

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, February, 1854—
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“DURATION OF THE BEAST.”

THE AION—OF THE BEAST, 1260; OR FORTY-TWO MONTHS OF SOLAR
YEARS.

The Aberdeen Herald, in a brief review of the celebrated pamphlet entitled “The Coming Struggle,” as published in Edinburgh, by a Mr. Pae near that city, says: “According to the writer’s own interpreting ‘key,’ all the political events he describes, instead of happening during the forthcoming fifteen years, ought to have happened in the fifteen years preceding 1848. In fact, the author, by an arithmetical blunder, very successfully divests his theory of its logicality; for, when dating ‘The Duration of the Beast,’ he fails to recognise the difference between solar and lunar time in his own computation, at the same time that he ridicules previous interpreters for a similar error. It is agreed that ‘the duration of the Beast’ is 1260 lunar years. The commencement of the period is generally dated A.D. 606, and the end 1866; ‘but,’ says the writer, ‘eighteen years must be subtracted, being the difference between solar and lunar time,’ the period thus ending in 1848. But our author dates the ‘civil constitution of the Beast’ from 531; and the ecclesiastical from 606, the former ending in 1791, and the latter in 1866, by solar time, instead of 1773 and 1848 by lunar time. The great battle of Armageddon should, therefore, have been fought four or five years ago; and Louis Napoleon and the author of this pamphlet ought now to be heroes of the Millennium.”

The above is a condensation of about two pages and a half of a pamphlet published in Edinburgh, entitled, “The Fallacies, Absurdities, and Presumption of ‘The Coming Struggle,’ and similar Millennarian Vaticinations.” The writer, also anonymous, seems to agree with “The Coming Struggle” that the 1260 years of the Beast’s duration are only 1242 solar years, and so to be interpreted. But, at the same time, he successfully shows that the author of “The Struggle” has sadly miscalculated in stretching out the 1242 solar years to 1791 and 1866, instead of terminating them at 1773 and 1848. Having convicted him of error, the writer of “The Fallacies” observes, “We do not merely ask, Is

there any faith to be placed in him? But, Is there no indignation due towards him? I do not suppose him to be guilty of obtaining money on false pretences—procuring the sale of his pamphlet by cunningly working on the natural fears of the public through the present political aspect of the world. I rather believe him to have been himself unaware of the gross blunders and fallacious reasoning he has indulged in. But allowing him not to be a knave, one cannot help one's anger at being impudently imposed on even by a fool; anger at oneself, anger at the impostor, and anger at all who have countenanced his unconscious imposition."

It is evident from this that the author of "The Fallacies" imagines that he does well to be angry; and that in having demonstrated "The Struggle's" wrong, he has proved his own position to be right, as expressed in the words of Saurin: "L'Apocalypse, quiest un des plus mortifiants ouvrages, pour un esprit avide de connaissance et de lumière, est un des plus satisfaisants pour un Coeur avide de maximes et de préceptes;" that is, The Revelation which is one of the most mortifying works for a mind desirous of knowledge and light, is one of the most satisfying for the heart desirous of maxims and precepts. The Revelation a book of maxims and precepts! A book radiant only of obscurity! Is no indignation due to such a testifier as this? If "The Struggle" is to be condemned as a fool for misconstruing its own premises, "The Fallacies" is as condemnable for a blasphemer in giving the lie to God and his truth, which declares that the Apocalypse does not withhold knowledge and light, but imparts both in revealing "the things that are, and the things that shall be hereafter." The Apocalypse is not a dark book, but one that shines brightly on the perfect day. The darkness is in the mind of Saurin, and of those who respond to his dogma. It reveals the times with great precision; but nowhere justifies the conclusion that its 1260 years are to be reckoned as 1242.

In this conclusion, the author of "The Fallacies," the Aberdeen Herald, and "The Coming Struggle," are all wrong. The years of the prophets are solar years, their whole number being reduced from a solar time to a lunar time of solar years as expressed by months. If the whole number of the Beast's duration had been represented by a solar time of solar years, the figures would have been 1277½, which would have been seventeen years and a half too long; for 365+730+182½ are equal to 1277½. Hence, to give the reader the precise number of solar years the Beast is to prevail, they are expressed in months; as, "they (the Gentiles) shall tread down the Holy City forty and two months." This is written in Revelation 11: 2. The "Holy City" in this place represents "the saints," who are to be trodden down so long as Jerusalem is trodden under foot of the Gentiles. These Gentiles that tread them down are represented in their political organization in Revelation 13, by "a Beast having seven heads and ten horns," whose triumph over them is also stated at forty-two months' duration. Now, the "Holy City" and the "saints" are of the same category as the "two witnesses," "two olive trees," "two candlesticks," and "two prophets," who were to exercise their mission in a period of war between them and the Gentile governments. The saints of the Holy City are to be prevailed against until the Ancient of Days come, when judgment against the enemy is given to them. This is at the end of the Beast's power to make successful war upon them—that is, at the end of forty-two months, which, in Daniel, is styled "a time, times, and the dividing of times." This is

“the last end of the indignation,” when the power of the holy people, now scattered, shall be reconcentrated.

In Revelation 12, the two witnessing prophets are represented by a fugitive woman, “the remnant” of whose seed is made up of the saints of the Holy City, “who keep the commandments of God, and have the testimony of Jesus Christ.” Now, of the woman, it is said in one place, “they should feed her in the wilderness a thousand two hundred and threescore days;” and in another place, “she is nourished in the wilderness for a time, and times, and half a time.” It is clear, therefore, that 1260 days are representative of a time, times, and half a time. These were “the days of the prophecy of the witnesses” against “the powers that be;” and to which must be added their death-period, ending in their resurrection and ascension to power, by which we are brought down to a first end of the indignation. Now, forty-two months being interpreted in Daniel by “a time, times, and the dividing of times;” and this by John as significative of 1260 days, it follows, that the forty-two months are equal to the same period. “Months” are a lunar symbol; and when forty-two of them are divided into “times,” the solar years they represent are necessarily compressed into times of 360, instead of 365 solar years; for $360+720+180$ are equal to 1260, and not to $1277\frac{1}{2}$.

It is a mistake to suppose that the years are lunar because the “times” and “months” are lunar symbols. A lunar time of solar years is 360 years; and a month of solar years is thirty, which, multiplied by twelve, gives the “year” or, that which returns upon itself—Revelation 11: 15—a circle of 360. But 360 common days are not equivalent to a Bible or Mosaic year. This consists of 365 years, as appears from the enumeration of the days of the Deluge. The Hebrew years had eleven months of thirty days, and the twelfth of thirty-five. Three circles and a half of these years are called for by the prophecy, neither more nor less. The first and last ends of the indignation are seventy-five years apart. The “arithmetical blunder” of “The Coming Struggle,” and the “indignation” of “The Fallacy,” leave unimpaired the accuracy of the dates 1791 and 1866. The termination of the “forty-two months” will not arrive for thirteen years at least. This is my conviction from all the premises in view. It will extend to the fall of the Goliath seen of Nebuchadnezzar in his dream, smitten by the descending Stone foreshadowed in that from David’s sling. Struck by this stone in its head, the Russo-Assyrian power will fall on the plains of Syria, to rise no more for a thousand years. Thus “shall he come to his end, and none shall help him.”

EDITOR.

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A NECESSITY.

The King of the North is to “come against” “the King” “with many ships;” while the Anglo-French fleet protects the Sultan, Russia cannot do this; it is therefore necessary for something to transpire that shall leave Constantinople exposed to the operation of the Czar’s fleet in the Black Sea.

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SYNOPSIS OF A LETTER ON

“The Mission of the Russian Empire at the present juncture—Its extraordinary career of Conquest and Dominion in Europe and Asia—Its ultimate Catastrophe and Extinction by the King of Israel, coming in the Clouds of Heaven and establishing his Kingdom on Earth in great Power and Glory.”

Delivered in the Town Hall, in Charlottesville, Virginia, July 24th, by
A. B. MAGRUDER.

The lecturer commenced by saying that he was not insensible to the criticism to which he exposed himself, by attempting the discussion of topics generally regarded as obscure and difficult—the solution of which had called forth the efforts of the wisest and most learned of mankind; that if he relied on his own strength or wisdom, to guide him in such an investigation, he might well shrink from the task before him; but that in truth he claimed no peculiar qualifications for the work he had undertaken over any other ordinary man in the community; that he had studied, however, with a good deal of reflection and diligence, the extraordinary revelations of the Book before him—the Bible—in reference to the portentous future on which we were about to enter; and that it was because he believed his audience, as intelligent and reflecting beings, capable of appreciating and admiring such majestic and exalted themes, that he proposed to invite their attention to the wonderful crisis at hand, and awaken, if possible, a becoming interest in the approaching solution of the great problems which involved the destiny of the race to which we belong and the planet we inhabit.

He held the Bible to be a full and complete revelation from its Author of the past, the present and the future, and that we may confide freely in its prophetic pictures of the future, because we have seen its exact truthfulness in its history of the present and the past. Dissenting in toto from the common idea that we can know nothing of the future, that the prospect ahead is designedly obscure and impenetrable, he cited many passages of Holy Writ to prove the contrary. He maintained that what is to happen in the future is plainly delineated in the writings of the prophets; that one of these—Amos 3: 7—had said, “Surely the Lord will do nothing, but he revealeth his secret to his servants, the prophets.” That David had said, Psalm 25: 14, “The secret of the Lord is with them that fear him, and he will show them his covenant.” That Isaiah said, 42: 9, “Behold, the former things are come to pass, and new things do I declare; before they spring forth, I tell you of them.” That Daniel said, in reference to events “at the time of the end,” “The wise shall understand.” That in his interpretation of Nebuchadnezzar’s dream, he showed him “the things which should come to pass hereafter in the latter days.” That the saying of Jesus, that “no man knoweth the day or the hour when the Son of man cometh,” was not contradictory to the above testimony, for no prophet has foretold and no sane man would undertake to name the day and hour of that event. That these words, however, were spoken in the present tense, and before the New Testament had been written and its revelations completed. That the Book of Revelation written afterwards is entitled, “The Revelation which God gave to Jesus Christ, to show unto his servants things which must shortly come to pass;” and that Paul’s testimony in 1 Thessalonians 5 ought to be conclusive of all further controversy, as he says expressly of the day of the Lord’s

coming, that although he should come “as a thief in the night” to the world at large, yet “ye, brethren are not in darkness, that that day should overtake you as a thief,”—a clear proof that true Christians, being “wise,” should understand and be prepared for the event—which can only be by their expecting it, and interpreting its approach by those “signs of the times” to which Christ has directed their attention, and which, if heeded, would enable them to know when it was “nigh, even at the doors.”

Conceding then that what is to happen in the future has been disclosed to the diligent student of the Scriptures, the question recurs, “What are the signs of the times?” What is the prospect before us?

It seems to be generally admitted that we are in the midst of an eventful era of the world’ history: an intense and universal excitement in reference to the social, ecclesiastical and political affairs of mankind, evidently prevails. The whole continent of Europe is a slumbering volcano: Asia too, with her untold millions of human beings, is passing through the throes and convulsions of a mighty struggle between ancient and drivelling superstition on the one hand and young and upheaving innovation on the other; and that our own America, though far removed from the scene of strife, is herself restless, ambitious, impatient of restraint, and eager to rush forward in the path of her onward destiny. The conviction that such a state of things cannot long endure, forces from every one the anxious enquiry, “What is about to happen?” The lecturer maintained that this universal excitement of the social mind was the natural result of the extraordinary posture of human affairs, especially in the old world. That the common observer no less than the practised statesman could discern nothing in the present or future aspect of human affairs but change, insecurity and revolution; that it seemed human wisdom was wholly unequal to the task of providing for the public safety and happiness. That this conviction had naturally begotten an expectation that society must pass through some mighty crisis before it could reach the desired haven of peace beyond—what that crisis was, none could presume to say—and that this vague and indefinable future naturally produced and augmented those feelings of dread and apprehension which we beheld universally prevalent.

