? These, in a political and social point of view, stand clearly forth to the eyes of many of those who steadily oppose the repeal agitation; but it is only when observed through the medium of this Scripture prophecy that we can discern their full extent or awful magnitude. Passing by those moral and political evils which appear on the surface, what, we ask, would be the fate of the country, thirteen years hence? 'Tis true, Ireland is not on the image territory, and, though not probable, it is still possible, that she might escape being conquered by one of the toes; nevertheless, she will be legitimately within the dark region of the curse. She is among those who worship the image of the beast. She has received its mark in her forehead, and if standing alone, and in these circumstances, when the hour of judgment comes, how shall she escape? We hesitate not to assert that Ireland's union with Britain is the only thing that stands between her and utter ruin, and that while Poland and Hungary failed in their effort for freedom, because they were doomed to be rooted up by the Little Horn, Ireland has failed to regain her independence, because she is destined to a better fate with Britain. We cannot here specify the means to be employed for her regeneration. This the future will show, but regenerated by Israel's King she will be, and by milder measures than those visited on the continentals, owing to that very union which she would so rashly sever.

In the preceding pages, we have seen that Britain's island will be kept comparatively free from the war and strife that will soon rage on the continent, —how the late past harmonises with this decision! While nearly the whole of Europe has been convulsed, our sea-girt isle has remained in peace, and kept so far aloof from the oppressors and oppressed, that many generous but mistaken minds have charged her with coldness and pusillanimity. She has indeed given shelter to both when exiled from their own lands, but she has hitherto been kept from entangling herself with the commotions of the times, and while strife and feud have raged around peace has been in all her borders. This course she will continue steadily to pursue; though, as we before stated, the doings on the continent will keep her in continual alarm and watchfulness. This feeling of uneasiness and anxiety will, however, be greatly dispelled by a knowledge of the truth; and the author of this pamphlet hopes that, for this very purpose, it will be widely circulated. What a sublime position does that individual occupy, who can stand at a distance and gaze upon such a thrilling spectacle as Europe will soon present, with calmness and assurance, "seeing the end from the beginning." Can anything indeed be more sublime than this? It is like one of the ancient prophets of Israel, gazing from some far-off mountain side on the fulfilment of one of his own prophecies. As he gazes on the

“bridge” rolls slowly upward, and the things it concealed loom forth, dimly it may be, but still visible enough in their outlines and lineaments to enable him to recognise them when the wheels of time bear him slowly past them. The very idea of superiority of position like this is enrapturing. To think that it is only a select few that are thus highly privileged, —that those whom the events so nearly concern are ignorant of them, —to witness the terror and astonishment with which they are met by those they come to destroy, and, above all, to know that he and his kindred are beyond the reach of their sweeping embrace, is to occupy a position never before reached by any, save the inspired of the Lord. Such a position may Britons and Americans occupy, if they can but speedily arrive at the knowledge of it. In a very short time the conflict will begin. The “powers that be” cannot long remain in their present relative positions, and the moment approaches when the dreadful moral volcano must burst. Already is the sound of the storm heard among the tree-tops. The Russian army is gathering on the frontiers; France has fallen back to that form of government, whose only tradition is war and conquest; the new Emperor is fast increasing his naval power; Turkey is trembling, and all Italy is in a smothered flame. The sooner then that a knowledge of the political future is obtained, the better; and while Anglo-Saxons congratulate themselves on their present advantage, and the prospect of a less severe judgment than that of other nations, let them learn their destiny, and prepare to meet it with humility and godly fear.

* * *

THE GOSPEL SCHISMATIC—BAPTISM NOT SIN-REMITTING APART FROM
THE ONE FAITH—TESTIMONY AND REASON INDISPENSABLE TO
SCRIPTURE DEMONSTRATION.

By the attention of a friend in England, I have become the recipient of “The British Millennial Harbinger,” for May, 1853. It has been forwarded to me, I presume, from the marks it contains, that I may see what it publishes concerning myself, who seem still to be a thorn in the flesh of its editor, and of the Star of his destiny, the “Professor of Sacred History” in Bethany College, Virginia, the newest “gate of heaven,” devised and erected by ambition and ignorance, or unbelief of the truth.

In looking over this May number, I perceive that the things I brought before the British public when in England, and now periodically finding their way thither in the Herald, give the editor no little trouble and vexation; and, I may add, some of his correspondents too. One, who signs himself “G.M.,” writes: “My mind is often saddened when I reflect upon the treatment which this truth (the coming of the Lord) has met with from its professed supporters; but not this only, for even baptism for remission of sins has shared the same fate. First come those who add to the Scriptures the Book of Mormon; and next Dr. Thomas, who makes the Millennial Reign the Gospel of our Salvation, scattering division and schism wherever he goes.” He then proceeds to say: “Now these parties (Dr. Thomas and the Mormons) profess both truths. What I want to see is this truth (the coming of the Lord), and

Scriptures,” that is, Moses and the Prophets; secondly, that he does not tell the whole truth in saying, that “I make the Millennial Reign the gospel of our salvation;” thirdly, that he makes a false accusation in saying, that I make schisms wherever I go; fourthly, that he errs in saying that I profess “baptism for remission of sins,” understanding by this that he means to say that I profess that doctrine as it is defined by Campbellites and Mormons; and fifthly, that he talks nonsense in supposing a Scriptural demonstration of a position assumed by a simple statement.

