

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, JUNE, 1854—
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ANGLO-HIBERNIAN INDICTMENT AGAINST THE AUTHOR OF ELPIS ISRAEL.

In the loyal capital of Nova Scotia there is edited by the Rev. J. C. Cochran, and published by W. Gossip, an organ of the United Church of England and Ireland, which rejoices in the headship of Queen Victoria, styled The Church Times. A friend in Halifax has been kind enough to send me No. 8 of volume 7, containing a communication from one Alumnus Vindesoriensis, in which, in the true spirit of Athanasianism, he denounces me to all the admirers of State ecclesiasticism for “as decidedly an uncircumcised and infidel Unitarian Jew, as ever were the men who reviled the Saviour upon the cross!” Now if such a sentence had been pronounced upon me by an apostle, or by one having any scriptural pretension to an understanding of the gospel the apostles preached, I should indeed be much grieved and take it much to heart; but seeing that it is enunciated only by an alumnus, a nurseling, and that of one of the daughters of the Old Mother, it is no more than might be expected; and, therefore, I accept it as quite a compliment and a blessing, inasmuch as the accusation of “Unitarianism” is not according to truth. The following is the article

From The Church Times.

“For a good work we stone thee not; but for blasphemy; and because that thou being a man makest thyself equal with God.”—John 10: 35.

Notwithstanding the plain and unavoidable testimony of the Jewish Scriptures, that the Jews stoned the Lord of Life, and put him to the ignominious death of the cross, for asserting his equality with Jehovah, we still find this fatal root of Antichristian Rationalism putting forth its rank shoots most vigorously with the other heresies of the age. For the Unitarian still persists in regarding Jesus as a man! We would not stone him for a good work, but “that thou being a man makest thyself equal with God.” Is it not here that the Jew stumbled—and shall the Gentile stumble upon this “rock of offence” also? Were the Jews cast out of God’s vineyard for this very disbelief of his Emmanuelship, and shall they in their turn witness the fall of the Gentile into the self-same memorable predicament of ruin? Can there be then at the present juncture in the Christian Church, a subject more deserving our solemn and anxious inquiry than this? What shall we do to be saved from the wrath that must fall upon the ungodly, and upon all who hold “the truth in unrighteousness?” Was Jesus “the way”—and “the truth”—and “the life?” He expressly informed the Jew that he was. And it is just as plain that the Jews understood him to say this, and that they crucified him for so saying. The same

Jesus that was so crucified addresses the same language to the Gentile of the present period, saying, "I am the way and the truth and the life!" The Unitarian confronts him with the Jew's denial and the Jew's contumely. Jesus says to his Gentile auditory, that although a man after the outward flesh, yet that he is "very God" with men, and that he is committing no robbery "in making himself equal with God!"—that "he and the Father are one!" And yet, now again must "the despisers wonder and perish"—here is the Unitarian Gentile of the nineteenth century, after all the light, warning and experience manifested in the history of those ancient people—here is the uncircumcised Unitarian denying "the Lord that bought him"—reiterating the infidelity of those "blind leaders of the blind"—those Unitarian scribes and Pharisees who exasperated the people against him. Our Unitarian scribes still transmit, approve, and endorse the language and violence of their Jewish predecessors, the ancient Regicides: — "We stone thee not for a good work, but for blasphemy, and that thou being a man makest thyself equal with God!" Much as we have been struck with the originality of the "Elpis Israel"—its surprising subtlety of thought—striking and ingenious, and indeed highly interesting exposition of prophecy; it requires no very profound etymological acumen to detect the thoroughly Jewish Unitarianism pervading every line or passage having any emphatic reference to "the Being" or "Divine Essence" of the Saviour. Upon this all-momentous and fundamental "key-stone" of the building not made with hands; upon this all-comprehensive and quickening, yet simple and resolvable "Alpha and Omega" of all that "the Prophets have written and said"—"the Lamb slain from the foundations of the world"—as the trespass-offering for all sin in all time; —upon this central point, the focal theme and touchstone of "Moses and the Lamb," the song in heaven of "harpers harping with their harps;"—as for all that has been written with the sunbeam of Scripture by the finger of God in the light of "his Son;" into this illuminated centre where all the divine rays of Revelation converge, the author of "Elpis Israel" is as decidedly an uncircumcised and infidel Unitarian Jew, as ever were the men who reviled the Saviour upon the cross, wagging their heads at him, and saying, "If he be the Son of God, let him come down from the cross, and we will believe in him." It is to very little purpose indeed that Dr. Thomas would tell us about the "Elohim" whom he makes "creature delegates and messengers for the work of creation,"—to lay down the foundations of the world, and then erect, build up, and put in order the vast fabric. It is in vain that he teaches us, that Jesus was but a preferential, a Joshua select from the Elohim—to take up the theme and purpose of Revelation, just where the other Elohim and Moses and the prophets left it; —that the Saviour of mankind, in short, is nothing more than the great captain and commander in chief of the Israelites, to lead them on to temporal conflict and to victory. It may be all very true that the Emperor and Empire of the Russe may be about to be the Russo-Assyrian lever of Providence, for the final development and consummation, the closing scene of the stupendous "millennial" drama. But when Dr. Thomas, in a deliberate and elaborate exercise of his literary powers through the Press, gravely tells us that the Saviour of mankind, in the full meaning of the words, abstract and concrete, is, though in an enlarged sense, limited and circumscribed as a creature, so that it may be said of Emmanuel, There has been when he was not! —into this nut-shell it is, that like a gnawing worm at the kernel, the arch-heresy of the Unitarian infidel lies, and which the eye of faith, when taught by the simple letter of the word, detects at a glance as the fatal point where the Jew stumbled and fell. To which her no less simple yet truly majestic reply is: Man has sinned and God has suffered! No sin-offering—no pardon. No lamb—no sin-offering! No God—no lamb!

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THE POINTS STATED.

In the above the writer in effect charges me with denying—

1. The equality of Jesus with God.
2. With regarding Jesus as a man.
3. With disbelieving in his Immanuelship.
4. With holding the truth in unrighteousness.
5. With denying the Lord that bought me.
6. With affirming that Jesus is but a preferential, a Joshua select from the Elohim; nothing more, in short, than the Great Captain and Commander-in-Chief of the Israelites, to lead them on to temporal conflict and to victory; and,
7. With affirming that there has been a time when he was not.

THE AUTHOR'S DEFENCE.