In such a crisis as this, divine wisdom was our only refuge for light, the Bible was our only safe guide to correct conclusions: and when we turn to its pages, we learn that mankind are on the eve of that mighty revolution in human affairs which was indicated by the prophet Daniel, when he interpreted the Babylonian monarch’s vision of “the things that were to come to pass in the latter days.” By turning to the 2nd chapter of Daniel’s prophecy, we read at the 44th verse this remarkable declaration: “And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” The context explained to what kingdoms the prophet alluded, and showed that the kingdom to be set up by the God of heaven had never been manifested as yet. The lecturer maintained, on the testimony of ancient history, the interpretations of Bishop Newton, Sir Isaac Newton, and other commentators, as well as from the historical parts of the Holy Scriptures, that the great metal image seen by Nebuchadnezzar in his dream and interpreted by Daniel, represented four great

empires, which were to have dominion successively over the nations of the world. He enumerated these empires in the order of their appearance, as the Assyrian or Babylonian empire under Nebuchadnezzar and Belshazzar; the Medo-Persian empire, under Darius and Cyrus; the Greco-Macedonian, under the Greeks and Alexander the Great; and the Roman empire, under the Caesars and the Popes. It was in reference to these last, to the kings or kingdoms now reigning on the continent of Europe, upon the territory of the western division of the Roman empire, which kingdoms correspond to the ten toes of the image, and represent the existing kingdoms of modern Europe, that the prophet speaks, when he declares that “in the days of these kings, the God of heaven shall set up his kingdom;” and as its mission is to “break in pieces and consume all these kingdoms,” it must first subdue and suppress these and all other opposing establishments, and plant itself on their ruins. This theocracy will then become the fifth monarchy, having sway over the whole world, and then will be fulfilled the prophecy in the Bible, that “the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.” The student of English history will remember the prominence given by the Fifth Monarchy men to the times of Charles I and Cromwell. Many of the wisest of England’s statesmen (John Milton among them) believed that Daniel’s prophecy of the setting up of the fifth monarchy or God’s kingdom was about to be fulfilled at that time.*

* John Milton and his contemporaries were manifestly in error when they styled the kingdom of God the fifth monarchy in relation to the image-empires. It is properly the sixth. Their mistake arose from their not knowing what was represented by “the clay,” which is the fifth element, and must take up its position upon the image domain before the kingdom of God come. The five imperial dynastic elements of the Assyrian image are, first, the Chaldean, gold; second, the Medo-Persian, silver; third, the Macedonian, brass; fourth, the Roman, iron; and fifth, the Russian, clay. Then appears the stone kingdom, which demolishes the Assyrian image; and, having ground its elements to powder, annexes its territory to the royalty of Judea. —Editor of the Herald.

The conditions of the prophecy, however, require that before “that great and terrible day of the Lord” comes, the power representing the universal empire, symbolised by the great metal image, should appear, that the image-empire should be reconstructed; # for the stone of the 34th verse of Daniel 2 must strike the image upon its feet, as a consequence of which, the “iron, the brass, the silver and the gold are broken to pieces together, and become as the dust of the summer threshing-floor”—and the stone becomes “a great mountain, and fills the whole earth.” Now the question arises, Where in the latter days are we to find a dominion ruling over all the countries mainly comprehended in the limits of the successive empires of Babylon, Persia, Greece, and Rome? Such a dominion must appear in order to its destruction by the stone-power, or kingdom of God, as already declared by the prophecy. The power destined to play this conspicuous part on the theatre of human affairs is Russia. It will overrun Turkey, subdue Persia, and convert the present independent kingdoms of modern continental Europe (not England) into tributary or vassal kingdoms, just as Napoleon subdued Spain, Italy, Holland, &c. When it shall have attained this mighty conquest, it will itself be

smitten by the stone-power of the prophecy, be precipitated into the abyss, and give place to a divine government, under Christ as Abraham's seed, "in whom all the nations of the earth will be blessed."

"Reconstructed:" that is, appear as represented to Nebuchadnezzar in his dream. No image-empire has yet existed on Assyrian ground whose throne has been occupied by a fifth imperial dynasty preceded by the gold, the silver, the brass, and the iron, as shown to the King of Babylon. What he saw was representative of what is to exist in our day, that is, "in the latter days."—Editor of the Herald.

The power which is to play this conspicuous part in the world's history is described in Scripture under various names. By Daniel he is called "the king of the north"—chapter 11: 40. By Isaiah, "the Assyrian"—30: 31; 31: 8; and by Ezekiel, 38, 39, "Gog of the land of Magog." If we can identify the power symbolised under these names as the Russian, we shall be prepared to read, in the prophecies themselves, the extraordinary events which are to mark his history, and to see that his wonderful career is immediately to precede the coming of Christ, the resurrection of the dead, &c.

Now, let us inquire what power "at the time of the end" (see Daniel 11: 40) so well answers the description of "the king of the north" as the great northern autocrat, who, like a mighty Colossus, at this moment is holding the civilised world in wondering suspense, if not apprehension, as to his movements? What other "king of the north" does the world expect to undertake a campaign against "the king," (or Turkey,) "and come against him like a whirlwind, with chariots, and with horsemen, and with many ships, who shall enter (or invade) his countries, (or provinces,) and shall overflow and pass over." If any power at present exists on earth answering this description, every candid man must admit that it is only the Russian.

As "the Assyrian" of Isaiah, he will be recognised when he has conquered Turkey and thereby become the master of Assyria, at present a captured province of Turkey in Asia, and so will stand forth as the successor of Nebuchadnezzar and the representative of the "head of gold" in the vision—q.v. Ezekiel's description of him as "Gog" is very significant and striking. He styles him (Chapter 38) "Gog, the land of Magog, the chief prince of Meshech and Tubal." King James' translators give us the above translation from the Latin Vulgate, but the Greek Septuagint version renders the original Hebrew, "Gogue, of the land of Magogue, Prince of Rosse, Meshech and Tubal." The Czar is the Autocrat of all the Russias, i.e., of original Russia, or the Grand Duchy of Russia, and the separate provinces or kingdoms of Meshech, modern Moscow, or Muscovy, and of Tubal, or modern Tobolsk or Tobolski. It is known that the Russian empire is an aggregate of three grand divisions—Russia proper, Muscovy, and Siberia or Tobolski: of these, the respective capitals are St. Petersburg, Moscow, and Tobolsk. So that the description in the prophecy answers with almost literal accuracy to the present modern titles and empire of the Autocrat, Gog. The power here described is represented, as in the latter days, invading the land of Israel with a great army, and for certain objects set forth in the prophecy. Among the nations or people from whom this great host is recruited are mentioned, "Gomer and all his bands, the house of Togarmah of the north quarters, and

all his bands," &c. By turning to Genesis chapter 10, we find that these were European nations; for the sons of Japheth, to whom Europe was given, are mentioned as "Gomer, and Magog, and Madai, and Javan, (or Ivan, the name of the reigning house of Russia,) and Tubal, and Meshech, and Tiras;" and among the sons of Gomer, we read the name of "Togarmah." This testimony proves these invaders of the land of Israel "in the latter years" to be of European origin; and no other kingdom or country in Europe presents the necessary points of identity with the prophecy but Russia.

If the question be asked, Why should Russia invade Palestine? the answer is, It is a necessary step to her acquisition of an empire in the East, by which alone she can hope successfully to antagonise England, and found that universal domain to which she aspires. The capture of Constantinople by Russia—an event inevitable, however it may be postponed by temporising diplomacy or a hollow truce on the part of the "Allied Powers"—will inaugurate the splendid career of Russian conquest and dominion. Napoleon truly said, of the sovereigns of Europe, "he who holds Constantinople is the real master of the world" for a time. On that account, in his conferences with Alexander at Tilsit and Erfuth, he invariably resisted with all his power the intense anxiety of the Russian monarch to obtain Constantinople.

In the coming struggle among the nations, the lecturer contended that while Britain would retain her supremacy on the ocean, Russia would be the ruler of the European continent, and having successfully subdued Turkey and Persia, would attempt to strike a decisive blow at the only exposed and vulnerable point of the British dominion, her empire in the East Indies. To effect this end, the Autocrat, crossing the Bosphorus into Asia, would lead an immense army down the shores of the Levant through Syria and Palestine, endeavouring to reach Hindostan. That by the way of interposing a barrier against the progress of the Russian arms in the East, England will invite the Jews to return to their land, to colonise, cultivate and possess it under her protectorate. That this will bring on the mightiest struggle between the most powerful nations of modern times, the scene of which will be the valley of Jehoshaphat near Jerusalem, the grand finale of which will be the coming of Jesus Christ, as the Lord of Hosts, to the Mount of Olives, whence he ascended, and whither, it is predicted, he will return. —Acts 1: 11-12; Zechariah 14: 4. That he—Christ—as Lord of Hosts, mighty in battle, will take part in the pending struggle; and that the great battle, called in Scripture the "battle of the great day of Almighty God," will then be fought, which is to decide the destiny of the world for the millennial period of one thousand years. The series of events introductory of and consequent on this mighty conflict, is set forth in Zechariah 14; Revelation 19; Micah 4; Zechariah 8, 9, 12; Psalm 72; Joel 2 & 3; Daniel 12; Isaiah 2, 9, 11; 24; 51, 52, 55, 59-60 to end of Isaiah; Ezekiel 38-39.

In confirmation of these conclusions, besides much Scripture testimony not here adduced for want of room, the lecturer cited the historical evidence of the ancient and orthodox belief among the first Christians, that Christ, with his saints as kings under him, should reign personally on the earth, over all its inhabitants. On this point he quoted the testimony of Bishop Newton; of Gibbon, in his "Decline and Fall," &c.; of T. B. Macaulay, and of eminent clergymen in the Scottish and English Church. He cited such

familiar passages as the Lord's prayer—"Thy kingdom come; thy will be done on earth, as it is in heaven." "Blessed are the meek, for they shall inherit the earth." The song of the redeemed, in Revelation 5—"Thou hast made us unto our God kings and priests, and we shall reign on the earth." "To him that overcometh will I give power over the nations;" and many kindred passages, such as Daniel 7: 9, 13-14, 18, 21-22, 27; Revelation 4, 20; Matthew 19: 28; Luke 19: 11, 16, 18, 29-30, &c.

In support of the views advanced in relation to the present attitude and future destiny of Russia, the lecturer read and commented on the opinions of Napoleon, his conferences and correspondence with Alexander of Russia, his prediction at St. Helena as to Europe's being either Republican or Cossack about this time. He read also, in full, a very remarkable document which has lately been published in the papers, and which he held to be supported by sufficient marks of authenticity to be received as genuine—a paper originally published in the French Courier, in New York, purporting to be "the secret plan of European supremacy left by Peter the Great to his successors on the Russian throne," recommending a policy which his successors have uniformly pursued, with a view to the ultimate conquest of Europe and the founding of a universal empire, the fruits of which, devised in profound sagacity and pursued with untiring energy, are now visible in the wonderful aggrandisement of Russia, and her conceded superiority over her contemporaries in Europe, in all the elements of strength, wisdom and power which, in human estimation, go to make up a nation's grandeur.

As auxiliary to the same line of argument, the lecturer adverted to the conviction on the mind of the Russian sovereign and people, that they had a "sacred mission" to fulfil in saving Europe from the whirlpool of democratic anarchy and confusion, by the conquest of Turkey, and the capacity thence derived, to govern the world in harmony with Russian ideas of liberty. He cited the fact, also, that the Turks, who are all fatalists, looked upon themselves as doomed to be driven by the Russians out of Europe, where they are foreigners and intruders. They show the gate by which their old enemies, the Greeks, are to enter their city as conquerors in the guise and in the name of the Russians. It is under the same conviction of their coming banishment from Europe, that for years past they have been burying their dead on the eastern shores of the Hellespont in Asia. They tell an ancient prophecy too, which says that their capital is to be taken by a prince bearing the same name; and it is not the least source of their uneasiness at present that the commander of that column of the Russian army destined for the conquest of the ancient Byzantium is the Grand Duke Constantine. Whether true or false, the influence of such ideas is paralysing on an ignorant and superstitious people, and prepares them for the very destiny they dread.