If “G.M.” understood Moses and the Prophets, he would understand the New Testament, and know from all these writings that what he, but not the Bible, styles the “Millennial Reign,” is neither more nor less than the blessing of all nations in Abraham and his seed, the Christ; which Paul, and, after him, Dr. Thomas, as his humble imitator, terms “the Gospel.” Paul’s words are these, “God preached the Gospel to Abraham, saying: In thee shall all nations be blessed.” This blessedness has not yet come upon a single nation, much less upon all nations; and for any one to say that it has, argues his profound ignorance of what the Scriptures define that blessedness to be.

But I do not say that the blessing of all nations in Abraham is “the Gospel of our salvation,” if by “our” is to be understood “the Saints.” It is the gospel of the nations salvation. The glad tidings or Gospel of the Saints’ salvation is, that when the nations shall be blessed in Abraham and his seed, they, as constituents of that seed, being Christ’s, shall possess with Him the blest nations with power and eternal glory, which is the same idea as possessing the kingdom and dominion under the whole heaven for ever. He who says, “This will not be,” is an Infidel, and denies the Gospel, though he may believe in the personalia of Jesus. The Saint’s reign with Christ upon earth over all nations, when established, will be a reign of righteousness and peace, uninterrupted by war’s alarms for a thousand years, the longest peace the world will ever have experienced since man was created. Now, the good news to individual Gentiles and Jews is, that God invites all who believe in the Gospel he preached to Abraham, to become kings of the nations, with honour, glory and life eternal, on certain conditions. It is only believers in the Gospel preached to Abraham, to whom the conditions are accessible; because “the righteousness of God” can only be counted to those who believe the Gospel. “Seek first the kingdom of God.” This is the order laid down by Jesus. If a man have found it, that is, have come to “understand the word of the kingdom,” and say, “What must I do to inherit it? The answer is, You must become the subject of “God’s righteousness;” in other words, you must be constituted righteous in the way that He hath devised for the justifying of the ungodly. Now, “Jesus is the way.” You are required, therefore, to believe in him, as well as in the Gospel preached to Abraham. Because the Jews did not, their belief in that Gospel was of no benefit to them, nor has it been to this day. To believe in him is to believe that he is the man ordained of God to occupy the throne of his kingdom, when “the kingdom shall come to the Daughter of Jerusalem,” which is Zion, the city where David dwelt. To believe this is to believe that he is “the Christ,” or Anointed One, called “Jehovah’s King,” by David, spoken of everywhere in

Whosoever partakes in the reign of Christ will be a saved man; yet the abstract doctrine that Christ will reign on earth a thousand years, or the belief of it, is not, nor has it ever been defined by me to be, “the gospel of our salvation;” the “one faith,” however, which must be believed for justification, comprehends it as an indispensable element of the Gospel. The Gospel is a plurality. It is tidings; not an item of news: but “things” called “good tidings of great joy, which shall be to all people,” and one of the good things is, that Christ shall reign on the throne of his father David over Israel and the nations for a thousand years. If it be possible, let “G.M.” comprehend this, and henceforth forbear to write until he is well instructed in the things whereof he affirms.

I remark, in the next place, that he accuses me falsely in saying that I “scatter division and schism wherever I appear.” When Paul visited the synagogues “he reasoned with them out of Moses and the Prophets, expounding and proving by citations the things concerning the Christ.” The result was division wherever he went. Was Paul, or the truth he set forth, the efficient cause of the schisms? “G.M.” would hardly deny that it was the truth that divided them, and not Paul. This is the fact. Yet Paul was denounced by the “G.M.’s” of his day as a scatterer of divisions or schisms, a turner of the world upside down, a pestilent fellow, and so forth. Well, I take Paul for my example in preaching the Gospel. I sometimes enter into Campbellite and other synagogues where Moses and the Prophets are classed with old almanacs: and proceed to reason with the people out of them, opening and alleging, that Christ’s mission is as yet only fulfilled in a very small degree; that He is to restore the kingdom again to Israel, and to rule over it on David’s throne; that he is then to bring the gospel-blessedness announced to Abraham upon all nations to the ends of the earth; and that Jesus, whom Paul preached, is He, who must, therefore, come again in power and great glory to accomplish the work. These great truths and the testimonies of the apostles and prophets pertaining to them, are followed by debates and oppositions. But I am no more to be blamed fro these than Paul. When God’s testimony is presented to the blind who say they see, trouble in their camp is inevitable; for the thinking of the flesh is enmity against God and his word. The word of life is light, even as God is light. When, therefore, it shines into the darkness, a struggle ensues between the two elements. If the light prevail the darkness is extinguished, and there is peace; but if the darkness maintain its position, as is generally the case, the light is excluded with all through whom it shines and death remains. Thus, a division or schism (“G.M.” does not seem to know that they are the same) is effected. The Schismatics are the fleshly-thinking opponents of the testimony of God, and not he or they who show what that testimony is, and endeavour to prove that it means precisely what it says. This was all I did in Britain. It is true schisma, or divisions, followed; but I am no more worthy of condemnation for these than Paul, whose doings were invariably followed by the same results. I obey the apostolic injunction, “Contend earnestly for the faith once delivered to the saints.” Where this faith is unknown it is opposed when presented. Shall the earnest contention for that faith cease because of opposition? Shall ignorance of Moses and the prophets put to silence the advocates of their testimony? No; though that ignorance become incarnate, and rejoice in the high-sounding titles with which vain men and proud ecclesiastics delight to honour one