1. THE EQUALITY OF JESUS WITH GOD

Put these all together and they make quite a formidable indictment, to some of the counts of which I respectfully beg leave to plead "Not Guilty." In relation to the first count I rejoin, that I admit the equality of Jesus in the same sense in which he affirmed it. All he said and all he claimed was true and only true, for he was "the truth" incarnate. This admission, however, does not necessitate my assent to the unintelligible foolishness of the Athanasian creed, which is the symbol of Romish and Church of England orthodoxy on the divinity of Christ. Such a creed well became the times of its origination—times in which the factions of Athanasius and Arius with their several blind guides had forsaken the Word, and given themselves over to the wild speculations of the carnal mind.

Athanasian divines, like the old Scribes and Pharisees, "err" in their ideas of Jesus, "not knowing the Scriptures." Nor will they ever come to know them while as nurselings they receive the traditions of their fathers, and, for the sake of the loaves and fishes of "the Church," blindly seek to prove them by scraps of Scripture wrested from their appropriate contexts.

The Jews sought to kill Jesus because he made himself equal with God in saying that God was his Father—John 5: 18. He made himself God in claiming to be the Son of God. "Thou being a man," said they, "makest thyself God." They called this blasphemy or evil speaking. Jesus, however, rebutted the charge, and argued, that in the Psalms Israelites are styled "gods," as, "I said, Ye are gods;" now, said he, if the Spirit styled them gods unto whom the word of God came, "how say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?"—John 10: 33-36.

The Spirit speaking through Jesus said, "I and the Father are one;" "He that seeth me seeth him that sent me;" "He that hath seen me hath seen the Father;" but when Jesus speaks as of himself alone he says, "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works"—"My Father is greater than I."

That which was born of Mary is styled in the Psalms, "a body prepared;" and the Spirit of God there says through David to the Father, "A body hast thou prepared me." This prepared body was the medium of God-manifestation, and divinely named "Jesus" or "Joshua." It was the Cherub in which the Father took up his temporary abode when he anointed it at its

baptism in the Jordan. At its crucifixion the Father forsook it, as was foretold—Psalm 22: 1. It was laid in a cave. The Father was not entombed in death; for he is deathless. The Father did not suffer, but the prepared body, which the Father forsook while it was expiring—Matthew 27: 46. On the third day the Spirit of God returned to the body, and in filling it formed an indissoluble union with it; and at that crisis it became “the Son of God with power according to the holy spiritual nature by its resurrection from the dead.” The Father who dwells in light, “whom no man hath seen nor can see”—1 Timothy 6: 16, shines through the resurrected Jesus by his Holy Spirit. “No man,” said John, “hath seen God at any time”—John 1: 18; but many had seen Jesus both before and after his resurrection; therefore Jesus is not God in the Athanasian sense; nor in the sense in which “God” is used to designate Him who dwells in unapproachable light, and who only hath deathlessness or immortality. “Divines” do not understand the Scripture doctrine of God-manifestation; hence the foolishness wrapped up equally in Trinitarianism, Arianism, and Unitarianism. “God is a spirit,” not human flesh, mortal or immortal; this is but the medium of his manifestation to terrestrials, who unveiled would be too intensely glorious for their beholding.

2. JESUS AS A MAN.

The second count charges me with regarding Jesus as a man. To this I plead “guilty.” But in pleading thus I do not affirm that he is “a mere man.” I reject the idea of his being the son of Joseph in any other sense than by adoption. He was Son of God by creation as was Adam the First; and therefore he is styled Adam the Second. Luke styles Adam “Son of God,” and as to the origin of the “prepared body,” it was Son of God in the same sense. Jesus was also Son of God in a sense in which Adam was not; and that is by resurrection from the dead, as it is written, “Thou art my Son: today have I begotten thee.” I believe with Paul in the manhood of Jesus; for that apostle styles him “the man Christ Jesus;” and he styled himself the Son of Man, being “made of a woman, under the law,” and therefore of necessity a man.

3. THE IMMANUELSHIP OF JESUS ACKNOWLEDGED.

After what I have said under the first count, no one at all rational will believe me guilty of denying the Immanuelship of Jesus. Certainly when in Judah, he was God with them; and when he reigns upon the throne of David in the Age to Come, Israel will then acknowledge him in the full scriptural sense Immanuel, or God with us; for then God-manifestation through Jesus will be complete.

4. HOLDING THE TRUTH IN UNRIGHTEOUSNESS.

About holding the truth in unrighteousness I can truly say, I am unconscious of the offence. I have not hypocritically sworn to thirty-nine articles, more or less, contrary to my conscience, for the sake of the loaves and fishes. I do not funereally trade “in bodies and the souls of men;” neither do I squeeze tithes out of parishioners by law or force of arms, under pretence of “curing their souls.” I do not write complaints to governments, as the Bishop of Nova Scotia did, because soldiers do not present arms on passing me. I seek no honour of men, but repudiate all their ecclesiastical honours. I do not wring “rascal counters” from rich or poor for reading other men’s prayers out of stereotyped books, and

“Grind divinity of other days
Down into modern use; transform old print
To zigzag manuscript, and cheat the eyes
Of gallery critics by a thousand arts.”

I do not pander to royalty, or court the favour of the rich under pretence of being an ambassador of Christ, and a successor of the apostles, and treat the poor as if they were made of other blood, and only planted in the earth as a medium for the manifestation of the pietism of hypocrites, and of the ostentatious charity of proud and lordly reverences. I do not denounce heresy and heretics to turn men's minds from my own errors, and to conceal from their view my own ignorance of the gospel I profess. I do not hypocritically swear to renounce the Devil and all his works, and to eschew the pomps and vanities of this vain and wicked world, and at the same time serve him, and seek his honours and riches with all the might of body, soul, and spirit! I do not make merchandise of the truth to clothe myself in purple and fine linen, and to fare sumptuously every day. These things, and many more equally reprehensible, practised by the clergy and dignitaries of the "United Church of England and Ireland"—the Anglo-Hibernian Daughter of the Old Mother—I do not do; but I rather exercise myself in reading and studying the Word, that, coming to the understanding of it myself, I may show to men of ingenuous minds and honest hearts what the "great salvation" so intensely darkened by thirty-nine article theology is, as revealed on the page of holy writ. Being sustained by no sect, Protestant or Papal, I am free; and being free, I call no man Rabbi but Christ; and prove all things, and hold fast what appears to my own mind, and not another's, to be good. Believing, then, with full assurance, that I understand Moses, the prophets, and apostles; and because no two truths or systems of truth can possibly be antagonistic; and seeing that there is an antagonism between my understanding of those writings and the theological systems endorsed by the multitudinous divisions of "Christendom" in nearly all their generalities and details—I therefore of necessity repudiate as intense and outer darkness the Act of Parliament and Nonconformist theology of our day. It is a conviction ascending from the bottom of my heart that the most "orthodox" theology of "Christendom" is but a form of that departure from the goodness of God, and of the faithlessness of the gospel, which Paul foretold would overspread the Gentiles, and on account of which God would cut them off judicially—Romans 11: 20-22. "They receive not the love of the truth, that they may be saved. And for this cause God sends them Strong Delusion that they should believe a lie; that they all might be condemned who believe not the truth, but have pleasure in unrighteousness." This strong delusion continues until the appearing of Christ, who consumes it with the Spirit of his mouth, and destroys it with the brightness of his coming: for, as Isaiah testifies with Paul, when he shall reign in Mount Zion and in Jerusalem before his ancients gloriously, "he will destroy the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory."