The Czar, as the head of the Greek Church, is impelled, too, by certain motives of superstition and of real or supposed state necessity, to fix his capitol in the city of the Czars or Caesars. He deems himself entitled by hereditary right to succeed to the sceptre of the Caesars, and a war with Turkey at this day would be regarded by his subjects and by the ten millions of Greeks out of the fourteen millions which form the entire population of Turkey in Europe, as a holy war—a crusade of Christians against infidels, for the recovery of the holy sepulchre and of the ancient rites and institutions of the

primitive church. The influence of such feelings on a bigoted, superstitious, and fanatical people, can be readily appreciated. The Turkish empire is become effete and drivelling—has been wasting away rapidly for years, and possesses no vitality for reaction. Its present condition is significantly expressed by the Scripture symbology as “the drying up of the great river Euphrates”—the country watered by the Euphrates being the original seat of the Turkish people. This drying up or extinction of the Turkish empire is declared expressly to be “that the way of the kings of the east might be prepared.”—Revelation 16: 12. For centuries past, “westward the star of empire takes its way.” But the scene is to be reversed. The original seats of civilisation, science, and the arts, are to be restored. As the “wise men from the east” came to herald the birth of the Messiah at his first advent, so, at his second appearing, it is “the kings of the east”—“The kings from the rising of the sun,” as it is better translated—who are to greet the coming of the King of kings and Lord of lords; and with loud hosannas proclaim their adoration, saying: “Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”—Revelation 15: 3-4.

The lecturer concluded by saying, that the signs of the times seem to indicate the rapid approach of that great crisis in human affairs long foretold in Scripture, when three great champions were about to enter the lists and strive for the government and dominion of the world. These were DESPOTISM, DEMOCRACY, and OMNIPOTENCE. The struggle between the first two would be fearful but brief—Democracy would be forced to succumb to the power of standing armies, to the force of organization which would be hurled against it; that Despotism, proud of its conquest, would fondly indulge its dream of universal sovereignty. Its delusion will be brief, and its catastrophe overwhelming, for it is not for mortal man to grasp the sceptre of universal dominion. That is an inheritance that God has reserved for his King at his right hand in the heavens. Hence it is written, “All kings shall bow down before him—all nations shall serve him—His name shall endure for ever, and men shall be blessed in him—all nations shall call him blessed,” for he is King of kings and Lord of lords—Governor of the nations upon earth, and “Prince of the kings of the earth.”—Psalm 72; Revelation 1: 5.

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A COLLEGE DISPUTE IN ENGLAND ABOUT ETERNAL TORMENT.

Is the punishment of the wicked unending torment in a subterrene pit of fire and brimstone? In other words—Have they, as a constituent of their nature, undying souls, derived hereditarily from Adam, capable of post mortem disembodied existence; and are these souls precipitated into a subterranean cavern burning with fire and brimstone, to writhe there in intellectual and physical (?) anguish continuously with the years of their everlasting Creator? This is an inquiry first announced for public discussion in this country by me in the Apostolic Advocate for 1834. Some of the readers of the Herald well remember that a hue and cry was raised by the Rev. Alexander Campbell, President of Bethany College, and Professor of Sacred History, together with all, or most, of the little

ambitions that looked up to him as the colossal incarnation of their opinions, against me, for even proposing such an inquiry; and that, too, before they were aware of what my real views were upon the subject. By appeals to passion, prejudice, and bigotry; by sophistry and slanderous attacks upon character; and by every meanness peculiar to “orthodoxy,” and the stereotyped littleness that breathes it, they laboured to suppress the agitation of it in the extinction of the periodical and myself. But, though this system of attack continued for years, all their efforts to extinguish the truth have proved notably abortive. Their leader and themselves, though multitudinous as the giant of Gath and his Philistines, exist as our monuments of victory and their own miserable defeat. Their contempt of “the Stripling,” as they used to style me, and their denunciations of his “speculations and untaught questions,” have resulted in their conviction of spermologism—mere retailers of the babblery of paganism.

This is the certain fate of all who, by their “learning,” stultify the truth—they make void the Word of God by their traditions, and expose themselves to open shame. No set of men are so ignorant of God’s truth as “the learned;” and as they are the leaders of the people, these are, therefore, darkness twice intensified. This theological obscurity in the brightest realms of civilisation is a great sign of the times. It marks the approaching overthrow of Gentilism in all its diversity of creed and symbol: for, as the Scriptures teach, when Jerusalem is about to “arise and shine,” “darkness covers the earth, and gross darkness the people.” This is the helpless and hopeless condition of all ecclesiastical establishments, whether for the education of priests and clergy, or for the religious instruction of the people, throughout “Christendom.” Establishments national and nonconformist, schools and colleges, principals and presidents, professors and divines, all are dense embodiments of earth’s universal fog. So that unless the Lord come, and say, “Let there be light!” chaos must reign.

President Campbell’s zeal for the fire-and-brimstone conflagration of ghosts in undying torments, has seized upon Dr. Jelf, Principal of King’s College, London. This is a Church of England institution, under the patronage of the throne and its bishops, got up by bigotry to offset the “godless and infidel” London University, which favoured no particular church, or sectarian theology. Dr. Jelf is intensely orthodox in Church of Englandism; that is, his opinions are in strict accordance with those who have the disposal of the loaves and fishes of the Church. Among the Faculty over which he presides, was a divine yclept “the Reverend” Frederick Maurice, who occupied the chair of Thirty-nine-Article Theology. Of this gentleman it is written in a London weekly, “Those who do not agree with him, respect and admire him. So subtle, so profound, so eloquent have been his expositions of divinity, that bishops are proud to acknowledge how much they owe to him. High Churchmen consider him ‘one of the most original and independent thinkers of the day.’ He is the favourite aversion of the lowest of Low Church papers—the Record.” Here, then, was High-Church divinity in a Low-Church chair, which when discovered became unendurable to the Low-Church principal. Early in the summer, Professor Maurice published a volume of “Theological Essays” addressed to Unitarians, which were originally delivered in the shape of sermons. He undertook to show them that, however erroneous on particular points, they might still regard themselves as essentially belonging to the Church of England. The central fact, however,

around which is grouped divers other subsidiary ones, and against which the greatest outcry is raised is the Professor's denial of endless torment. Dr. Jelf upholds this on the authority of certain Scripture expressions, he does not understand; and believes that "the fear of hell"—"by God's grace—turns men from sin. Mr. Maurice does not believe this; but "professes the most absolute trust" in "the love of God"—"without any limitation;" he calls a knowledge of this "eternal life," and the want of it "eternal death;" and says that whoever "has not the Son of God has not life;" but will not say whether all will be raised out of eternal death, "because he does not know."

It seems that Dr. Jelf has spent the college vacation in examining into Mr. Maurice's productions; and has discovered that they contain opinions which he deems to be contrary to the teaching of the Established Church. On the meeting of the college for the winter term, a Council was summoned, and the result is, that Mr. Maurice has been forbidden to continue his lectures to the students, on the ground that his teaching is dangerous, unsettling, and liable to misinterpretation. It is said, however, that this judgment of the Council has not been made without calling forth an emphatic protest from church dignitaries infinitely higher in rank and influence than Dr. Jelf; and out of doors, the friends of the Church who do not belong to the "Low" party deeply regret a manifestation which implies that the Church must repel from itself the services of its most eminent divines. "Here," says the Leader, "is one of the lights of the Church, one of the foremost men practically considered an unsound teacher of youth. Here is private society already agitated with the rising tempest; here are the vindication of Mr. Maurice, and the justification of the Council, issuing from the press; here is the pugnacious Record rubbing its fat palms with glee, and predicting, more suo, 'a fierce and lengthened controversy.' It is not for us to prophesy; but, noting that the controversy will rage over the doctrine of eternal punishment—something to contend for—we shall stand by and look on, keeping a record of the progress of the battle, and handing it now and then to our readers."

The British Quarterly, speaking of the treatment Professor Maurice has received at the hands of certain "religious newspapers," such as the Record, says:

"When religious truth is not embraced to its proper end, it is not unnatural that the moral state in which it leaves men should sometimes be a worse state than that in which it found them. Mr. Maurice may feel assured that he has hardly a worse opinion than we have of irreligious spirits often to be found in what is called the religious world. It is any thing but agreeable to be obliged to observe the subtleties, the frauds, the slanders, the cruelties, to which such spirits will often commit themselves. They are good haters—and the strength of that feeling is too often, in their estimation, the best evidence of their spirituality and enlightenment. This hatred has reference to something accounted the contrary of religion, and it is therefore regarded as religious; and the zeal allied with it has reference to something accounted religious, and therefore the feeling is regarded as religious. Notions, dogmas, commonly supply their watchwords to such people. Echo these, and your praise will be upon their tongues; fail to pronounce their shibboleth, and you have to lay your account with all the possible forms of persecution. On these grounds we look with a degree of sympathy on any man who

diverges from the beaten path, however much we may consider him mistaken. For we are obliged to confess, that in the case of not a few who pour their censures upon him, the great recommendation of ORTHODOXY, as of a thousand things beside, has been, that IT DOES NOT EXPOSE A MAN TO ANY SORT OF COST OR INCONVENIENCE.”

How true are these words of the British Quarterly! For nearly twenty years they have found a practical demonstration in my experience. The worst spirits are the demons of the “religious world,” falsely so called. They are good haters, breathing out curses upon all who do not echo the watchwords of their foolishness. This is all the religion they have—a zeal for the notions and dogmas of their sects and leaders, irrespective of their relation to the divine Word, which has their approbation no further than it is supposed to harmonise with them. The most zealous supporters of “orthodoxy” are always the least intelligent in the Scriptures; and always on the side of majorities and power. Hence, it is never subjected to persecution; because “on the side of the oppressor is power;” and it is only with the weak and the few that the truth abides. “Orthodoxy” never suffers; for it is rich, and makes rich with all that the flesh desires. It has no practical appreciation of the saying, “If we suffer, we shall also reign;” “all that will live godly in Christ Jesus shall be persecuted;” and, “It is through much tribulation we must enter the kingdom of God.” Suffering, persecution, and tribulation, belong only to those who are struggling to free themselves from human authority in religious matters. “Orthodoxy” has no fellowship with these; therefore, to profess it does not expose such gentlemen as the Rev. Messieurs Jelf, Campbell, and their associates, “to any sort of cost or inconvenience.”

The following remarks upon the case before us appeared in the columns of a London weekly, under the caption of

“DR. JELF AND PROFESSOR MAURICE.”

“No man can predict the end of the theological contest now raging throughout the Church respecting the eternal or everlasting punishment of the damned. Dr. Jelf and the Council of King’s College have deposed Professor Maurice, and both parties have appealed to the public. Thus an immense discussion is raised, permeating through all religious circles, and having peculiar fascinations for two classes of minds—the refined and the controversial; and thus the great dogma of utter damnation will have to bear the severest test of modern times—public examination. But although this is the central fact in the contest, there are other and subsidiary facts not less liable to damage the Church of England.

“For instance, where is lodged the authority which shall determine what is and what is not the doctrine of the Church? Has there arisen a Sorbonne in the halls of King’s College? Does Dr. Jelf play the part of Pope in this matter, and is the Council a College of Cardinals? The Bishop of London is a member of the Council, and the superior of Mr. Maurice. What is his function in the matter? He concurred in the decision of the Council; will he take away Mr. Maurice’s license, and prevent him from preaching unsound and unsettling doctrine in Lincoln’s Inn Chapel, as well as in the lecture-rooms in Somerset

House? Then there is the Court of Arches. Once we saw a high dignitary of the Church compelled to go into that court and ask Sir Herbert Fust what was the doctrine of his Church on the subject of Baptismal Regeneration; and we can imagine the archbishops and bishops trooping to Sir John Dodson, imploring him to state authoritatively what the Church really predicates respecting eternal punishment. Formerly Sir Herbert Fust had to play the part of Mother Church, and the judicial committee of the Privy Council that of the hyper-church. Nobody now seems to know whether King's College is a new tribunal of heresy; or whether Mr. Maurice can take his case into the Arches Court, or whether there is in the Church any competent authority whatever to decide the question. The fact is, there is no such authority.