convicted of being the remote cause of dividing such bodies as these, and no others have I ever set by the ears. All the alleged opprobrium of this I accept with pleasure; and cheerfully anticipate all the consequences to be visited upon the perpetrators of such offences against the kingdom of sin.

Furthermore, G.M. errs in supposing that I “profess baptism for remission of sins,” in his, Campbellite sense, or in any other sectarian sense of the phrase. Campbellite baptism for remission of sins is not the baptism prescribed by the Apostle Peter for that result. The Campbellite sin-remitting baptism is the dipping of a believer of “facts” for pardon; for President Campbell of Bethany, in the number before us, says, “faith is the belief of facts.” His words are: “It is a great point gained to know and to appreciate that faith is the belief of facts!” When, therefore, Paul says, “We are justified by faith, and have peace with God,” according to Bethanian divinity it means, “We are justified by the belief of facts, and have peace with God.” This is “historical faith,” and “historical faith,” he has told us of old, “is the best sort of faith a man can have!” His facts are, Jesus Christ, the Son of God, was delivered unto death for blasphemy, was buried, and rose again from the dead, to sit on David’s throne in sky-kingdomia, some Utopia “beyond the skies!” He that affirms his belief in these facts, and is sorry for his sins, is considered as a fit subject for dipping. In dipping him, the usual formulary is pronounced over him, and he is told that all his past sins are remitted. This is styled by Bethanians and Mormons, “baptism for remission of sins.” Let not the reader, however, suppose that the Bethanian theology denies remission to the undipped. It teaches that there are Christians among the sects that reject dipping as the divinely appointed mode of using water. These may be styled “the unwashed,” who can never be classed with the “washed hogs who return to their wallowing in the mire,” referred to by Peter. Hogs unwashed cannot “return” to the unwashed state, though “washed hogs” may. Well, Bethanianism recognises unwashed Christians, while it professes, at the same time, to take the New Testament as the only rule of faith and practice! This is a remarkable incongruity, seeing that all “disciples” styled Christians in that book, were “washed in the name of the Lord”—1 Corinthians 6: 11. But if men be Christians without washing, why exhort them to be baptised so earnestly as Bethanians do? Thus, says their supervisor, the unwashed believers of the facts have the remission of their sins in believing, but not knowing it they are subject to doubts and fears. Dipping is to give them certainty, that, knowing they were pardoned, they may enjoy the pardon—an enjoyment arising from knowledge. Hence, the Bethanian version is, “be baptised that you may know that your sins were remitted when you repentingly believed the facts, and knowing may enjoy the remission of sins.”

But I maintain that the Scriptures teach no such baptism for remission of sins as this. It is an unscriptural dipping, because the faith is an unscriptural faith. The faith which justifies is the love-working belief of the exceeding great and precious PROMISES yet unfulfilled, and of the FACTS and their DOCTRINE concerning Jesus as the Christ; in other words, justifying faith Abrahamically embraces the things concerning the kingdom of God, and the name of Jesus Christ. The promises, facts, and doctrine, are essential to that faith

promises of God, or double-distil them into the absurd follies of spiritualism. Their repentance is not the mind that was in Abraham—an unstaggering mind, strong in faith, giving glory to God; being fully persuaded that what he had promised, (and the things promised he knew and understood) he is able to perform—Romans 4: 18-23. Their repentance is sorrow because their sin has found them out. Their minds are in torment because of the apprehended tortures of the damned, which may seize upon their “souls” if they do not appease the fury of God! “Fear hath torment,” and their “repentance” is the offspring of their terror. This is a repentance that needeth to be repented of; for it is a repentance that worketh death. It is “sin working death in them.” Repentance of this sort pervading the inner man is evidential of that heart being untouched by “the goodness of God,” for faith in this goodness produces no such result. Its legitimate fruit is “faith working by love and purifying the heart;” and, a belief of facts combined with hell-terrors never since the world began, nor while flesh is flesh will it ever yield that perfect love which casteth out fear, which is essential to a scriptural purification of the soul.