Convinced, then, with full assurance that this is descriptive of the present state of American and European "Christendom," and that there will be a remnant for Christ at his appearing who will have believed and obeyed the truth, and be patiently waiting for him; and that their being brought to this acceptable position will result from the assistance they may obtain for understanding the scriptures through the press, and the reasonings of those who know the truth; and recognising it as an apostolic precept binding on all believers to "contend earnestly for the faith once for all delivered to the saints" according to their ability, and the means placed at their disposal—swayed by these considerations, I exercise myself as I am wont to do. I visit Halifax to arouse the people from that intellectual and moral torpor into which they are thrown by the word-nullifying traditions of its State-Church and nonconformist clergy. Hitherto my endeavours have been crowned with some success. By opening the scriptures to the people with scarcely an allusion to their spiritual guides, their astonishment has been excited at the utter destitution of scriptural information characteristic

of the ministrations of their pulpit incumbents. They “go to church” from week to week, and with the exception of a few minutes’ dissertation upon a “text” of a few words, or a verse, they hear prayers read for the ten-thousandth time which they nearly know by heart—prayers composed hundreds of years ago; so that as far as the church’s teaching is concerned, the clerical flocks are no further advanced in spiritual knowledge than they were 300 years ago! The clergy know that stagnation pervades their system; and with a very few exceptions, they feel their absolute inability to do more than to try and prevent the dead and corrupting stillness of their whitened sepulchres from being disturbed. They can give their flocks no light, a call for which even is highly inconvenient. Their policy therefore is to raise the old cry of “heresy” and “infidelity” against every disturbing influence; so as that, by creating a prejudice in the minds of their as yet unenlightened nurselings they may be deterred from hearing things dangerous to the hoodwinking ascendancy over the public mind they have hitherto enjoyed. This is the policy of The Church Times. Its conductors are ignorant of the truth; and experiencing some inconvenience from Elpis Israel, the Herald, my lectures there, and the continued endeavours of our friends, all they can do is to “rail lustily,” in the hope that “some” of their raillery “will stick.”

I claim then that I am not guilty of “holding the truth in unrighteousness.” I suspect, however, Alumnus Vindesoriensis in this accusation admits more than he intended. If I am charged with holding the truth in unrighteousness, it is at the same time an admission that I hold the truth; but that I make an unrighteous use of it. I do hold the truth then, Alumnus himself being judge; and because I hold the truth, I know that his church is a harlot, and do not fear to proclaim it in Britain and British America. Its institutions are defiling, and those who are the subject of them are defiled, and without part with the “redeemed from among men”—Revelation 14: 4. The sprinkling of unconscious babes in the name of the Father, and of the Son, and of the Holy Spirit, is a mark upon his church’s forehead, that proclaims her to all who know the word, a Defiling Woman of the Roman Family. She calls this “baptism!”—and it is the only baptism she practises. But it is no baptism; for no use of water is baptism, where there is no faith, or a wrong faith, in the subject. The Anglo-Hibernian woman is therefore a communion of unbaptised errorists; and being unbaptised, not buried with Christ, but dead in their sins and the uncircumcision of their flesh, not being circumcised in the putting off of the body of the sins of the flesh by the circumcision of Jesus Christ—Colossians 2: 13, 11. Talk of my being “an uncircumcised and infidel Unitarian Jew!” The charge of uncircumcision recoils upon Alumnus, and upon those who nursed him. They stone me, they say, for blasphemy, because I do not shibbolise the Trinitarianism of their god Athanasius; but what greater blasphemy can be conceived than that of hiring Lambeth cabmen or watermen at a shilling apiece at Easter, to stand godfathers to babes they never saw before and may never see again, to enter into lying covenants to train up the children in the way they should go, preparatory to the priest sprinkling them in the name of the Father, Son, and Holy Spirit! This is notoriously practised under the shadow of the palace of the Archbishop of Canterbury, Primate of all England, and its ecclesiastical dependencies! If this be not blasphemy, then blasphemy is an impossible offence. It is only the ignorance of the people of what Christianity consists in that enables the Anglo-Hibernian woman to pass current among the respectabilities of the time. We may grant that she does not hold the truth in unrighteousness, for the very obvious reason, indeed, that she does not hold the truth at all; but that she is full of all unrighteousness and abomination every one must admit who knows her history, her constitution, her practices; and is not spoiled by the philosophy of her deceit.

5. DENYING THE LORD THE PURCHASER.

As an alleged Unitarian, I am charged with denying the Lord that bought me. After what I have said under 1, 2, and 3, no one will believe this. Here again Alumnus makes a fatal admission. He admits that the Lord has bought me at some previous time, for if he had not, I could not have denied such a Lord. He purchased me knowing what my faith concerning him would be; and hitherto I have received no intimation that he does not approve it. But when I consider that the charge is made against me by an organ of the Anglo-Hibernian woman, I am the more strengthened in my belief that he approves it; for I am satisfied I shall never stand at his bar with her testifying for his truth against me. Jesus and that woman will never combine against me. He knows that while I refute her foolish interpretations, I heartily believe all the scriptures testify of him in the obvious sense of their words scripturally explained, and without any mental reservation in behalf of any theory previously conceived.

6. JESUS LORD OF HOSTS.

I never affirmed that Jesus was a “Joshua select from the Elohim.” They are angels who do not belong to our race. Jesus does, though now in relation to terrestrials far above them—Hebrews 1: 4. Paul and David say that in the days of his flesh he was inferior to them—Psalm 8: 5; Hebrews 2: 9; but now he is so much better than they, as the name “Son” is more exalted a title than the name “angel.” He and the saints will be the Elohim of the kingdom and age to come, to whom the angels, now superior, will be subject. They, as the God Manifestation of “the Hour of Judgment,” will be the commanders of Israel, and the God Jesus their Commander-in-Chief, to direct their operations in the conquest of the world. I have nothing to withdraw from this, but much to add by way of illustration at a more convenient season.