“The case itself is extremely intricate. As far as we can make out, from the papers published on both sides, Dr. Jelf upholds, on the authority of the Scripture, that the damned are damned to ‘never-ending’ torments. He believes in a real substantial pit of hell, where the impenitent are ‘tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb;’ while ‘the smoke of their torment ascendeth up for ever and ever.’ He speaks of the Lord taking everlasting ‘vengeance’ on the wicked; and he believes that the ‘fear of hell’—‘by God’s grace’—turns men from sin. Mr. Maurice does not believe this; what he believes we are at a loss to say. We can only make out that he professes the most absolute trust in ‘the love of God’—‘without any limitation;’ that he calls a knowledge of this love ‘eternal life,’ and the want of it ‘eternal death;’ that whosoever ‘has not the Son of God has not life;’ and that he will not say whether all will be raised out of eternal death, ‘because he does not know.’ We have carefully read Mr. Maurice’s letters, and we must honestly say that his belief is too subtle, too refined, for our comprehension. In this Dr. Jelf has an advantage over his opponent, because he sets forth a gross, an inhuman belief, in the existence of a hell of fire. Such, he says, is the doctrine of the Church of England.

“Which is right? Mr. Maurice’s appeals to the formularies and the Scriptures; Dr. Jelf appeals to the same authorities; and each obtains a different interpretation!

“It may be useful here to tell a few plain truths about the Church of England. All men know that she has certain documents, articles, creeds, and what not. These form a fixed standard of belief; a fixed test of faith. Every person who subscribes to them, or accepts them, is a member of the Church. But although the standard is fixed, the interpretation is the chance of the hour! In the present case, Mr. Maurice says, This seems to me to be the interpretation; Dr. Jelf says, That seems to me to be the interpretation. Is it not obvious that, if Mr. Maurice had been Principal of King’s College, and Dr. Jelf Theological Professor, Mr. Maurice might have dismissed Dr. Jelf? Again, Mr. Gorham said, I believe this to be the doctrine of baptismal regeneration; the Bishop of Exeter said, I believe that to be the doctrine. All the time the standard remains the same, and each of the gentlemen is a member of the Church of England.

“What is a creed? A provisional convention, to enable those who agree to declare their sentiments in common. The same rough definition applies to articles and formularies. Those of the Church of England were framed avowedly to comprise the

largest possible number of persons. They are the results of an elaborate compromise, therefore as capable now, as when they were adopted, of different interpretations. They assume to be the expression of the whole truth 'revealed' to man respecting his spiritual relations—all that is necessary to save him from the torments of that hell which Dr. Jelf believes to exist—yet, as we have shown, four men, all accepting the standard test, shall put incompatible interpretations upon the doctrines embodied in that test!

“All these conflicts show that the Church is not content with its creeds, its articles, and its formularies; and what we really behold is the strife of a sect to reconcile itself to truth. There is no unity; the Act of Uniformity is a mockery; there is no organization on the basis of belief in the Church; only an organization on the basis of property and social convenience. The sects cast away unity and consistency when they cast away the Catholic system; and these struggles are the night-mare evidences of the perturbed conscience of Protestantism.”

Leader.

IMMORTAL-SOUL RELIGION.

The grand error that underlies all the speculations of “divines” is the assumption that there exists in universal man an essence they term “the immortal soul,” capable of performing all the functions of the individual when separated from the body by death; and, as “immortal” implies, of an indestructible or imperishable nature. With them, all have “immortal souls,” whether righteous or wicked; so that the one class of mankind is as immortal as the other; and being possessed as aught else is inherently possessed, and derived hereditarily from their common ancestry, immortality is not in their systems to be hoped for, or sought after: for “hope that is seen,” says Paul, “is not hope; for what a man sees (or hath) why doth he yet hope for it? But if we hope for that we see (or have) not, then do we with patience wait for it.”

It is about the destiny of this immortal essence that theologians preach and dispute. Their religion is contrived to save this thing from the pit into which they have transferred the “fire and brimstone” from the territory of the Beast and False Prophet. This is their “hell,” theologically hocus-pocused by worldly-wise men out of Scripture phrases used in prophecies foreshowing the judgments to fall on “the powers that be,” and the armies and peoples that sustain them. The “great salvation which began to be preached by the Lord and his apostles,” is not with them the deliverance, first, of the saints from the evils of the present state, and death; secondly, the salvation of the twelve tribes of Israel from all that hate them; thirdly, the emancipation of the nations from their oppressors, and their enlightenment in the glory of Jehovah; and, fourthly, the total and final abreption of sin and death from human nature, and the renovation of all things terrestrial. No, they have but little conception that such things are treated of in the gospel. The “great salvation” with them is the saving of “immortal souls” from the awful destiny that awaits the impenitent in their bottomless pit of eternally flaming brimstone, the natural element of the theological “Devil and his angels.” Their “divinity” can rise no higher than this. Its loftiest flight is to snatch disembodied essences from eternal agony by faith in their traditions, and so give them “viaticum” or a carte blanche for a passage

to kingdoms beyond the skies, on the down of an angel's wing. This "salvation by grace," as they style it, is not an eternal process. When the Calvinistic elect are all saved by grace, the work of human salvation will be finished; and the time will have arrived for "the wreck of matter, and the crash of worlds." This is what they call "the consummation of things;" which being interpreted signifies, the consummation of theological foolishness.

By grace are ye saved through faith alone. This is the theological prescription for the salvation of immortal essences, familiarly styled "ghosts." The faith which saves may be put into a nut-shell, with room to spare. A poor, ignorant sinner, who, for nearly threescore years and ten, has devoted himself to the services of Mammon, body, soul and spirit, comes at last to be stared in the face by the King of Terrors. He knows nothing of "religion" but roasting eternally in hell-fire. His horror is naturally extreme. He hears of Dr. Jelf, and sends for him, that he may administer to his soul "the consolations of religion," as if the doctrine of Christ had any consolations for such a wretch as he! "Ye cannot serve God and Mammon." He asks the doctor if eternal torment be true? "Verily," quoth he, "for Professor Maurice was expelled King's College for denying it. It is true; and God hath ordained it in terrorem for sinners." "And is there no escape, Doctor?" "Yes, for the vilest: Jesus Christ made a complete satisfaction on the cross for the sins of the whole world. His merit is as infinite as the demerits of mankind. Believe that this is the case, and that he died for you, and you shall be saved from hell, now yawning to receive you," "But, Doctor, how am I to believe what you say is true?" "Pray to God for faith." "Ah, Doctor, I never prayed; do you pray for me!" Upon this Dr. Jelf, as a Church of England "divine," taking the man's wish as an evidence of repentance, draws forth from his pocket a splendidly bound "Book of Common Prayer," and reading from "the Visitation of the Sick," in the tone peculiar to Low Church piety, soothes the immortal essence of the hoary sinner, who, being thus clerically magnetised, imagines that the tranquillisation of his fears is the fruit of faith, and the Holy Spirit's assurance of peace and joy eternal!

But what becomes of all this superstition and foolery, if they fail to prove, or if it be demonstrated, that there is no such immortal essence in man to be operated upon? It vanishes like a dream. Immortal-soulism is the foundation-corner laid in the quicksand of Gentilism. The "divines" of all Gentile "Christendom," in one oecumenical council, could not produce an inkling of testimony from the Bible in proof of the existence of an immortal soul in human flesh. The burden of proof lies upon them; and, failing to do this, of course, their dogma of its endless torture in flames of sulphur, and all their twaddle about its intermediate state, and its translation beyond the skies—is the quintessence of absurdity. Messieurs Jelf and Maurice may "dispute, change hands, and still dispute" indefinitely about eternal punishment, and arrive at no practical result in aid of truth, until they have disposed of the question concerning immortality. If there be no immortal essence to be tortured or saved from torment, there can be no such places for its reception as "orthodoxy" provides. The truth is, their immortal essence, religion, heaven, and hell, are mere theological chimeras of brain "spoiled by philosophy and vain deceit," unprofitable vanities having no place in the Word of God.

But while we testify these things, let it not be supposed that we deny immortality to man, or “eternal punishment” to the wicked. The regular readers of my writings are too well informed for this. Immortality is a good thing—too good for the wicked. It is defined in the Bible as incorruptibility and life, having relation to body; so that life manifested through an incorruptible body is the immortality revealed in the Bible. This immortality is a matter of promise to the righteous only; and the righteous are they who believe what God promises, and what he has done, and who do what he requires. Hence, immortality is one of the good things set before them in the gospel of the kingdom. “Glory, honour, incorruptibility, and life” in the kingdom are evangelised to them, and promised, on condition of their believing the gospel of the kingdom, being immersed, and patiently continuing in well-doing. Fulfilling this condition is styled “seeking for” them. Thus sought for, they are found at the resurrection of the just, which is termed “the adoption, the redemption of the body.” The body redeemed from death is the only immortal soul spoken of in the Bible; and stands there in contrast with the mortal soul, called “living soul” by Moses, formed from the dust. The body, redeemed from death, is, consequently, thenceforth deathless, or ever-living. It is indestructible and imperishable. Fire and brimstone as torrid as Nebuchadnezzar’s furnace cannot scorch a hair, or leave their smell upon it. It can dwell with everlasting burnings unsinged; and as secure from internal decay as from destruction by violence from without. Such is the testimony of the Bible concerning the body, which is spirit, because it is begotten of the Spirit, when born from the grave.

But when the intelligent wicked are raised from the dead, they are not redeemed from death. The destiny marked out for them by Paul is expressed in the words, “He that soweth to his flesh shall of the flesh reap corruption; for whatsoever a man soweth, that shall he also reap.” Now, as all classes of the living die and corrupt, the corruption to which he refers must be taken in a special sense—a corruption subsequently to the resurrection of such sowers to give an account of themselves to Christ at his tribunal. But death of the body precedes its corruption; parts of it may corrupt before death of the whole; but then the organization of those parts is broken down, or death-stricken, first, and corruption follows; so that the saying is unexceptionable, that death precedes corruption. When, therefore, the apostle saith that such persons shall “reap corruption,” it is, in effect, saying, that he who sows to his flesh shall become flesh again at his resurrection, after which he shall die a second time, and turn into corruption, as before. Beyond the evil that is in the world on account of its introduction through sin, there is no punishment for sin till after resurrection. It is then “we must all appear before the tribunal of Christ, that every one may receive again the things of the body according to what he hath done, whether good or bad.” To “receive again the things of the body,” is the reason of resurrection; in other words, that a man may reap what he sows. The things we do now are the body’s deeds; not the doings of an immortal essence. If they were an immortal soul’s deeds, the apostle would have necessitated our appearing at Christ’s tribunal that we might receive again the things of the immortal soul or mind. In this case resurrection would have been unnecessary, because, on the hypothesis of such a soul’s disembodied existence, it might reap what it sows without reembodiment at all. But this piece of silliness never entered the apostle’s mind when he wrote the fifth chapter of the second of Corinthians. The mortal body that does the things is

responsible for what is done. It must, therefore, give an account of itself to Christ; and to do this, its dust must become body again—animal body again. The same dust, once living, then demolished, and afterwards, built up again as before, is the same person, though a thousand years may have intervened between the demolition and rebuilding. It is the same person with his old habits of thought and action revived; so that when he comes to give an account of himself, he will be like Adam before the Lord God, a faithful witness against himself; unable, however willing, to conceal the truth. “The Spirit of God shall make alive your mortal bodies,” says Paul: their immortalisation will be by transformation in the twinkling of an eye, and subsequently to their post-resurrectional appearance at Christ’s tribunal “in the air,” where the sentence of blessedness will be consequent on their presentation as “holy, unblameable, and unreprouvable in God’s sight;” otherwise, they will retain their terminable nature, and, like Cain, as exiles from the Divine presence, become “cursed from the earth; and fugitives and vagabonds” in the dominions of the Beast, and the False Prophet, and of the Kings of the earth, styled by Jesus, “the Devil and his angels.” They will be involved in the fire and brimstone, sword and pestilence, famine, hailstorm, and earthquake judgment, to be visited upon these when the Lord Jesus and the Saints shall make war upon them and overcome them.

Death having overtaken them a second time, and by these means, will they ever be redeemed from its power? The answer is, No; for it is written, “The unrighteous shall not inherit the kingdom of God,” which is “for ever and ever.” There is no salvation out of this kingdom; and exclusion from this will be a cause of great anguish: for the King himself hath said, “There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out.” To be exiled with shame into the land of the enemy, and there to be subject to poverty, pain, vagabondism, hunger, pestilence, and death, without hope of deliverance, will doubtless extort from each one the lamentation imputed to Cain, “My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond on the earth; and it shall come to pass that every one that findeth me shall slay me.” Thus, “the wicked and the sinner shall be recompensed in the earth; but shall not inhabit it;” “the righteous shall never be removed.”