A love-working faith in the gospel of the Kingdom is essentially necessary to qualify a man for immersion into the name, of the Holy Ones. When an intelligent heart-purified believer of the Gospel of the Kingdom is immersed into this name, his faith and disposition are counted to him for repentance and righteousness, or remission of sins, in the act of immersion, which act, according to the formula prescribed by the Lord Jesus, unites him to the Holy Name. Thus “by grace are ye saved through faith;” so that where the “one faith” is deficient salvation is not: for where the one faith is not in the mind and heart of the subject, there is no faith to be counted for the remission of sins.

This what I understand the Scriptures to teach concerning “baptism for the remission of sins.” It is very different, essentially different, from the Bethanian, Mormon, and Baptist, baptisms. They are unscriptural, because the subjects of them do not believe the Gospel of the Kingdom, which is foolishness to them, or unknown to them, or rejected with contempt as heresy, or reduced to a nullity by some crotchety hypothesis or vain conceit. Baptism saves by the resurrection of Jesus; but whom? “Us,” says Peter. The “us” is defined by himself as an example. He was one of those sent out to preach the Gospel of the Kingdom in all the habitable for a testimony unto all the nations thereof—Matthew 24: 14. He understood, believed, and obeyed what he preached like a candid and honest man. He was one of the saved by baptism through the resurrection of Jesus. And the rest of his contemporaries whom he associated with himself in the plural “us,” had believed the Gospel of the Kingdom and been saved from their past sins by baptism also. This was the divine order, and has only been inverted by the ignorance and perverseness of mankind. Faith in the Kingdom’s Gospel first, and then baptism, is the order prescribed by the Lord Jesus in the commission; but wayward humanity says, “No; immersion upon any pious grounds first, and faith in the Gospel of the Kingdom afterwards, though not absolutely necessary at all.”

Fifthly and lastly, “G.M.,” talks nonsense in supposing a scriptural demonstration of

of the position assumed” by you. You have affirmed your proposition, and produced what you call “a scriptural demonstration” which to my mind is no demonstration at all. The words of Jesus prove that he said he was King of the Jews; but your quotation from Zechariah may refer to some one else, and therefore does not prove to me, who am a non-Nazarene Israelite, that it is Jesus who shall sit upon the throne of Israel as a priest.”

It is obvious from this supposed case, that unless a man is permitted to reason on testimony adduced nothing can be demonstrated to the human mind, which is essentially “enmity against God, and not subject to his law.” G.M., nor any one else, can demonstrate affirmations without reasoning. God said to Israel, “Come let us reason together.” Paul reasoned with his contemporaries from the writings; that is, he showed that those writings testified what he said was God’s truth. This showing was done by what is called “reasoning.” G.M., must also reason, or be silent. G.M.’s article in *The British Millennial Harbinger* is his reasoning, and proves him to be “a heretic,” if the editor be “orthodox;” and I feel satisfied he could not have obtained admission into its columns for what he has therein written, if he had not set out by speaking evil of Dr. Thomas. Have I not a right to show by reasoning what God’s testimony declares as well as G.M., or any one else? G.M., says that he asks none to believe what he affirms except it be scripturally demonstrated. I ask no more; but at the same time, claim equal right with all others to endeavour to show what the Scriptures teach; and if I prove that they teach a system of truth subversive, root and branch, of Bethanian and all other theologies, the convicted have no right to rail at me or to seek to silence me in any other way than by the force of argument. My weapons are the divine testimony and reason. If these be too sharp for them, let them stand aloof, and cease to pule about my creating divisions wherever I go. He that fights the good fight of faith with the sword of the spirit, which is the word of God, cannot fail of dividing the enemy, and cutting them up into mince meat: for “the word of God is living, and powerful, and sharper than any twp-edged sword, piercing even to the dividing of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” When reason wields this “mighty weapon” against “imagination” and all “high things that exalt themselves against the knowledge of God,” it makes the wise in their own conceit angry and desperate. Instead of receiving what is proved they become violent and disruptive. They praise the weapon resting in its scabbard; but let reason bring its razor-edge in contact with their self-deceivings, and they curse the hand that wields it, and rave against the cut and thrust as the reasoner’s dogmatism and opinions. Then in the words of G.M., they “want to see all truths delivered from such teachers, and stated simply as they occur in the word of God.” They do not want the truths of that word brought home to their consciences. Men do not like that light which condemns their “piety” as evil. “State simply” that “he that believes and is baptised shall be saved; and he that believes not shall be condemned;” but whatever you do, don’t be too particular in defining the thing to be believed, lest in so doing thou shouldest bring us into condemnation also. This is the head and front of my offending. While in Britain I proved to the conviction of many, that “the wholesome words of the Lord Jesus” are scripturally interpreted by the paraphrase, “He that lovingly believes the Gospel of the Kingdom, and is immersed into the name of the

THE SAINTS' REIGN ON EARTH NO FIGMENT OF THE IMAGINATION.