7. IN WHAT SENSE JESUS WAS NOT.

The last count charges me with holding that there was a time when Jesus was not. The Church Times theology takes the opposite ground; that is, that there never was a time when Jesus was not. But this is contrary to the scripture, which teaches indeed that there never was a time when the Father and his Spirit were not; but that until the birth of the babe in Bethlehem, that babe had no rudimental existence, save as Judah existed in the loins of Abraham, or Abraham in Adam; and therefore the babe in Adam from whom Luke traces its descent.

There was no Word made flesh until the birth of Mary’s son, who in the Psalms is styled by the Spirit, “the Son of thine handmaid.” The babe was created as Adam was created; the latter by the Spirit from the dust direct; the former by the Spirit from Mary’s substance; and therefore from the dust indirectly. These are facts testified to by the Word unmixed with superstitious inferences and speculations. Adam the First was created for reproduction; Adam the Second for God-Manifestation to the posterity of the first. There having been a time since the foundation of the world during which there was no God-manifestation through Adamic flesh, there was consequently a time when the Adamic Medium called Jesus was not. In attentively considering Jesus, however, we know him only as Son of God and Mary. For thirty years he lived among men as a mechanic, working at his father-in-law’s trade, being in favour with all his acquaintances, and without reproach. During all this time there was no manifestation of God through him. He cast out no demons, performed no miracles, and delivered no message to the people before his immersion in the Jordan, and the trial of his faith in his wilderness probation of forty days. But when he had fulfilled the righteousness

typified in the law in being immersed of John, the Spirit of the Father descended upon him in the form of a dove; and having driven him into the desert to be tempted of the Devil and brought him thence again approved, he began from that time to manifest himself to Israel as the El Shaddai who dealt with Abraham, and the Jehovah who by his angel talked with Moses in the bush. From this the anointing of “the Holy One of Saints,” the Spirit-manifester, the manifesting medium, and the manifested Father, concentrated in Jesus. This being understood, the reader will know how to interpret the words “before Abraham was, I am,” and many others of a similar description.

Who Alumnus Vindesoriensis may be, I know not: he is evidently one, however, who has a zeal for the traditions of his fathers. Perhaps it is the editor corresponding with himself. But it matters not. Not a stone thrown by the writer has hit me. May all the stonings inflicted upon me be as harmless, and easily dodged! One thing I would suggest as particularly worthy of the Rev. Mr. Cochran’s attention, and that is, when he next feels a disposition for fun at my expense, let him first examine well his own tenement, ever remembering that they who live in glass houses should not throw stones!

EDITOR.

April 4th, 1854.

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THE FALL OF TURKEY INEVITABLE.

The following article appeared in the “Correspondence” of “The Colonist,” a paper published in Halifax, Nova Scotia. The remarks are very much to the point, and quite conformable to the sure prophetic word, which, now that “the time of the end” has arrived, begins to shine brightly upon the minds of believers in the kingdom of God. The fall of Turkey is inevitable; a fall which none of the Powers, singly or combined, can prevent. Though, to avoid inglorious defeat, England’s interest is neutrality, yet she neither can nor may be neutral. Neutrality or action will be equally fatal to Turkey, which cannot stand by Anglo-French assistance, much less alone. France and England must work. Ultimately France will be ruined, and England a gainer of much territory in the East, but burdened with a war such as she never waged before. But let us hear what “J.R.L.” has to say to us upon this all-engrossing topic.

“And the sixth Angel poured out his vial upon the great River Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared”—Revelation 16: 12.

Mr. Editor: —At the present time, when so general and intense an interest is felt in the war which England and France are about to engage in, heart and soul, for the purpose of maintaining, if possible, the integrity of the Turkish Empire, it must surely be of the utmost

so clearly reveals the downfall of Turkey, and the amazing expansion of the Russian empire, that I cannot but perceive the ultimate defeat which awaits those powers that vainly endeavour to sustain a nation which God hath doomed to destruction.

The verse above quoted contains the word of the Lord against the empire of Turkey, which dooms it to perish, and assigns as a reason for its destruction, “that the way of the Kings of the East might be prepared.” The 40th verse of the 11th chapter of Daniel shows that it is to be overthrown by “the King of the North,” and the 38th and 39th chapters of Ezekiel afford evidence that the Autocrat of Russia is “the King of the North,” “at the time of the end.”

With these preliminary observations, I now proceed to adduce the belief and opinions of some most eminent writers on prophecy respecting the sixth vial, its effects and results; all that I have consulted vary but little in opinion concerning it. And surely the unanimous decision of such men as Faber, Frere, Mede, Fleming, Cunningham, Keith, and others, who devoted a great portion of their lives to the study of the prophecies, is worthy of consideration; and I should hope that when the result proves the correctness of that decision, the reader may be more ready to believe in the sure word of prophecy, and prepare for the subsequent astounding events which shall come upon the world as “a thief in the night.” “Blessed,” said the Lord, “is he that watcheth and keepeth his garments.”

Henry and Scott, in their commentary, have the following in reference to the sixth vial: “Some think this—the sixth vial—prophesies the destruction of the Turkish monarchy, . . . and thereby a way will be made for the return of the Jews, whom they call the Princes of the East. Fleming considers that as the sixth trumpet brought the Turks from beyond the Euphrates, so the sixth vial exhausts their power.” Under the head of Faber’s chronology they give his judgment concerning the time, nature and operation of the sixth vial, as follows: “Sixth vial. The downfall of the Ottoman Empire probably began with the Greek insurrection in 1821. The Kings of the East, perhaps the Jews.” The same standard authorities also give Cunningham’s sentiments on this passage: “Sixth vial. The Euphrates is considered to denote the Ottoman Empire hastening to decay; the Kings of the East probably denote the Jews.”

In a rare and valuable work published by a number of ministers of the Church of England, in 1826 and 1828, entitled, “Dialogues on Prophecy,” I find the following in reference to the sixth vial: “There can be no reasonable doubt in the mind of any one who has well studied the subject, that we are living in the period indicated by the outpouring of the sixth vial, i.e. during the drying up of the Euphrates. This expression, Revelation 9: 14, clearly points out the letting loose of the Turkish hordes by the sixth trumpet, till that time bound up in the territory, of which the Euphrates is the chief river. The seat of the Turks being now in Europe, we must look, not for a literal Euphrates, but for that power which it represented in Europe. As the Euphrates was the defence of ancient Babylon, so has the

(the whole extent of Emmanuel's land) are at present possessed by the Turkish people, who therefore must be first threshed like the dust, and carried away of the wind, or consumed with evaporation before the captives (God's nation) are brought home. And when we find this done under the sixth vial, and the cause of it assigned to be for making way for a royal company out of the East, we should at once say, that according to the Prophets, this company must be the Jewish outcasts, gathered again into one." p. 131. Once more on page 262, the authors of "Dialogues on Prophecy," after speaking of the five vials of the wrath of God, which were poured out on the Papal nations of Europe, between 1789 and 1815, proceed to remark on the sixth vial, as God's judgment upon Mohammedanism. "And now he proceeds to the East, and there being nothing here to stay or to restrain his hand, he accomplishes his judgment in one single act, which for the last seven years has been under our eye," (this was written in 1828,) "the only thing, I may say, of a warlike kind, soliciting the attention of the world; and depend upon it, if we are right in believing that this sixth vial is poured out, and working its effects, it will not cease until it has done its work of drying up the waters of the Mohammedan Euphrates, that is, abolishing the Turkish Power, until it shall be able to offer no resistance to those kings who are about to come up from the risings of the sun."