“The meek shall inherit the earth;” but “the wicked shall not inhabit it.” This is the divine sentence upon the two classes; and as the wicked do now inhabit and possess it, it is clear that the sentence has relation to a future period of the earth’s history. When that period arrives, it will be said, “the wicked are no more.” As the whirlwind passeth, so will they—with a terrible sweep, to oppress and annoy our race no more. Their extermination from the earth will be final—“an everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints,” will make their ruin complete. The destruction is aionian, rendered “everlasting.” It is a destruction pertaining to the aion of the wicked—one peculiar to their “course,” which is “the course of this world.” They are preeminently mortal, having no right to eternal life; so that destruction is to them “death unto death,” and needs no adjective to inform us that it is eternal.

This then is the “everlasting punishment” “into” which the wicked “go away.” Being mortal, they reap corruption from which they are never redeemed. This is the consummation of their punishment which endures; their consciousness of it precedes this consummation, and dates from the sentence pronounced upon them in the court of heaven till death seizes upon them the second time. How long in each individual case this consciousness may continue, depends upon “the things of the body;” for “stripes” will be “many” and “few,” according to its deeds of offence. The aion of judgment is about forty years. The punishment of great offenders will doubtless exceed in duration and intensity that inflicted upon those who have been less; for “every man shall be judged according to their works.” It is the prerogative of the Judge to enter into details as to whether A shall be subjected to death with shame and contempt in the land of the enemy for ten years previous; or B to death with twenty years of suffering preceding his final obliteration from the universe of God. These are particulars beyond our ability to define. The least amount of punishment will be agony to the condemned; for “it is a fearful thing to fall into the hands of the living God, who is a consuming fire.” Be it then ours, O reader, to believe the gospel of the kingdom, and to obey it; and by a patient continuance in well-doing, to walk worthy of that kingdom and glory to which it calls us. We need fear no punishment then; for the “terrors of the Lord” are only for them who are contentious against the truth, disobedient to its commands, and sow to themselves in gratifying their passions and lusts to the crucifixion of the truth before the world.

EDITOR.

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THOUGHTS CONCERNING ADVENTUAL AFFAIRS.

Brother Thomas: —I have just read the article styled the “Coming Struggle among the Nations of the Earth,” in its revised form, published in the *Lover of Zion*. Allow me to suggest a thought respecting the degree of restoration of the Jews to Palestine, predicted. Are you sure that the Scripture gives us to understand that such a degree of restoration as described in Ezekiel 38: 11-12, will be effected previous to the Advent? Are we not rather to expect, that Gog will not come against the land of Israel, but to a limited degree, before the possession of Palestine by all the saints after the Advent? If so, the destruction of all but “the sixth part” is an event of the millennial period only—chapter 39: 1-4.

I would distinguish between threatened judgments in the present dispensation, and those of the age following. One is a judgment to cause men to learn righteousness; and the other the opposite—the great battle.

I am a believer in the doctrine of God’s restored favour to the Jews, previous to the Advent; but expect that such favour is to be manifested in special efforts for their conversion principally, together with a Divine attempt only to establish them in Palestine, rather than that they will all be converted, and also be reinstated in Palestine, to the degree you and others expect, previous to the Advent. I cannot find a single instance in the whole Bible, where God has ever accomplished any purpose respecting his

people's deliverance by the destruction of his enemies, until he had first tested them, or in other words, attempted to effect that purpose by merciful and peaceable means. And as the deliverance of His people is synchronous with the termination of the times of the Gentiles, I must, in harmony with the above-mentioned truth, look for a certain degree of effort to gather his people, the Jews, to their ancient land—Romans 2: 9-10. —but to no greater degree than the gradual termination of the times of the Gentiles, which times will not fully terminate till the complete deliverance of all God's people, at the coming of Christ. But the standing up of Michael—Daniel 12: 2—is synchronous with the termination of the Gentile times, with respect to them as nations; for an effort to deliver one people in a national point of view, argues the casting away of an opposite people as nations.

I think it can be demonstrated from Scripture, that we may consistently expect the Advent every moment. I have elsewhere shown, I think conclusively, that the advent should be expected between this time and 1860.

Yours, &c.,

H. BARRINGER.

Troy, N. Y., November 2, 1853.

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RESTORATION OF ISREAL—"SPECIAL EFFORTS"—FIRST ANGEL PROCLAMATION.

The invasion of the Holy Land by Gog is to be "in the latter years," which are also styled by the same prophet the "latter days"—Ezekiel 38: 8, 16; which are both preadventual and contemporary with the appearing of Jesus Christ, and continue forty years subsequently to that event. They are also premillennial; that is, they end before the thousand years period begins. The primary and partial, and the ultimate and complete, restoration of the Twelve Tribes of Israel, is effected during these latter days. The beginning of restoration, in the extent of it, is defined by the prophet in the words, "the land brought back from the sword, and gathered out of many people; and brought forth out of the nations, dwelling safely all of them," "without walls, and having neither bars nor gates;" and therefore, styled "the land of unwallled villages," "in the midst of the land." This immigration and settlement is therefore not spread over the whole land; but principally confined to the midst or navel of the land; to that part, in other words, styled by Isaiah "a tenth." His words are, "a great forsaking in the midst of the land. But yet in it a tenth, and it shall return and be eaten"—Isaiah 6: 13. By reference to this passage the reader will see that it is part of a prophecy concerning the desolation and subsequent restoration of the people and land of Israel. It predicts that in the midst of the widespread ruin a tenth part should escape utter desolation; and that the people should return and occupy it, and browse it with their cattle, which is implied by the phrase, "and shall return, and shall be eaten." This is restoration in a limited degree—a restoration of a tenth part of the land, in the midst of it. What proportion of the nation will occupy this

tenth part is not revealed; but of this we are informed, namely, that be it large or small only “one third part” will survive the calamities inflicted upon them by Gog’s invasion of the country, and siege and capture of Jerusalem: for, “thus saith Jehovah, it shall come to pass in all the land, that two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God”—Zechariah 13: 8—that is, Jesus, “whom Jehovah that made both Lord and Christ”—Acts 2: 36.

After Gog’s power is broken on the mountains of Israel, the work of restoring “the whole house of Jacob” begins. The destruction of the Czar’s “mighty army,” made up of the contingents, supplied from all his subject nations, is styled of God, “My slaughter that I do sacrifice for you, a great sacrifice upon the mountains of Israel.” This he terms, “My hand that is laid upon the nations.” Isaiah calls this, “The day of the great slaughter, when the towers fall”—“The day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound:”—the day when he shall “cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian (Gog) be beaten down, who smote (Israel) with a rod”—Isaiah 30: 25-26, 30-31. This will be a dreadful day upon the invaders of Israel’s land, even “the day of vengeance of their God;” but at the same time “the year of his redeemed.” When these things have come to pass, the words of Jehovah by Ezekiel will be accomplished, saying, “It is come, and It is done: this is the day (the day of Christ) whereof I have spoken”—the day of Gog, the Assyrian-Clay’s, destruction, and of the deliverance of his people Israel—the day of the “great voice” of the Seventh Vial, “issuing from the throne, saying, It is done!” Having predicted the events of this day of judgment upon Gog and his forces, in his thirty-ninth chapter, Ezekiel then says, “So the house of Israel shall know that I (Jesus) am the Lord their God from that day and forward.” This terrible overthrow of their enemy proclaims Jesus Jehovah’s servant, and their deliverer. Having smitten the Assyrian image, it remains for him to proceed in the work of “planting the heavens, and laying the foundations of the earth, and saying unto Zion, Thou art my people”—a work equivalent to “raising up the tribes of Jacob, and restoring the desolations of Israel:” and one to which Jehovah refers, when he says by Ezekiel, “Now,” after the overthrow of Gog, “will I bring again the captivity of Jacob,” which “the north” hitherto refuses to “give up,” and “the south keeps back;” “and have mercy upon the whole house of Israel; and will be jealous for my holy name.” This is the final and complete restoration of the nation, which can only be effected by the invincible prowess of the Son of God.

It is not very apparent what is meant by Gog going against Palestine “to a limited degree.” He either invades the land, or he does not. If he invades it, it is not a question of degree, but of fact. He invades it for a purpose—to take possession of the holy Places, and to convert the country into a province of his empire, then fitly represented by the image Nebuchadnezzar saw in his dream. He only accomplishes his purpose in part. He

captures the Holy City; but fails to subdue the country. The post-millennial Gog aims at both, but succeeds in effecting neither.

Our correspondent does not seem to be acquainted with my views of the restoration of Israel before and after the Advent. If he read what I have written on the "Second Exodus," in *Elpis Israel*, he will see that I do not teach the conversion of the Jews before they settle in the land, previous to Christ's appearing; nor the conversion of all Israel who are gathered into "the wilderness of the people," after the Advent. The ten thousand Jews now dwelling in Jerusalem are "unconverted," in the Gentile sense, and have no faith in Jesus. Yet they inhabit the land, with several thousands besides having as little faith as they. Let this number be increased by British or other policy, and you have the character of the preadventual colonisation of the "tenth," whose people are to return, and browse it with their cattle. But, before "the captivity" held in bondage by "the north" and by "the south" can get back to Palestine, they have to pass through "the wilderness of the people," as, in the days of Moses, their fathers passed through "the wilderness of the land of Egypt." In that wilderness Elijah will bring them to the acknowledgment of that same Jesus whom he saw in majesty on the Mount of Transfiguration, as Son of God and King of Israel; and at the same time, all the sons of Belial among them, "children in whom there is no faith," will be purged out of the host, and be for ever excluded from Israel's land, as unworthy of the national sabbatism promised of Jehovah in the covenant made of old with their fathers, Abraham, Isaac, and Jacob.

H. B. believes that "God's restored favour is to be manifested in special efforts for Israel's conversion principally." By whom? it may be asked. If it be answered, By the special efforts of pious Protestants, we lift up our hands in astonishment at any one professing intelligence in the Word of the kingdom, supposing that there would be any divine favour manifested in such special efforts! Pious Protestants to themselves need special efforts for their own conversion. To set them to work converting the Jews, is like setting a man with a beam in his eye, to pull out a mote in the eye of another; or appointing a blind man to lead another across a precipice! Protestants know not the gospel, and therefore believe it not; how then can they by special-efforting convert the Jews? The gospel of the kingdom is the power of God for the salvation of every one that believes. As, therefore, they do not believe this, God's power for conversion cannot operate through them. None can convert Israel but God. He alone can give them a new heart and renew a right spirit within them. He has promised to do this; not through the special efforts of Gentiles, however pious, according to their sectarian standards; but through the special efforts of his Servant, and the system of means he comes in power and glory to execute.

I can, however, conceive of the possibility of a Jew being converted, through the aid of pious Gentiles. Generally speaking, there are more Jews to be found who believe the Hope of Israel, for which Paul was bound in chains, than sectarian Gentiles: now, if these Gentiles could convince such Jews that Jesus was their Messiah, and that the serpent was condemned in his flesh when he was lifted up, and that he was raised from the dead for their justification, they would be made what their Gentile teachers are not,

and that is, believers of the kingdom's gospel in the name of Jesus. But in Paul's day the Jews were enemies of the gospel, which was turned by the favour of God to the advantage of the Gentiles; and so it is now, only reversed: the Gentiles are enemies of the gospel for Israel's sake. Hence, the Great Eastern Question, whose solution will result in breaking off the Gentiles, and the reingraftment of Israel into their own olive tree.