“That a period will arrive when mortals and immortals will visibly mingle and cooperate in carrying forward the plans of the Divine Being, is a theory to sustain which we cannot find the least evidence in the Word of God. The supposition seems to us a figment of the imagination.”—JAMES WALLIS, Editor of the British Millennial Harbinger.

This editor must have been groping about in outer darkness with the word of God in his hand, but hid from his eyes, not to have found “the least evidence” upon what he ignorantly styles “a figment of the imagination.” Unhappy man, to be afflicted with such inveterate blindness! Surely there is one here to be turned from darkness to light, and therefore from the power of Satan unto God. Being always ready to open the eyes of the blind, if possible, or at least to try, I will then just present him with a little evidence in the case. It is one of “the plans of the Divine Being” to bless the nations with good government after he has subdued them. This government is to be administered by Jesus and his brethren, who are to conquer them. If this can be shown, even Mr. Wallis will hardly object to style it, cooperation in carrying forward the plans of the Divine Being. Well, the Lord Jesus says, “That which ye have hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter, they shall be broken to shivers.” This testimony teaches that Jesus will come again; for these words were uttered after he had gone away to the far country, where he now is. He is an immortal king; and therefore when he returns he will be an immortal in the midst of a mortal race, or of nations, whose political organizations he will shatter to pieces. To him that overcomes he promises life in paradise, exemption from the second death, and to sit with him upon his throne, as well as to rule over the nations. It is evident, therefore, from these promises, that the overcomers are, like himself, immortal kings. It is also evident that the nations are political communities of mortal men, or they would not be ruled with a rod of iron. The scripture saith that where He is, they that overcome the world by their faith shall be also. It is shown he is to be “head of the nations upon earth;” therefore they that overcome will be here also; consequently the population of our planet will then be partly mortal and partly immortal, the former being subject to the latter, as the kings and priests of God administering for him the government of the world, then blessed in Abraham and his Seed. This is the commingling of mortals and immortals—the nations walking in the light of the New Jerusalem—taught in the word of God; cooperating to do the will of God upon the earth as it is in heaven. But so blind is Mr. Wallis that he can find not the least evidence of such a thing in the Bible! What a man for the editor of a paper professedly advocating primitive Christianity, and the ancient apostolic gospel! Surely Nottingham, “the Jerusalem of Britain,” has no reason to rejoice in his light!

Has Mr. Wallis ever read the “new song” the redeemed of Adam’s race sing in view of their possessing the kingdom upon earth? Does he find no evidence at all of their earthly residence and reign over nations of mortal men in the words. “Thou. O Lamb of God, hast

being no more sin, there will be of necessity no more death. The priestly element of the kingdom will therefore be removed, gifts and sacrifices for sin being no more needed. The mixed state will then have terminated. Mortals and immortals will cease to be the division of earth's inhabitants. All will be immortal, and "God all things in all"—when the kingdom is delivered up to him. But Mr. Wallis is in outer darkness concerning the priesthood of Jesus and the saints. His theory sends them all to sky kingdoms, and detains them there forever! Will he tell us what gifts and sacrifices for sins their spirits offer there; and for whose sins they present them? For on earth in the days of their flesh they officiate for none. Remember the saints are priests in their immortal state. This cannot be got over; for when they sing that new song they speak of themselves as redeemed persons—"thou hast redeemed us." They must, therefore, be resurrected persons; for none but such are redeemed in the past tense. Being resurrected, they then finish their song by saying, "We shall reign upon the earth;" and when they thus reign, they officiate as offerers of gifts and sacrifices to God for the sins of those peoples over whom they rule.

But this is not all. We have yet another contribution of testimony for the opening of the blind eyes of Mr. James Wallis, Britain's Harbinger of the Millennium! "Blessed and holy he," saith the Lord's angel, "that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and they shall reign with him a thousand years;" that is, in the same region where the binding of Satan is effected, and where he is loosed again. When Christ's priestly household springs forth from the dust, they will be prepared for action. "They are the first fruits unto God and to the Lamb," whom they follow "whithersoever he goeth." He goes, then, to war against "the kings of the earth and their armies;" and against the dominion symbolised by "the Beast and the False Prophet;" and the redeemed go with Him as His heavenly body guards. At this crisis, "the judgment is set;" and "the saints of the Most High" prepare to "take the kingdom." "Judgment is given to them," that they may "take away the dominion" of the Little Horn, "to consume and to destroy it to the end." In this work they will be gloriously successful; for they are wheels burning with fire, and going forth from the Ancient of Days as a fiery stream. "They shall tread down the wicked; for they shall be ashes under the soles of their feet;" and in doing this, "the Beast and the False Prophet" will be burned alive; and the remnant cut up by the sword of Israel's Commander; for "the Lamb shall overcome the kings." But in all this Mr. Wallis finds not the least evidence of immortals mingling in the affairs of mortals, or of cooperation in carrying out the plans of the Divine Being! It is to be hoped that God has not blinded him in judgment for wilfully contending against the truth in times by-gone. Not the least evidence! Surely none are so blind as those who will not see. This, I fear, is Mr. Wallis' unhappy case.