Doctor Thomas, who has given in *Elpis Israel* the fullest and most interesting exposition of unfulfilled prophecy that I have seen, speaks concerning the sixth vial as follows:—"When we look into the history of our own times, it is easy to perceive that the sixth vial began in 1820. On May 29, 1453, Constantinople fell into the hands of the Turks, who have retained it to this day. The judgment of the sixth vial is to take away his (the Sultan's) supremacy, and to wrest from him the dragon's sceptre. This is termed 'drying up the waters of the Euphrates,' which occurs for the purpose of bringing about the restoration of Israel, who, by the constitution of Sinai are 'a kingdom of priests, and a holy nation,' and to whom belongs the adoption, through which 'the Kings of the East' are provided. The following events will give the reader some idea of the manner in which the sixth vial has been pouring out 'on the great River Euphrates.' In 1820, the Greeks rebelled against the Sultan, and after several years' war, succeeded by aid of the Western powers in establishing the Kingdom of Greece. In 1826, the Janissaries revolted, and thousands of them were massacred by order of the Sultan. In 1827, Turkey lost 110 ships in the battle of Navarino. In 1828, war with Russia, and a general revolt throughout Albania. From 1821 to 1831, ravages of cholera and plague, and depopulation of the Eastern Provinces. From 1829 to 1848, the Algerine war, by which Algeria is annexed to France. In 1839, Egypt and Syria wrested from the Porte by Mehemet Ali. War between Egypt and Turkey, in which the Turkish fleet revolts to Egypt. In 1844, massacres by the Turks in Syria, and exterminating war between the Maronites and Druses there. And in 1848, Russia moved her forces south, and took up her position in the Turkish Principalities of the Danube, to be in readiness to avail herself of subsequent events."

Doctor Keith, also, as you would observe in the "interesting extract" from his "Land of Israel," published by you a few days ago, speaks with full assurance of faith of "the

BIBLE SAYINGS.

“The Scriptures are able to make thee wise unto salvation by the faith which is in Christ Jesus.”

“Wisdom is the principal thing.”

“The wise shall inherit glory.”

* * *

THE JEWS IN EUROPE.

From the N.Y. Times.

TREATMENT OF THE JEWS BY THE AUSTRIAN GOVERNMENT.

Recently the readers of the Times were informed “that the Austrian Government have revived the system of intolerance against the Jewish subjects.” In fact, however, there was no need of a revival of the system of intolerance, because the Austrian Government has at all times been cruel and malicious against the unfortunate Jewish inhabitants. Though the Jews in Austria settled there at the very dawn of the history of Austria itself, and though they have at all times exercised the most beneficial influence upon the commerce and general welfare of the whole country, they were, nevertheless, ill-treated, and never have been permitted to attain to citizenship, and to hold any office of a public character.

It would require many sheets of this paper to describe the wrongs the Jews have suffered from the hands of the Austrian tyrants; but we purpose to give you a short sketch of the atrocious despotic system which the “most Catholic” Government of Austria practically carry out in governing the Jews. We divide those wrongs into three classes:

1. The Jews are not permitted to have the various privileges which the Christian inhabitants enjoy.
2. The Jews pay more taxes.
3. The moral degradation which is inevitably connected with this system of oppression.

The Jews are not permitted to settle where they might choose. The emigration from one Austrian province into another is either entirely interdicted, or made artificially impossible. The immigration to Upper Austria and Styria, for instance, is interdicted. The Jewish merchants coming to Vienna on business, from all parts of the empire, must renew every fortnight their permit, and when twice renewed, they must apply for a third renewal to the Government itself, as the local police is prohibited from renewing the permit more than twice. We need not add, that this practice is a source of revenue, both to the officials and the Government, and they are, consequently, unwilling to part with it. A Jewish emigrant to a foreign country must pay the twentieth part of his property into the public treasury. The

country; as for instance, a Jew, native of Vienna, is permitted to have his wife and unmarried children in his dwelling; but when the children are married, they must apply for a permit to reside in Vienna. The difficulties which are thrown in the Jews' way, to impede their marriages, are almost insurmountable. As the Jewish merchant in Vienna, having obtained a "toleration-permit" for one year, may have many servants, if he describes their particular appointments to Government, they generally take their own children into service, i.e., they make the Government believe they are servants, though they are their own flesh and blood. When their father dies, all these "servant-children" must leave Vienna and emigrate, either into some of the provinces, or a foreign country.

In Moravia, Silesia and Gallicia, the Jews are not permitted to employ Christian servants, especially nurses. On those holy days when the Jews are not allowed to perform any manual labour, they may hire a Christian servant, but are prohibited from giving them food, or keeping them through the night. Religious exercises—of which we shall have to say a few words afterwards—are restricted, and those permitted are so by atrocious taxes only. In very recent times the Jews were kindly instructed by the parental Austrian Government to print their prayer-books and other tracts of devotion, with an accompanying German translation. There are many establishments of education which preclude Jewish youths, as the Imperial Deaf and Dumb and Blind Institution; the School of Cadets in Neustadt. In the other institutions where they are permitted, they are exposed to maltreatment, both by the professors and the students; they therefore take care of themselves, or remain ignorant. Jewish apprentices can hardly find work among Christian masters. Government and superstition have both conspired to hinder their development, and to degrade them physically and intellectually.

In Nether-Austria, Moravia and Silesia, the Jews are not permitted to possess real estates. Exception is made with such estates belonging to the whole community, as synagogues and burying-places. The Jews in Vienna are neither allowed to have their own houses nor any other real estate. They are, consequently, not allowed to practise agriculture. In Bohemia they are permitted to buy property belonging to the cities, but must work on it with their own hands, and they are prohibited from hiring Christian servants. This is the principal reason that Jews in despotic Europe—chiefly in Austria—do not cultivate the soil they live on. In Gallicia they are prohibited from purchasing houses and grounds which have never been the property of Jews.