Our friend H. B. is right enough in supposing that before the destruction of all Israel's enemies, there will be an effort to effect their deliverance by merciful and peaceable means. But the institution of these means will not precede the overthrow of Gog's mighty army. This host will fall like Sennacherib's, without warning or premonition. Being in possession of "the city of the great King," he will be summarily ejected, and terribly discomfited in Edom. But the Image being shattered by the Czar's irreparable defeat, Jerusalem delivered, and Judea freed from the presence of the spoiler, the first angel proclamation after the Advent is sounded throughout the world. The Age-gospel is once more announced by divinely commissioned messengers. It is not proclaimed to be believed as the ground of forgiveness of sins, and exaltation to the possession of the kingdom in its glory, honour, power, riches, and dominion, which are eternal; but as a ground of escape from the judgment then about to be executed by Jesus of Nazareth, and the saints, upon those who rule the nations. Those in Egypt who desired to escape the plagues inflicted upon it by Moses, associated with the Israelites; and left the country with them, "a mixed multitude of men and women:" so, when the symbolic angel flies through the apocalyptic heaven, if any would escape the judgment upon Babylon, and upon the worshippers of the Beast and of his image, whose dominion-area is "spiritually," or figuratively, "called Sodom and Egypt;" which judgment is the burden of the Second and Third post-adventual proclamations, —they must "give glory to God" and "worship him:" that is, they must renounce their allegiance to "the powers that be," and consort with Israel in their exodus, or goings out, from "the land of the enemy," according to the commands of Jehovah's King, then in Jerusalem, awaiting the result of the First Angelism, before he proceeds to reduce the fragments of the shattered Image to the likeness of "the chaff of the summer threshing-floors." For the powers that resist there is no more mercy than for Pharaoh and his army, that were swallowed up in the Red Sea. The nations inhabiting the earth to its utmost bounds are the promised inheritance of Jesus; therefore, the kings, and nobles, and judges, or rulers, of the earth, that would retain power over them, are his enemies, and doomed to destruction by fire and sword.

If by "all God's people" is meant the Twelve Tribes of Israel, and all believers of the gospel of the kingdom, Jews and Gentiles, living and dead, H. B.'s notion of their "complete deliverance at the coming of Christ" cannot be sustained by the testimony of God. The dead in Christ will be raised, and the living saints transformed, and Jerusalem and Judea wrested from the spoiler, at his coming: their deliverance will be complete. But it will take the subsequent forty years, according to the plan revealed, to complete the deliverance of the Twelve Tribes, and mixed multitude consorting with them. The complete deliverance these will experience will be civil and ecclesiastical; but not a deliverance from mortality. In their case, this will be postponed for a thousand years. There may be multitudes of them that will never attain to that deliverance at all; as there

were, doubtless, many that obtained settlement in Canaan under Joshua, who will have no part in eternal life and glory.

An expectation of the Advent every moment is doomed to disappointment every moment. There are certain events to be developed before Christ comes that cannot be accomplished in a moment. The great Roman city has to be divided into three imperial parts before the advent. This is not the work of a moment; but of many hard-fought campaigns, connected with the present war. Let those who are watching the signs of the times “examine themselves and see if they be in the faith.” Let them ascertain whether they are naked or not—if they have any garments on worth preserving; for let them remember, that the blessing is not only on the watchful, but on the watchful who keep their garments, and walk not in nakedness. The soul must be purified in the obeying of the truth, and continuance in it to the end.

EDITOR.

* * *

OUR VISIT TO HOLLAND (Continued from last month.)

For a commercial town and port, Rotterdam is remarkably clean; far superior, I think, to Amsterdam in this respect. The paving, however, is objectionable to pedestrians. The portion of the street which answers to the sidewalks of America and English towns, in the cities of Holland is generally occupied by short posts or stone pillars, with an ornamental chain stretched from one to another. Immediately outside of this is the gutter—a square drain nearly a foot in depth, covered by a hinged wooden flap, which forms part of the footway; and the latter, being on the same level as the roadway, is all alike dirty in wet weather. Rotterdam is subject to inundations; and that part of the city beyond the dam upon which the Hoog Straat is built, is overflowed by high tides ten or twelve times a year, and often axle-deep above the pavement. Notwithstanding this inconvenience, the natives say that Rotterdam is spreading itself too much over the turf—that is, too far from the river; and no true Dutchman likes to live without water at his very door. It has therefore been proposed to build a new quarter upon the low meadows beyond the Maese, and to connect it by a suspension bridge across the river.

We learned from our host that the Dutch were grievously oppressed with taxes. Every window and chimney in a house is taxed. One chimney is charged three florins a year; two five florins; three seven florins; and so on. For each maid-servant you pay nine florins yearly. Two carriage-horses are charged fifty florins a year. An impost is also placed on household furniture, varied according to style and class.

In our morning stroll we turned into “a church,” expecting to hear a sermon in Dutch; but, to our surprise, our ears were saluted with the accustomed sounds of our own vernacular. An Episcopal “predikant” was holding forth in English to a small and remarkably heavy-looking congregation. The best attribute of his discourse was its brevity. What he said, or rather read, was the commonplace ordinarily current in

Protestant conventicles, parochial and non-conformist—many generalities, but nothing scripturally to the point. His darkness being very visible, I thought no harm could come of attempting his illumination: so when I returned to the Vlasmarket Hoek, I sent him a copy of the pamphlet entitled, “The Wisdom of the Clergy proved to be Folly,” through the post, directed to “Heer Mark, Engelsch Predikant, te Rotterdam.”

After dinner we renewed our walk; and finding that the Bureau de Police opened at 6 P.M., we determined to recover our passports at that hour, if possible, as we wished to set out by nine on Monday morning. Arriving at the bureau too early, I proposed a visit to the Protestant cathedral hard by. My companions, however, did not like to accompany me to these places, so I went alone. On the way thither, the boy we had seen at the police office, a sort of interpreter there, overtook me, and offered to show me the cathedral. Not being in need of his services, I declined them. He then proposed to sell me some cigars. But I did not wish to buy. Perceiving that he was a Jew, I turned his attention from trade to the subject of Messiah, by asking him if he were not an Israelite. At first he denied his nation; but when I declared my certainty that he was, he confessed it. I told him that I was also a Jew, but not in Moses, though I believed in that great prophet. This sounded strangely in his ears, and gave rise to the following conversation:

Boy. Are you not a Christian?

Editor. Yes; but neither a Protestant nor a Papist. —(Having arrived at the cathedral, I continued,)—I do not believe in cathedral religion.

Boy. But you believe in the Bible, don't you?

Editor. Yes; and for that very reason I do not believe in the religion of Europe; for neither Protestantism nor Romanism are taught there.

Boy. The Jews believe in Moses.

Editor. Not so, or they would believe in Jesus, for Moses wrote concerning him.

Boy. Ah, but we look for Messiah who will be a God. Jesus was nothing but a man, whom our people hanged. Jesus is not Christ.

Editor. Yes, Messiah must be a God in the sense of being the Son of God, and consequently more than an ordinary man. Jesus was this, and more. He was also Son of David, as your own genealogies prove, and is therefore the King of Israel. Your fathers hanged their king; but God raised him from the dead, and by this proved his claims to be just and true. He is the Messiah, and you need look for no other.

Boy. No, Jesus is not Christ. When Christ comes, he will restore Israel, and make all nations Jews. Jesus did not do this.

Editor. Simply because the time had not then come. Israel will be restored as you say, and will become the greatest of all nations. God will do this; but he will also do it by Jesus Christ, and—

Much of this conversation occurred in the cathedral while the people were collecting for their observances. On the clergyman rising to begin, the boy interrupted me by saying, “We must go, or we shall be shut in; for there he is just going to begin his liar!”—he meant “his lying.”

We returned to the police office, where I rejoined my companions. The boy led us into the bureau, in which we found a bureaucrat of not very prepossessing appearance or demeanour. He curtly demanded our names. We gave them; and from a bundle of like documents handed ours, enstamped with the words, “Gezieu en geregistreed ter directie van policie to Rotterdam den 8 Septemb. 1850—gaande naar Ruilers van wege den directeur van policie.” We were now free to go when and where we pleased in the little kingdom of Holland, none having the right to impede our way.

From the police office I returned to the cathedral. There may have been some 3,000 people there. The *voorzanger*, styled in Scotland the precentor, or anglice, the foresinger, gave out a hymn. The qualities of the organ came out effectively in the preliminary air, and he who heard it could never forget the burst of sound when the singing began! The whole congregation seemed to sing with a spirit and heartiness that I never heard equalled. We listened to the pealing and sonorous harmony with delight. It was sounding as the roar of many waters falling upon the ear in grand accord. It alone was well worth a voyage across the German Ocean to listen to. It was beyond all praise. During singing and prayer, hats were removed from all heads; but when the “predikant” proceeded to sermonise, many replaced them.

Bonnets seem to be a scarce article among the Hollanders. They are worn by some, though comparatively few. The generality go either bareheaded, or with broad-bordered caps nicely stiffened and fluted. The Frieslanders have a singular taste for headplates as large as the hand, and formed of gold or silver. They are worn on each side of the head, sometimes under a cap, and at others on the bare head covering the hair. They seem to be generally fond of trinkets, without being very choice respecting the quality of the gold. Caps, too, are the almost universal headgear of the men—a practice greatly to be commended, when it is considered that the alternative is a hat—that cylindrical contrivance with which civilised people afflict their heads, to please others, not themselves.

Having made ourselves sufficiently acquainted with Rotterdam, we left by rail for s’Graavenhaag, known commonly as “the Hague.” This town, also intersected by canals, is the capital of the little kingdom of Holland, and a royal residence near the North Sea, 28 miles south-west by south of Amsterdam, with 66,000 inhabitants. On landing from the cars we were beset by “commissionaires,” who importuned to carry our baggage, and to show us the lions of the place. But these favours we politely declined, having determined, on leaving London, to put “our foreign relations” to as little trouble as

possible. We accordingly deposited our “affaires” at the first decent looking “tappery” we came to, and then sallied forth without incumbrance to pedestrianise the city, which is one of the most regularly and best built in Europe, and contains many handsome buildings. As I am not writing a guide-book for travellers, it is not necessary for me to transfer what has been printed a thousand times for their advantage, to these columns. I have neither time nor space to describe in detail the King’s palace, public edifices, and private mansions, were my memory retentive enough to do it. Suffice it to say, that we perambulated the streets until we were tired of all we saw, and longed for the arrival of the train to whirl us on to Amsterdam.

We arrived at this city, the chief emporium of Holland, at the usual hour. My notes remind me, that it is literally standing in the water. Water everywhere, and the canals numerous and magnificent. It is 52 miles south-south-west of Rotterdam, the second commercial emporium of the kingdom, founded in the twelfth century on the Amstel river, which here disembogues into the Y. as a branch of the Zuyder Zee is styled, and contains 225,000 people. The canal intersection of the city may be imagined from the fact of its being crossed by 290 bridges—a perfect net-work of canals, which are mostly bordered by rows of trees. The houses and streets are said to be kept remarkably clean; this, however, was not according to my experience. In my notes, it is written, “the bad smells in this Amsterdam are most offensive, and, in the warm season, well calculated to diffuse fever on every side. I was disordered here, and have no doubt it was owing to the effluvium. I felt sick at stomach, and was nearly cascading more than once.” The great canal of north Holland, extending from the Helder, terminates at Amsterdam, deep enough along its whole course to float a ship of the line. Among the numerous public edifices, the most remarkable is the King’s palace, formerly the City Hall, which was reared between 1648 and 1655, at the cost of 18,000,000 of florins. It has a frontage of 282 feet, a breadth of 285, and 116 in height, while its magnificent cupola (containing the finest chimes of bells in the Netherlands) rises 41 feet above the roof. It is built of freestone, and rests upon a foundation of 13,659 piles driven into the ground.

In the neighbourhood of the city is Zaardam, noted for upwards of 700 windmills, and docks, where the Russian emperor, Peter I, in 1697, suffered himself to be bound apprentice, in order to get a practical knowledge of ship-building. The suburban residence of the rich, retired merchants of Amsterdam is the village of Brock in’t Waterland, and is noted for the remarkable cleanliness of its houses and streets. No stranger is allowed to enter any house there without having previously pulled off his boots and put on clean slippers.