EDITOR.

* * *

"THE NOBLEST VOCATION."

arrow-headed characters of the pre-Macedonian Assyrian tongue! The discovery was indeed a remarkable result of industry, patience, and ingenuity; and a feat which few men are capable of. But the idea of this deciphering of forgotten characters being “the noblest vocation that can engage the immortal faculties of man,” are great words expressive of a very small affair. “Immortal faculties” are at present possessed by no man; and will hereafter be only by those of Adam’s race who shall be accounted worthy of the Age to Come, and of equality with the angels. According to the writer before us, their “noblest vocation” will be the restoring to their contemporaries the knowledge of the foolishness uttered in the long forgotten languages originally spoken, or “suspended on the lips of men,” when, in building old Babel’s tower, they asked for brick and they gave them bituminous cement. Accustomed as is the student of prophecy to contemplate the great things hereafter to be manifested through Christ and his Saints, how very insignificant do the “noble vocations” which excite the admiration of the world’s scribes appear to him! Though Mr. Layard has well performed the work of unearthing the idolatrous remains of Assyria; and Major Rawlinson that of reading the inscriptions upon the slabs and obelisks, they would both have performed a nobler and more commendable enterprise, if they had taught their admirers how to read aright those more interesting and wonderful records in the Bible, which relate to the future manifestation of the Assyrian empire in more than the extent of its dominion under the dynasties of Sennacherib and Nebuchadnezzar. The people of this age are mere children, notwithstanding all the discoveries of which they boast. Their minds are spell bound by trifles; the truly great they can neither grasp nor comprehend. How noble will that vocation be—grandly magnificent—the discharge of that divine mission in which the nations shall be brought to confess the ignorance of their leaders and their own foolishness; and from one end of earth to the other to reflect as from a mirror the wisdom and knowledge of God, implanted in their hearts by Christ and his brethren, the conquerors and regenerators of the world. Here is a labour, this is a work indeed.

EDITOR.

* * *

LIGHT ON THE EASTERN QUESTION.

To be a first-rate power, to have been so blessed and favoured by Providence as to become one, and have risen to that height by the industry, courage, hardihood, and resolution of the English race—to be all this, and yet shirk its manifest duties, is impossible. For who will say that that position has not entailed upon us duties, duties to ourselves and our present interests, to our race and past name, to Europe, and to the world? To be a first-rate nation, and yet profess indifference to the balance and distribution of power, or indifference to the fate of such nations as are emerging from barbarism and struggling for independence, this, we repeat, is as impossible for a proud and a just nation, as it is impolitic for a provident and foreseeing one. Such a view of our duties as a first rate power is not the less just, because a sense of such duties may have been so strained on former occasions as to fling the country into a war of principles. The great struggle between France and England occupied a quarter of a century,

whether one power shall be allowed to become so preponderant on the confines of Europe and Asia, as virtually, if it succeeds, to dominate the two continents. It is a question not merely of government or its principles, but of self-conservation, of national existence. Whatever forbearance we may suppose to mark the politics of Russia, or whatever fabulous magnanimity we may impute to its Emperor, we can judge by his present tone and demands, while the Pruth yet bounds his empire, what would be his requirements and his policy were his eagles hoisted upon Saint Sophia. The Czar now, from his stronghold at the extremity of the Black Sea, ordains the closing of the Dardanelles against us—an order, forsooth, which our marvellously prudent statesmen think it advisable already to obey. Enthroned the Czar at Constantinople, and could he do less than close the straits of Gibraltar? The stretch of authority would really not be greater than in proportion to his advanced empire and improved position. The position of Constantinople, we well know, confers on him who grasps it the first maritime position in the world, an inexpugnable position, behind which navies to any extent could be prepared and manned. Had Napoleon, crushed as his naval strength was, possessed such a resource as Constantinople, he could have renewed with us ten times over the struggle for maritime superiority. Suppose Russia in that position, and Greeks and Slavonians would then have no choice but to adopt the Russian uniform. The wild races on either side of the Straits demand but a great military power which will give them pay and a fair chance of success. Mahomedanism, humbled in the person of the Prophet's descendant and in the fall of his empire, would enlist its remaining energies in the service of the Russian Sultan. And we should soon find England, its colonial possessions, and world-wide trade, not only menaced and interrupted throughout Asia and Africa, but its naval power disputed on the Mediterranean. But the result of such augmented might on the part of Russia, of the swelling of her armed masses from hundreds of thousands, to tens of hundreds of thousands, would be even more fatal to the continent of Europe than to the maritime powers. As it is, the Slavonians and Germans groan under her impending weight, which forbids to every remnant of the races either national or representative institutions; and jeopardised as we already find the latter in France, we could scarcely hope other than to see them utterly extinguished on the continent of Europe, if Russian influence should be able now to strengthen and extend itself. It is indeed needless to dilate on such a theme, or to depict the too manifest consequence of a Russian occupation of Constantinople. That war would be obviated by allowing the Russians unresisted to establish themselves on the Bosphorus is an argument too absurd for even a Peace Society. Such an event would not only necessitate war in order to extricate ourselves, our trade, shipping, the sea, India, and Europe, from a yoke more universal than Napoleon ever dreamed of imposing, but would involve a quarter of a century's war of the civilised and industrious West against the despotic and military East in order to get back a full emancipation. We do not believe that Russia will risk a war with us. We are convinced that at present what we see of boldness and decision on the part of Russia, of hesitation and doubt on the part of the maritime powers, has been owing altogether to the Russian Emperor's thorough acquaintance with our weak points; too natural in a constitutional government like ours, and which oftener enables enemies to take advantage of our weakness, than friends to put confidence in our strength. Russia, in fact, knows the *carte du pays*, and has marched