Mining is strictly interdicted to the Jews. They cannot obtain citizenship in any of the Austrian dominions, though there is, in some of the states, a sort of modification. This sole disability of becoming citizens is the source of innumerable sufferings which the Jews have to endure. Every movement of theirs is watched and guarded, as if they were enemies of the Christians and the Government. Suppose they are. But who caused them to become so? It is bad policy, to cause a friend to become an enemy, and afterwards to surround him with a thousand fences and barriers to make him harmless.

No Jewish “Doctor in Law” has yet been permitted to attain the stallum advocandi in Vienna.

In no Austrian dominion is the Jew allowed to hold any office, either in the government of cities or states. The chairs in schools and universities are not to be desecrated by the Jew.

A Jew is not allowed to deal in drugs. One single exception was made in Gallicia, with the son of an eminent Jew in Tarnipol; but with this clause in the grant, that after the decease of the owner, the apothecary-store should be sold to a Christian, and not continued by the heirs. One office of a public character a Jew is permitted to hold: he may be a “Censor.”

All the taxes which Christian citizens are to pay, and all the duties they have to perform as such, the Jews have, of course, punctually and exactly to remit and to accomplish. But they have taxes and duties which they are compelled to give and to do, because they are Jews; or because they eat no pork and are not baptised. The “tax of toleration” exacts from each Jew the minimum of 20 florins, or \$10, and the maximum of 200 florins, or \$100, annually. There are taxes of Jewish marriages, Jewish elections of their religious officers, and other kindred kinds of Jewish taxes, which we shall pass over with silence.

In Bohemia, the “Judensteuer, or Jew-tax,” amounts annually to 261,000 florins. This tax the Jews must pay, not according to their numbers, but even if “one Jew” only lived there. Then come the “Family tax” and “Property tax.” Property tax is $\frac{7}{4}$ per cent from the property ascertained by oath. The Family tax is according to the Property tax, either increasing or decreasing. Suppose one Jew pays Property tax of 300 florins, at $\frac{7}{4}$ per cent; fl. 21, 45cr.; he has to pay Family tax, fl. 5, 30 cr.; or, about 9 percent, fl. 27, 15cr. In more recent times the taxes are still higher.

The exaction of these enormous taxes makes them intolerable. The tax-payers are the prey of informers, which are encouraged and remunerated by the Government, and, therefore, they submit to the arbitrary valuation of the tax exactors themselves, in order that they may escape the clutch of the informers.

These taxes press the poor more heavily than the rich, though it is not so apparently. This is because the poor, if he has any trade in detail, must pay taxes of 300 florins, whether he has them or not. The rich is left to declare the amount of his property himself, and he knows always how to escape an arbitrary estimate of the Tax Directors.

Besides these exorbitant taxes, the Jews have to pay another tax, which was imposed upon them by the heroic Most Catholic Emperor, Francis the First, in the year of Grace 1808, on every “pound of Jewish meat.” The Jews, namely, have a peculiar method of slaughtering the animal and preparing the meat for their use; this the “paternal Government” thought a fit

contribute an equal share with the Christians for lighting their lamps, cleaning their streets, and so forth.

In Moravia, a province where the Jews are neither wealthy nor many, the Jew tax is annually 185,000 florins.

The Family tax is five florins from every family, without distinction between rich and poor. The regulation for the exaction of this tax enjoins: "That those who delay the remittance of the tax should be made responsible before both the civil and military authorities, and the synagogue shall be closed."

The Moravian Jews pay, of course, all the taxes which the Bohemians pay; but in addition to them, is every Jewish stranger, though from an Austrian province, obliged to pay from five to twenty florins for his temporary sojourn. There are also taxes for the privilege of marriage—one florin from each thousand; and the tax for the privilege of performing prayers at a Jew's residence—not in the synagogue. An old, sick Jew, for instance, or one who lives remote from the synagogue, is desirous to have the legal number of persons (ten) in his house, to have common worship; he is not allowed to do so without the consent of the Government, which is indeed rarely refused; but they exact for the consent 24 florins, when there is no roll of the Pentateuch; if there be one, the tax is 50 florins annually.

The Silesian Jews pay the same taxes as the Moravian.

The Jews in Gallicia are badly treated. The taxes are more cruel, exorbitant, and inhuman. The annual sum of the Jewish taxes is 1,000,000 florins. If we take in consideration their poverty, and the scanty sources to which they may lawfully resort for their sustenance, the taxes appear the more ferocious and infernal. There are two kinds of taxes, and it is difficult to determine which of them is more inhuman. They are: Tax for Jewish meat, and the tax for lighting the candles on Sabbaths and festivals. In Gallicia, the meat for the Jews costs twice as much as the Christian one. Taxation on daily provisions is an evil everywhere, and where it is introduced, utmost necessity only may justify such a measure; but it must be granted that the difference between 2, 5, 10, 15, or 20 percent, and 80 to 100, is very great. Now, this tax in Gallicia on the Jewish meat amounts to just 100 per cent, which is taken from a poor and oppressed population. This is exactly as much as if the paternal Government would say to the Jews: "Ye sons of Abraham, ye shall eat no (not pork) meat at all." And, indeed, it is a sober reality, that the greater part of the Jews in that unhappy part of the once kingdom of Poland eat no meat in the whole year. This statement is made by one of the imperial officials, who published several books on the condition of the Jews in Gallicia. (Stoger, Lemberg, 1842.) It is also worth notice, that the more the taxes increased, their liberties were at the same time diminished.

The tax for lighting the candles on Sabbath eve has its origin in the traditional custom,

“For every candle that burns in the house of a Jew on holy days, if of tallow, he is to pay	cr. 5
“Of wax	cr. 15
“For every piece burnt on the anniversary day of a deceased father or mother—if of wax	cr. 6
“Tallow or oil	cr. 3
“For every light in the synagogue on the day of atonement	cr. 10
“For every candle at the ceremony of marriage—if of wax	cr. 30
“If a torch	fl. 1
“For the lights on Sabbath and holy days, the Jew must pay tax, if he does not burn them.”	

The consequent demoralisation of these atrocious taxes is indescribable. The poor Jew escapes generally the tax of his meat, by not eating it; but he cannot escape the paying of the tax for his lights on holy days, because he must pay, though he burns none. He saves the 10 creuzer, not to buy candles and to light them on a Sabbath day, in order that his poor habitation may look cheerful, but to pay the contractor of the tax, who is ready to confiscate all his furniture, if he delay remittance. He pays for two lights; but his meal he eats by the obscure light of a miserable lamp, from want of means to purchase a better; and in what does his meal consist? Of meat? No! —of roots and coarse flour. Oh, what a dreadful tyranny! Often you may see poor Jews standing on Friday evenings at certain corners of the cities, and waiting for some benevolent Jew, whom they know to pass by there, to beg of him the few missing creuzer, to pay the contractor for the candles which they do not burn.