We “footed it” all over Amsterdam, through it and round about. We liked Rotterdam and the Hague better; and concluded that it was about the last city we should ever select as a place to dwell in. The streets where no canals are for the most part are very narrow, and from the altitude of the buildings very confined. We remained in the place about sixteen hours, and then ticketed ourselves via Utrecht to Arnheim, the capital of Guelderland, on the Rhine, 57 miles from Amsterdam. The country is a level, with scarcely an undulation until you come to Utrecht, the capital of the province of the same name, situated on a branch of the Rhine. Here the country improves somewhat in

appearance, but ere long is succeeded by heather, peat, pines, and sand-barrens in rapid succession as we steamed along. The traveller is glad when he arrives at Arnheim. It is a neat, clean, and beautiful town, 37 miles east-south-east of Utrecht. It is strongly fortified, has 15,000 inhabitants, and was anciently, the residence of the earls and dukes of Guelderland. The Rhine skirts it on the south. On the east and north it is surrounded by a moat filled with water. On each side walks and roads are laid out, and planted with rows of trees after the fashion of a park. On the south-west side of the town the land is high, and from the top commands a beautiful and extended prospect of the Rhine, and country beyond it. Arnheim is the terminus of the railway from Rotterdam. It abounds with hotels, which indicates that it is a place of considerable resort for tourists, for its citizens are far too few to sustain them. We put up at the Hotel de Holland, where the table d'hote was good, the lodging comfortable, and the domestics attentive and polite. After supper, a police paper was handed us to fill up with our answers to a number of impertinent questions, such as, "Where do you come from?" "Where are you going to?" "What is your business?" as though any one had any thing to do with these matters besides ourselves. Wishing, however, to leave a favourable impression upon our foreign relations, we civilly gratified their curiosity in all things. According to our custom, we occupied our time in walking about the town, which we surveyed in all its parts. The signs over the stores had not yet lost their novelty. An invitation under one was particularly amusing. It was over a "tapperij" door, where people assembled to smoke, and to drink "bier en wijn." The words were, "inde valk." Here was the classical original of what is generally regarded as a genuine Cockneyism. The costermonger English is "Valk in!" So that when a London donkey-driver says, "Valk in, an't please yer honour," he is only quoting Holland Dutch as more polished people do the classics in discourse!

EDITOR.

* * *

ANALECTA EPISTOLARIA.

LETTER FROM TEXAS.

Dear Brother: —The "Word of Truth" has but few advocates in this country. Cattle, cotton, and the various works of Mammon have a stronger hold upon their minds than the "sure word of prophecy," to which they take but little heed.

A few honestly-disposed people appear to feel some interest, and are trying to learn; yet to the majority in this region, the subject of the gospel is as obscure as midnight. You may talk to them, and endeavour to instruct them, and even if they listen, their minds are so imbued with sectarian mystery that they do not, and seem as if they could not, comprehend it. But Elpis Israel is abroad among them. What few copies we have are all loaned out, and have been most of the time since we received them; and there is no telling what may be the result.

We feel a lively interest in "THE GREAT EASTERN QUESTION." It does, indeed, appear as though the purpose of the Lord, as revealed in his Word, were fast maturing to its consummation in "the latter days;" and we are led to hope, that should

we. Who are not past the meridian of life, live to an ordinary old age, we may yet see His face without death, and live; and “sit down with Abraham, and Isaac, and Jacob,” and all those “who have washed their robes and made them white in the blood of the Lamb.” I never felt so desirous to live to a good old age as now.

With grateful recollection of the priceless truth we have learned of you, I subscribe myself,

Most devotedly yours, in the One Hope,
W. A. OATMAN, M.D.
Cedar Creek, Bastrop, Texas,
October 4, 1853.

* * *

THE HERALD APPROVED.

Dear Sir: —Enclosed I forward you five dollars in payment for the Herald for the past year, and for 1854; and deem three dollars little enough for a monthly magazine of the character and ability of yours. I am free to acknowledge that I believe it the truest exponent of the world’s prophetic history, past and future, extant; and the only correct guide in connection with revelation for our fallen fellow-men.

I have been led to these conclusions by being somewhat conversant with your writing for the last five or six years; and the forcible evidence of your arguments and conclusions in connection with the testimony itself, leaves no room for distrust or doubt in the minds of any free from the bias of sectarian systems so characteristic of our age. That the advocate and standard bearer of the immutable principles of truth will meet with that support necessary for its continued promulgation, is the earnest wish of

Yours respectfully,
HENRY McKAY.

Joe Davis, Illinois, November 6, 1853.

* * *

“WHAT SHALL I DO?”

Dear Sir: —The usual toil of the week being ended, I sit down to pen a few lines to express my thanks for the knowledge I have received through your instrumentality. Although I feel that my view is limited, yet I thank God that notwithstanding the pressure of my worldly pursuits, which are arduous, I have turned from that state of unbelief so generally prevalent in what is called “the Church.” I used to think, with the majority of professors, that the things in the Bible might or might not be true. This was about the amount of my faith. But since I have studied your writings, I could as easily doubt my own existence as that the Bible testimony is the truth of God; and although I am at a loss in regard to details respecting the course of future events, yet the general outline I see distinctly.

I am still striving to add “to faith, goodness and knowledge,” &c., but find it a very difficult thing to do. Though I am one of the poor who appear to be most favoured by the gospel, yet I am so oppressed with the sinful nature we have all inherited, that I can hardly bring myself into subjection to all the requirements of the gospel; and even when I do, some unholy influence throws me off my guard. What shall I do? I have no stay nor support, but the little knowledge I have obtained; and am hedged in on every side by the hostility of hypocrisy and self-righteousness, which is truly fierce. I feel that solitude or the grave would be preferable to my present situation.

The news from the East is full of interest to me. I see that the Emperor of Russia is taking the track you have foreshown he would. This encourages me greatly in the hope that the work will be cut short in righteousness. I desire to see a righteous government established in the earth, with the people all enlightened and blessed.

As your columns are too valuable to be occupied with much political news, can you inform us which of all your Eastern journals will give us the earliest accounts of all that is going on in the Old World? We are in a barren land here; for although our papers are filled with news, yet it is of no interest to those who are looking afar off.

That your abilities may be preserved, and your labours abundantly prospered till Christ appears in his glory, is the prayer of your friend and brother in tribulation,

ENOS JACOBS.

Ogle, Illinois, November 12, 1853.

ANSWER.

Our correspondent’s experience of his Adamic nature is that of all true believers. Paul says of that portion of the nature that went by his name, “I know that in me, that is, in my flesh, dwells no good thing; for to will is present with me; but to perform that which is good I (that is, my flesh) find not. . . .because of sin that dwelleth in me,” or my flesh. Read about “the two principles,” in Elpis Israel. In answer to brother Jacobs’ inquiry, “What shall I do?” the advice is, “Keep your mind on the exceeding great and precious promises given in the knowledge of God and the Lord Jesus,” and it will become strengthened, and a partaker of the divine nature. These are stay and support enough; for God’s comforting and sustaining power is in his Word assuredly believed. “This is the victory that overcomes the world, even our faith.” All surrounding discouragement just serves to put it to the proof, that, not failing, it may be perfected. —EDITOR.

* * *

EFFECTS OF THE GOSPEL OF THE KINGDOM AS A MORAL POWER.

My dear and respected Brother: —The receipt of the December number of the Herald will allow me to procrastinate no longer in writing you; any delay being quite unnecessary.

For some time after your departure we were expecting to hear from you, which is the principal reason, I believe, that I delayed writing, and giving you any news that might be interesting.

Elpis Israel and your good self were, for several Lord's days after you left, handled without gloves by the Rev.—Gekie, of the Congregationalist body; and his exposures of the "absurdities," "blasphemies," &c., contained in Elpis Israel, proved quite attractive to numbers of all the isms in the city. He had "E.I" in the pulpit, and read extracts here and there, and commented thereon, showing the "perfect absurdity" of the author's views; the rank infidelity and awful blasphemies contained therein, and declaring it as his opinion that Dr. Thomas "could not be a Christian!" Your old acquaintance-of-a-night, Mr. McLean, too, from the pulpit in Granville Street Chapel, gave poor Elpis a sad time of it; according to him, it was "a combination of all the errors extant!" "according to it, there was no heaven, no hell, no Devil, and Christ was only a good man!" I regretted afterwards that I had not made it a point to attend and hear these unfortunate people, so that I might have known what they really did say, and perhaps been enabled to show them that they were ridiculing and condemning God's truth. But any portion of the Lord's day cannot be well spared for the purpose of listening to such harangues; and Mr. G. and McL. may be spared to answer in your presence for their cowardly attacks on your book, the moment your back was turned.

The Lord's day after you left, some of the brethren who had been in the habit of worshipping in the Harmonic Hall, feeling the necessity of having the church organised, and as nearly as possible upon scriptural principles, and the time being most appropriate for doing so, seeing so many had just been baptised, and others about to be, Brethren Creed, Huxtable, Jenkins, and Willoughby, met at our house in the morning, before the hour of meeting, and we all agreed that the attempt should be made, and that, if possible, the names of persons who had believed the gospel, and had been baptised, should be obtained, for the purpose of organising a church; accordingly, it was proposed; but parties wished time to think about it, and it was postponed until the next Lord's day. Next Lord's day brother Willoughby, who was to have presided over the meeting, and who had the church book, was not present; and besides, it was wet, and but few attended; so it was again postponed until the next Lord's day. On that day there was a pretty full attendance: brother Willoughby was in the chair, and I was secretary, both appointed by unanimous request of the meeting. The object we had in view was then stated, and a resolution to the following effect was moved, seconded, and passed, nem con.: "That the names of persons who had believed the gospel and been baptised, and who were desirous of forming themselves into one body for the purpose of cooperating as 'the pillar and support of the truth,' by word and deed, should give in their names for the purpose of being recorded in a book to be provided for the use of the church." On the names of parties being called for, a young brother intimated that he did not see the necessity of the church being reorganised; and brother J—, much excited, declared that an attempt was about being made to trample upon the church, and to exclude certain individuals; that the church had been organised as much as it ever could or would be; and strongly insinuated that parties had come in among them who wished to break up their body. He was met by brethren

Wilson, Huxtable, Willoughby, and others, as old, and some older members than he, declaring that the church never had been organised; there were no records, no list of members; persons communed with them and belonged to the Baptists; it was not known who were members, or who were not, and, consequently, no discipline could be exercised or maintained; and it was necessary and desirable that the church should be organised, as was intended. But brother J—, most unduly impassioned, was determined it should not be done if he could help it; and a scene of strife, contention, and tumult was manifested such as I sincerely hope never to witness again. His voice could be heard outside the hall, and proved attractive to passers-by; indeed, it was most disgraceful. The names of persons favourable to the resolution were taken down, and we decided to leave the hall to brother J—and the two or three who sided with him, and endeavour to procure a room to meet in which would prevent us from being longer identified with such a disgraceful scene; and I am glad to say we succeeded in getting a nice room in Haw's Buildings, opposite the Province Building, where we have since met: and, after all, it would appear everything has turned out for the best. We number about thirty. We are organised pretty nearly as you are in New York, as appears by your printed paper, of which you kindly sent some copies; and I trust in all our proceedings we will be blessed with the favour and approbation of our Heavenly Father. Brother J's opposition, which was the cause of all the strife, was to me most unexpected. I had no idea then that he had been warning brethren against appointing me a brother deacon; I did not suspect that his pride had been wounded because I had opposed warmly his unscriptural notions that the Lord's Supper was for the remission of believers' sins, and that Matthias was not an apostle; and, indeed, any thing that I believed was erroneous. I little thought, then, that because his influence was somewhat diminished since I met with the church, (which, by the way, was mainly through his persuasions,) that he was anxious to get rid of me, and of others, whom he thought might interfere with his little ambition. However, on this head enough—too much, I fear you will say—has been said; and, as I perceive my sheet is getting filled, I will conclude by giving a list of subscribers to the Herald for '54, which you will please send under cover to me.

I remain yours affectionately,

J.R.L.

Halifax, N. S., 12th December, 1853.

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Like causes produce similar results, whether operating in Halifax, New York, or any other place. The truth is sure to disturb the schemes of little ambitions, which have ordinarily much cunning but little prudence. These set themselves in fleshly opposition, as clearly appears from their violence and virulence. Passion swamps their reason, when truth, ever calm and trusting in God, advances to its goal with firm and equal tread, dethroning high thoughts and imaginations, and plants its victorious ensigns in purity and peace. The gospel of the kingdom is a coal of fire to Diotrephes wherever he appears. — EDITOR.

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APPRECIATION OF THE WORD.