freedom of conscience as all that had been previously gained by Luther's reformation."—Visit to U.S. by Sir C. Lyell.

* * *

ANALECTA EPISTOLARIA.

THINGS IN EDINBURGH.

Dear Bro. Thomas, —I cannot help wishing for your "Second Visit to Britain," and the second British edition of *Elpis Israel*. You were welcomed by many during your first stay, and I am sure that a second visit would be hailed as a new era in the history of "the Latter Days." The truth is gaining ground here gradually, as an illustration of which I may mention that a congregation is now in course of being formed on the principles historically set forth in the Acts of the Apostles in such language as—"They that gladly received his word were baptised"—interpreting the word by Peter's speech in the light of the commission, and the teaching of Jesus and the first preachers—as "the word of the kingdom,"—Matthew 13: 19; as "the things concerning the kingdom of God, and the name of Jesus Christ," which Philip gospelised, or announced as glad tidings, —Acts 8: 12, (see Greek.) we are made up mainly from three sources. First, wandering believers of the kingdom's gospel who have been trying for sometime to get embodied. Second, some who have left the meeting in South Bridge Hall. Third, the majority of a meeting in High Street for some years conducted on what are called free communion principles, and who have for a considerable time believed and preached the gospel of the kingdom, and have been baptised. The number in all may be nearly thirty.

I remain in the One Hope Yours,
J. Cameron Jun.
265 High Street, Edinburgh,
March 18, 1853.

* * *

THINGS IN PLYMOUTH.

Respected friend, —No. 6 of the Herald came to hand last week, and the long expected account of your visit to Plymouth contained in it. Knowing the deep interest you feel in the Kingdom, I shall endeavour to give you some information how matters stand in this place. You are perfectly correct in the definition of the Faith held by the church in Plymouth, of which Mr. Micklewood was the pastor. The crotchet of the non-restoration of Israel, Mr. M. has not yet got rid of. His motive for bringing you to this place was twofold; first, a hope that by your lectures he might increase his congregation, which would be very likely to increase his income; and secondly, a desire to hear your exposition of the Scriptures of Truth.

we now number twenty, who meet together twice on every Lord's Day in a large room at Stonehouse to commemorate the dying love of our Blessed Master, and endeavour to edify each other by reading the scriptures, singing praises, and by prayer. Thus, respected friend, your "labour of love" was not entirely lost by your journey to Plymouth. There are several more who would join with us but the necessity of believing the truth before baptism is the rock of offence to them.

I look anxiously every month for the Herald; I have endeavoured to aid it all I can in this place but without success, —Elpis Israel and the Herald give great satisfaction here to those who hear them read.

Remaining your's faithfully in Israel's Hope I subscribe myself,

J.W. MOORE.

Plymouth, England, June 29, 1853.

* * *

BISHOPS' BILLS TO CLERGYMEN.

We take the following from "The News of the World," a weekly published in London. If our readers have discovered anything like what it reveals in Bishop Paul's dealings with the Reverend Messrs. Timothy and Titus, we can only say that we have not; and that we shall be much obliged to them for light upon the subject. Our opinion, or rather conviction, is, that an ecclesiastical system that sanctifies such extortion and mammonism, is an adulteress, and of that family of Harlots whose mother is "Babylon the Great." How grossly dark must be the generation that with the Bible in hand can pronounce the Church of England a section of the Church of Christ!