The organization of Jewish communities, and the election of officers for the synagogue, depend upon the number of lights which the candidates pay for. A candidate for office who may be the best fitted, cannot be elected, if he cannot pay for “eleven” lights on each holy day. But the least fitted one may be elected, if he accomplish the duty imposed upon him by the Government. The contractors of the taxes, generally Jews themselves, are the vilest and most tyrannous individuals possible. They become commonly the most influential members of the community, partly from fear, and partly from the influence they exercise in the election of Jewish officers and heads of the congregations. Whom the contractors are favourable to they may elect, by granting them a receipt for the issuing year of the whole amount of the required taxes for the lights. This is the most recommendable quality of an officer.

When a Jew is accused of having burnt in his house more lights than he has paid for, the contractor may compel him to take an oath to the contrary, two times in one year. This oath is to be taken with the greatest solemnities, in the presence of a high officer of the Government of the circle, and administered by the Rabbi. He who takes the oath must be dressed in his shroud. If he refuses to take the oath, the civil authorities may impose upon him a fine of money, or imprison him.

A host of animosities, hostilities and denunciations are the offspring of these taxes.

There is in Galicia another tax imposed upon the Jews: the “Marriage tax.” The first—that is, the poorest class of Jews, which consists of labourers, and have an annual income of no more than 100 florins, or \$50, the permit of marriage of the first son costs three ducats, or \$6: for that of the second son, six ducats; for that of the third, twelve ducats; and so the taxes doubled by each succeeding child. Those Jews among the first class whose income amounts to more than 100 florins, must pay exactly twice as much as the former, when they apply for marriage permits.

The second class of Jews, in which Jewish officers in the synagogue are comprised, pay, for the first son, 12 ducats; for the second, 24 ducats; and the third, 48 ducats; and in the same ratio, at subsequent applications for marriage permits.

Jewish merchants, when their annual income amounts to 400 florins, the tax for the first son is 20 ducats; the second 40; and the third 80; and so forth. But if his income is any more than 400 florins, the tax is 30, 60, 120, and so on.

The refusal of liberties, and the burden of taxation, on account of a different belief between the Government and the citizens, are not only oppressive, but offensive in the highest degree; and the unjust treatment, which we have not embodied in those mentioned already, which we cannot, however, pass over with silence, appear, comparatively speaking, as prickings of needles only; but if one is pricked with needles all over the body, he certainly feels as much pain as if he had been stabbed with a knife to the heart. One can be lacerated by the sting of a swarm of bees, as by the horn of a bullock. The atrocities, however, which we have yet to chronicle in the Times, are neither like the prickings of needles, nor the stings of bees, especially to those who are honourable men.

A criminal apprehends neither offence nor stigmatisation, after he has atoned for his crime according to the legal verdict; no one has a right to offend him, or to reproach him for his previous conduct. But it is not so with the Austrian Jew, who has committed the crime of having another religious belief than that prevailing in his country; he is constantly reproached and offended that he is a “Jew,” though he pays dearly for the exercise of this belief.

If we cast a glance through the streets of Vienna, where the lowest class of Jews are advanced in civilisation, and are not inferior to any Christian class of the capital, we behold in the very heart of the city, the inscription on a public building, “Judenamts,” or office for Jews—that is, for Jewish affairs, as if it be a degradation to let Jews come into courts where Christian affairs are transacted.

Here the Jews remit their taxes; here they have to renew their permits; here they are to await the permission of journeying in the capital, and here the officials bestow on them epithets the most vulgar and barbarous. There is made no difference between an honest and dishonest Jew; both suffer alike; and even the Jewish nobleman—an Austrian Jew—if he can

Has the Jew worked the whole day for the sustenance of his family, and retires to rest—which animals even enjoy undisturbed—he is kept awake from fear to be suddenly snatched away from the bosom of his family by the ever-watchful rabble of informers. He trembles at every accidental sound from without, and like a chased deer he slips out of his retirement into remoter parts of the city, to escape his pursuers, yet before the dawn of the morning.

But woe to him, if his first walk in the morning is to the house of God! here the malicious rabble are waiting to look among the devoted congregation, whether they could not detect a suspicious countenance, that made its first appearance in the capital, or sojourned there a fortnight, and neglected to notify their intentions at their expiration, to seize the suspected individual from the altar of the Lord, which in former times protected even the manslaughterer.

Jews who are tolerated, and pay heavy taxes for their toleration, are frequently roused in the night by the police, and asked for their papers.

If a Jew hires a house for a quarter of a year, and had the permit to sojourn there one month only, if the police detect it, though his intention was to renew the permit, he must leave the house, without mercy, although his wife and children be sick, and on the verge of death.

But let us leave the “Judenamts”—that abode of denunciation, demoralisation, vulgarity, and lowest brutality. We need not, however, walk very far to meet with another mark of outraged humanity.

On the very next corner of a house we see a placard in which it is officially made known that the “Jewish taxes” will be levied in this year as in the past. The oppression itself does not seem to satisfy the Austrian parental Government; it is the disgrace which affords them pleasure. It is the ignominy, publicly announced, which is the source of satisfaction. It is the opinion which is propagated hereby, that the Jews deserve to be thus treated.

Now we come to a court of justice. A Jew is to take an oath. The oath is composed in such terms that many Israelites do rather sacrifice the advantages they might have derived from it than to utter the words which the oath-form contains. If the Jew is inclined to take the oath, the following admonition precedes it: “Know,” says the Judge, “that we Christians worship the same Almighty and Omniscient God, the Creator of the heavens and the earth, whom you worship, and no other than Him alone. This I tell you that you should not fancy yourself excused before your God in taking a false oath before Christians, whom you believe to be idolaters.”

We should very much like to know from what Jewish source the Judge knows that

religion and law-book inculcate them to take a true oath before Christians, why reproach them, falsely, that they believe Christians to be idolaters? What is the use of it?

Omnibuses and cabs in the streets of Vienna are often stopped by the servants of the police, and the passengers are asked whether they eat pork or not; or, which amounts to the same thing, whether they are Jews or Christians, —and if the former, they are obliged to show their permits. But, peradventure, the Jew who travelled many days from the remotest borders of the empire, to transact his business and to hear the music in the Imperial Opera-House, will not be molested there in the temple of the muses! The beautiful art will certainly not be made the detestable means of capturing Jews within the walls in which it is enshrined? Oh yes! here, too, the Jew is found out, and before the whole assembly of spectators and listeners, he is made the laughing-stock and the object of hatred, persecution and oppression.