Dear Brother Thomas: —I was too much indisposed to meet you at Temperance. I should be gratified if we could often see each other, especially in view of the exciting events transpiring in the East. I am informed that some are ascribing what you have published concerning the shaking of nations, to political speculation on your part, and not to your acquaintance with the prophets. This is awarding to you a very eminent position amongst the great men of the earth.

I was in Lunenburg on the fourth and fifth Lord's day in October, and the first in November. Some of the congregations were large and encouraging. Two persons were immersed. I think Lunenburg is the most inviting field of gospel labour within the range of my acquaintance.

If we be accounted worthy of the kingdom, it is a gratifying thought that we shall be associated with Abraham, and Isaac, and Jacob; also, with the prophets and the apostles; and most of all, it is gratifying that we shall be associated with the Messiah, and become more profoundly acquainted with God. Possessed of immortality and incorruptibility of constitution, we shall appreciate LIFE, and every good thing as the gift of God, and as developing him to his intelligent creatures. This train of thought is in harmony with what Jesus expresses as recorded in the seventeenth of John: "This is life eternal, to KNOW THEE, the only true GOD, and JESUS CHRIST, whom thou hast sent." Surely, this is giving great importance to the said knowledge. This also agrees with what Peter says: "Grace and peace be multiplied to you through the knowledge of God and of Jesus our Lord." An enlarged contemplation of the Divine character, as presented in the Holy Scriptures, enables us better to understand and estimate "The gospel of the kingdom of God." Our appreciation of the kingdom is in the ratio of our knowledge of God, and of his only-begotten Son. The kingdom of God must be correspondent, in the scale of valuation, to the estimate we find in the divine record concerning God himself. So we may affirm, that the kingdom of God must be as far superior to the kingdoms of men, as God himself is superior to men. We may conclude, then, that all good things will be in the kingdom.

This seems in accordance with the proclamation of the kingdom by John the Baptist, by Jesus and the apostles, and with all that is taught concerning the kingdom. Surely, the kingdom is as the pearl of great price to every one that understands. Every gift of God fills the place which he designs; therefore, every gift of God is perfect in its place. Food is his gift; and how good is it to a hungry man! Water is his gift, and well suited to the thirsty man. The kingdom is his gift, and, even in prospect, presents us with every motive in the way of glory and honour and incorruptibility, etc., which we need to prompt us to action. Sometimes, in order to bring the subject home, I ask the question, What will Abraham and all those in the kingdom find themselves possessed of? Having been resurrected and reconstituted, surely they will possess the kingdom, and all it possesses in glory, honour, incorruptibility, etc., etc., etc. Well, you may say you know all this, and more besides; well I reply, This is one reason. I say it to you, believing that you appreciate the gratification of intercommunication. This social organization drinks in oceans of pleasure.

Accept my best wishes for yourself and yours, and believe me, as ever,

Yours in the gospel,
ALBERT ANDERSON.

Caroline, Va., November 22, 1853.

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BIGOTRY DEFEATED.

Dear Brother Thomas: —The Herald of the Kingdom and Age to Come has just come to hand, closing the volume for this important year of the times of the Gentiles. We are glad to receive it in these parts, and appreciate its visits more than those of all the papers of the day.

Your report of “The Labours of the Year” is, indeed, quite interesting. Mount Harmony and Free Union, I think, hardly received as much credit as they were entitled to for the numbers that came out to hear. The season was very busy, seeing that the frost was threatening to cut down the tobacco, if the planters did not cut it for themselves. Do you not recollect what an attentive congregation you had at Free Union, and quite a large one, too, considering it was Tuesday after court? Mount Harmony was not so large, but well-behaved, (except the children, who would be better left at home,) and attentive to what you spoke.

Bro. Magruder addressed a full house at Free Union, last Sunday. The Baptists appointed a meeting there on Tuesday, widely circulating how many preachers would be present, to induce the multitude to come. Bro. Magruder, of course, appeared and spoke, but many of the Baptists declined to enter the house, which was no disadvantage, as their bigotry enlisted the sympathy of the non-professors on our side, causing them to dispute against them. Though aided by the wild-fire of modern Methodism, they effected nothing. Their great meeting passed as a shadow, the two-edged sword in Bro. Magruder’s hand having laid the spirit of the camp. How I wish you could have been there!

Your Brother in Christ,

R. J. DUKE.

Mountain Glen, Albermarle, Va.,
November 25, 1853.

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THE RUSSIAN CHURCH.

[The Morning Advertiser says: “The following article, from the pen of a distinguished Russian correspondent, resident in London, will be read at the present time with much interest, as the question of the Russian Church is so often mixed up with the Eastern question, now convulsing all Europe.”]

We hear a good deal about the religious fanaticism of the Russians, which at the present is threatening the peace of Europe, which burns to re-establish its worship in the church of St. Sophia, and which summons the Christians of Eastern Europe to a new crusade against Islamism. Let us shortly examine it, and see on what it is based.

The Lower Empire was already tottering to its fall when Russia borrowed from it her religious creed, not being able to foresee that, in inoculating her people with the forms of the Greek faith, she was only warming in her bosom the serpent destined to devour her. The dissensions about images, and the empty theological disputes in which the Greek emperors played such foolish parts, together with the dissolute manners of the clergy, all went to contribute, in no slight degree, to the final fall of the Byzantine Empire. But the Greek faith sanctioned the marriage of priests and the use of wine; it spoke to the senses through the pomp of its rites; and it was for that reason, through the will of one prince, the Grand Duke Vladimir, Russia embraced the Greek religion. At the command of that prince, the idols were thrown into the Dnieper, and the whole population of Kiev plunged into the river in a body, to be baptised. The Russians repudiated their old gods, and adopted a new one, at the bidding of a prince who was not yet Czar! In Russia, idolatry of the Czar goes far beyond every other species of idolatry.

The old idols of the Russians became the images of the new faith, and they now adore their various saints, as before they worshipped their different gods. Job is their ancient Peroun, the god of thunder: Yurruï, the god of fire, became St. Nicholas; the patron saint of Russia. The adoration of images is next door to idolatry among the Russians, for they embrace them on the smallest occasion, prostrate themselves before them, offer wax candles to them; or, if women, ribbons; if soldiers, military medals. Relics, however, are objects of even higher worship, and the abuse to which the practice is carried is certainly far worse than any thing to be found in the Church of Rome. The latter makes a regular trade of it; and, if she invents martyrs as she wants them for sale, retail or wholesale, to the different countries who are her customers, the worst result is, only to make the early history of Christianity a perfect martyrology of Christians. Russia, on the contrary, is poor in martyrs—excepting those slain by the Tartars or the Mongols: and so, whenever the Government stands in need of a new manufactured saint, it has to resort to a different source. Thus, to enrich the province of Voronej, as well as to renew the memory of Peter I., Nicholas has made a saint of Mitrophanes!

The Russian Patriarchs have never assumed the consequences of the Popes. Having originally been subordinate to the Patriarch of Constantinople, they would never submit to the Czars, even in temporal matters; and as the Church under their orders thus formed a species of state within the state, Peter I. abolished the Patriarchate, and replaced it by the Synod, which until the present reign was an institution of considerable importance. Nicholas, who is the soldier in every thing, has given the Synod one of his generals for a president, who conducts the proceedings as he would drill a regiment. There is not much virtue in the Russian clergy, and their convents are only refuges for the lazy and ill-disposed, which might be converted into barracks without doing much harm;

but the head of the State and of the Church ought rather to purify their morals than try to coerce them by humiliation.

The instruction which the Russian priests receive in their seminaries is wholly insufficient. Latin is of no use to them, and it is only in practical life, and in intercourse with the nobles, that they ever learn anything. Even their theological studies have so little solidity, that the most superficial Voltairean can discomfit them on the most essential questions.

Their pecuniary situation is the disgrace of the Russian Church. The priests have no salaries, and their parishes have to maintain them. The rural priests receive an allotment of land, which they cultivate as well as they can. Very few landowners pay them a fixed sum. In the towns they collect what they can from the contributions of the pious, and the dues for the performance of the various holy offices—a state of things which, as may readily be imagined, gives rise to all sorts of mendicity, extortion, and petty cheating, which it would occupy us too long to detail now, but of which the reader may form an idea. Confession has become a ridiculous formality, which only serves to fill the plate always religiously placed beside the priest's chair. With the rich it is merely a bit of gossip, more or less agreeable, and in which the priest often contrives to glide in a word on behalf of his own interests, rendered the more needful, sometimes, by the cares of supporting a numerous family.

The Russian priest cannot marry a second time. St. Andrew says he is to have only one wife, and this passage has been interpreted to mean that he is forbidden to marry a widow, or to marry a second time himself.

What has been done to remedy this low state of education, and the precarious financial condition of the Russian clergy? By doing what was never done, either in the darkest or in the most dangerous times. Under Ivan the Terrible, at the time of the Polish invasion, and in 1812, the bells were taken from the churches to be cast into cannon. It was left for Nicholas to empty the treasuries of the churches! At first, as is usual in such cases, a committee was formed for the purpose of providing for the support of the clergy; from the Synod this committee passed under the presidency of General Protossoff, and the money of the Church, originally intended for the instruction and assistance of the clergy, passed into the coffers of the Czar. It served to defray the expenses of the visit of the Emperor and Empress to Sicily! As an excuse for this measure, we are told that this money was lying idle in the Church chests, without use and without interest. Does not this remind us of the arguments employed by robbers in certain cases? The money in the Turkish mosques is also lying idle, but it will not be seized for the Sultan's travelling expenses, but to be employed in defending his people against the Russians.

If the Russo-Greek Church was tolerant under Catherine II., it has ceased to be so under Nicholas. He has forced the United Greeks to separate themselves from the Pope, and to re-enter the bosom of the Russian Church. In Poland he has erected a Russian altar by the side of every Catholic altar. The Armenians of the Gregorian sect are under process of conversion. The Patriarch of Echmiadzin, by way of paying court to the Czar,

has gradually obliterated, one after another, the differences that used to exist between the Greco-Russian form of worship and the Armenian. There is not a single sect, down even to the Lutheran peasants of the Esthonia, that has not been tried to be converted to the Greek faith by the bait of grants of land and enlarged privileges. This bait has led to some ridiculous results in the Caucasus among the Ossetinians, who, receiving a shirt and a silver rouble for each conversion, have managed to get the reward three or four times over, by being converted over and over again, in different localities. The consequence is, that the official list of baptisms is greater than the whole number of inhabitants, which does not, however, prevent them from still belonging to their old faith. Not a single Ossetinian has ever been seen in the Christian church of Kasbeck!

The children of mixed marriages in Russia follow the religion of the father if they are boys, of the mother if they are girls. This division continues thus in the family, unless it is set aside by some contrivance.

Prayers for the imperial family occupy two-thirds of the time in the Russian ritual, and, though the statement may seem incredible to some, the priest, when he divides the bread, blesses the offering in seven portions; the first of these is in honour of the imperial family—Christ, the Virgin Mary, and the whole saintly hierarchy follow after.

The idolatry of the Czar—and I do assert it unequivocally—is carried in Russia further than the worship of God; and if I should be tempted to define an Englishman as “a constitutional animal,” and a Frenchman as a “monarchical animal,” I should be compelled to classify a Russian as a “despotic animal.”

As regards the fanaticism of the Russian, I do not believe in it. He observes fast-days, he goes to church, where he hears a mass, but he does not believe in the priest, whose hand he finds so often in his pocket. The noble himself is a Voltairien and an unbeliever. As to the Russian soldier, he dies, pressing the cross which is suspended from his neck to his expiring lips: but he fights only because he has a taste for a military life, and therefore does not much care, when once in for it, how or when it ends; and to the priest, who says to him, “My children, you suffer here, but in another world the nobles will burn on a huge pile of fire, and you will have to throw on the faggots,” he replies—“We shall be sent a long way, then, to fetch the wood.”

In the time of Luther they believed that the Turks were about to overrun the world: now they believe that the Russians have the same destiny. The Turks are in articulo mortis, and if the Russians do not infuse more intelligence into their administration of affairs, mere fanaticism for the Czar will not suffice to subjugate the world; and unless they extend themselves by conquest, they will grow weaker and weaker.

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SYMPATHY AND ANGER. —Sympathy and anger ought to be only the emotions of truth; they are frequently the mere outbreaks of temper.

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