Sir, —Your observation on the "Reform of the Ecclesiastical Courts" and all things connected with them, might well be extended to the notices of the grievances to which clergymen are at present subject from the secretaries of their respected bishops. I allude to the exorbitant fees, &c. paid to them for institution and induction into preferment, as well as for ordination. Now, perhaps, you have never seen a bishop's bill to a clergyman, so I will give you a true copy of one or two, which I have now by me: —"Correspondence about stamp to presentation and agents charges about letters of orders, £2 2s; stamp for presentation, £20; the bishop's fiat, £2 2s; institution fees, £5; bishop's mandate, £2 2s; sequestration fees, £1 15s; certificates and mace, 13s 6d; stamp, £2 2s; license for public preacher, stamp, £44; archdeacon's mandate, £2 2s—total, £42 2s 6d."

The following bill was paid a short time since in the diocese of Chester: —

"Drawing and engrossing presentation to parchment, £1 1s; writing to patron, 3s 8d; ditto to London, 3s 6d; drawing and engrossing commission and declaration of conformity

swallowed up his first year's income from it. Now let me show you how the poor curate is charged for ordination, and if you ever read the 135th canon, you will find that where £. s. d. are mentioned in explicit terms, if they do not produce a "tidy sum," the bishop's secretary at once throws canons overboard. The canon is thus headed:—"A certain rate of fees due to all ecclesiastical officers." "Provided furthermore that no fee or money shall be received, either by the archbishop or any bishop, or suffragan, either directly or indirectly for admitting of any into sacred orders, nor that any other person or persons under the said archbishop, bishop, or suffragan shall for parchment, writing, wax, sealing, or any other respect thereunto appertaining, take above ten shillings under such pains as are already by law subscribed." This one would think is about as plain and clear as it can be. Now I paid for orders as under:—Deacon's orders with license, £4 7s 6d; priests, ditto, £3 3s—total, £7 10s 6d; and on a change in my curacy the other day I was charged £1 18s 6d. The Times friend, Mr. S.G.O., with his comfortable living of £500 a-year, who finds time to run up and down the country spying out for abuses among his clerical brethren, and not confining himself to his own country, but must needs visit the Sister Isle to see how she fares on this respect, might be of some little use if he would drop the Times newspaper a note addressed from his own home, on such abuses as these I have mentioned to you. —

I am, sir, yours obediently,
Birmingham.

CLERICUS.

* * *

PARENTAL DISCIPLINE.

When parental discipline destroys filial love, it is bad. Veneration is a mixture of fear and love, and is created in every well-organised child by strict discipline and kindness on the part of the parent. But a parent who is always beating, always frowning, scolding, and commanding, and never coaxing and caressing a child, can only be reared, and, ultimately, disliked. Children can never be beaten into goodness, any more than nations can be persecuted into orthodoxy. They generally love their mothers best, because they are most indulgent; but at last they find that indulgence is weakness, and then they learn to disobey the old lady, as they call her. They fear the father, because he is stern and severe; and at last they dislike him, and avoid his society, for his want of sympathy. Were the weakness of both parents combined in one, they would make a virtue. The joint and cordial cooperation of the two sexes makes the best discipline for children; but we are sorry to say, that there is very little of that cooperation to be found. The mother is generally a shield from the father, and her opposition always increases his severity, whilst his severity increases her indulgence. Children cannot be well reared unless parents are well married.

* * *

LIFE ONLY THROUGH CHRIST.

expressed in the being immersed into Christ, is a mere beater of the air, gymnasticising for his own behoof, and the glorification of a crotchet.

EDITOR.

* * *

“We should bring our religious conceptions into definite alliance with the real world, and with nature, and break up a little of those vague and powerless notions which place our religious expectations at a dim remoteness from whatever is substantial and affective. Let us rather persuade ourselves that the future and unseen world, with all its momentous transactions, is as simply natural and true as is this world of land and water, trees and houses, with which we now have to do.”—Physical Theory of Another Life, C. 17.

* * *

Rev. H. Harbaugh in his “Heaven,” Philad.edit. 1851, p.61, says, “There seems something undesirable, if not repugnant to our hopes, in the idea that at death we are to be launched forth into a world with no other material substratum but ether, or something still more subtle or refined. It grates on the feelings of one familiar with Scripture representations of heaven, and sounds wild and unnatural to a deeply pious christian consciousness.”

* * *

There is no meeting an age of inquiry except in the spirit of profound candour. Men dare not write or talk now as Sir William Berkeley of Virginia, wrote to Charles I. “I thank God, said he, “there are no free schools or printing, and I hope we shall not have then these hundred years. For learning has brought heresy and disobedience, and sects, into the world, and printing has divulged them, and libels against the government.”—Edinburgh Review.

* * *

“It is said that even Irenaeus declared the idea that the souls of the Saints pass immediately at death to Christ into Heaven, to be heresy.”—Harbaugh.

Is not this testimony a refutation of the objection so often urged against the doctrine of future life only by resurrection, that it is a new opinion?

Homer, though an idolater was certainly “orthodox” as the following passage from the Odyssey proves:

“The rest at last, where souls unbodied dwell,
In ever flow’ring meads of asphodel;