This picture is drawn in natural colours. We have neither overdrawn nor exaggerated. We have narrated facts, and no more than historical facts.

But there is one outlet for the Austrian Jew to escape all these miseries and persecutions, namely: To be baptised. This, however, he will not do: either from hardness of heart, philosophy, or from hatred against his persecutors. He will not, or cannot be convinced, that a religion can be true which makes its followers persecutors of humanity. But why do the Jews not emigrate to the United States, or, at least, to England? Ah me! Emigration not only requires a great deal of material aid, which the Austrian Jews have not, but it is almost impossible for them to emigrate, as Government requires remittance of taxes for several years before the Jew is permitted to emigrate. Thousands, indeed, did emigrate to the United States, the general asylum for all persecuted human beings—whether Jews, infidels, or heretics; and industrious citizens these Jews are. There is no class of men in the whole world—we venture to maintain—as industrious as the Jews are as a people. They are the embodiment of industry. They are temperate, saving, and do not cherish the more sensual enjoyments. There are thousands of Jews in this city, who came, a few years ago only, from Europe, poor, destitute, neglected and ignorant. Look at them now. They have their stores well filled with goods, and accumulate fortunes gradually. And what is the mystery of their success? Liberty and industry! The Jew is like the ant—when the sun of liberty shines over him, he becomes prosperous by his industry. Shut out for him this sun, and he dies away in poverty and wretchedness. He is a native republican; he acknowledges no king but God, and loves liberty more than his life. In all parts of Europe the Jew sides with the Democrats. And when the time arrives to strike the first blow, he is certainly not the last to change his pruning-hook into a sword.

M. TH. AXTMAYER.

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the latter is certainly the less objectionable. But, as the time approaches for judgment upon Popery of both kinds, “because their wickedness is great,” it becomes necessary to give its Greek form a present triumph over the Arabian Crescent. The greater evil will temporarily subdue the less, that both may present themselves for retribution in “the Valley of Decision.” But before that awful consummation, Europe must bow the neck to “the God of the Russians”—the Head of the Serpent’s Seed; and drink to the dregs the chalice of abominations he shall present; a tolerable conception of which may be formed from the details set forth in the article below.

EDITOR HERALD.

* * *

If civilisation has been scared by atrocities committed in the name of liberty, it cannot be denied that crimes as flagrant and iniquities as enormous have been disguised in the sacred vestments of religion. No church, no sect, can claim immunity from this charge of having perverted the most solemn objects of reverence and worship to the service of violence and wrong. “Orthodoxy,” or in other words adherence to the creed which the strongest has the power to enforce, has been the fruitful parent of war and violence, international and intestine, in every form, and under every pretext.

But not to enlarge upon a text so familiar as this, let us proceed to inquire into the religious aspect of the Eastern question, or, as we should rather call it now, the Russian question. It is a matter of history that the chief object of Prince Menschikoff’s mission was to demand the Protectorate of the Christians of the Greek Church resident in the Turkish dominions, and, by implication, the protectorate of all the Christians in Turkey, excepting those of the Latin Church, who look to France and Austria for protection. We have repeatedly shown the absolute incompatibility with the independence of the Porte as a Sovereign Power of such a preposterous assumption. But from the very outset of these protracted negotiations, from the moment when Prince Menschikoff was escorted to his embassy by a fanatical mob as the bearer of these overweening demands, aggravated by the contempt of all diplomatic decencies displayed by the ambassador, the dispute between the Sultan and the Czar was ostentatiously paraded at St. Petersburg as the battle of the Crescent and the Cross. The invasion of the territories of an ally in contempt of treaties, the infraction of the public law of Europe, was the act of a new crusader going forth to fight for the “orthodox faith.” We know that at St. Petersburg there was a religious procession, a proclamation to the people, directly appealing to the passions of a race who are taught to believe that Nicholas is the holy apostle of God, if not, by some mysterious incarnation, God himself. We know that in the Principalities the arrival of the invading army was hailed by Te Deums in the Greek churches, and we read this week that by imperial ukase a new church is to be erected at Ismail to commemorate the passage of the Russian armies. We hear, moreover, that the Czar has assumed a new title of ominous and awful import; he now calls himself the “God-Fearing,” and his sons, as if to distinguish themselves from other and less religious royal families, are to

independent testimony as to that Church, as it is at home, which the Czar champions abroad. Let us examine the right and title of Nicholas to the office of Defender of the Faith and Champion of the Cross. We shall then perhaps be better able, in a religious point of view, to appreciate the importance of ousting the Turk from Constantinople, and giving the keys of the Dardanelles to the Czar.

It will be seen that the Russian Greek Church, as it is at present constituted, of which the Czar is the Sovereign Lord and Pope, was wrenched from the Patriarchate by force of bribery and persecution; that it was finally and completely secularised and subdued to its actual helplessness by Peter the Great, who took more credit to himself for enslaving and debasing the religion of the State than for all his other mighty acts of organization; that ever since his day the Russian Greek Church has been a degraded slave of pollution, idolatry, corruption, covetousness, debauchery; its priests drunken and ignorant hypocrites, its formularies a blasphemous adulteration, its convents brothels, its Holy Synod a packed committee of priests bought and drilled by an aide-de-camp, its solemn rites a pretext for robbery, its daily life and practice a brutal Fetishism, its God the Czar. This is the Church to which we are invited to look as the Crusader of the nineteenth century, as the sworn exterminator of Paganism, as the avenger of the Cross.

In Turkey, where the “infidel” still reigns, we shall find the Christian population in the enjoyment of far other rights and privileges than Protestants enjoy in Spain or Italy, or Catholics in Russia; nay, as we have seen, than the Greek Christian Church itself in Russia. Are we to exchange the Crescent for the Cross, in order that instead of “God is God, and Mahomet is his Prophet,” the conquerors of Constantinople may shout, “God is God, and Nicholas is his Prophet;” or rather, “Nicholas is God, and Menschikoff is his Prophet!” we conclude these introductory remarks with a caution to enthusiasts against an unconditional acceptance of that Greek Empire notion which we described to our readers some weeks since, and which has found so bold and able an advocacy in England. We do not say that a Christian Empire at Constantinople may not be on the scroll of distant eventualities; perhaps a Greek Christian Empire; perhaps a Christian Federation; but we cannot forget that a Christian Greek Empire is the romance, of all others, which peculiarly flatters Russian diplomatists. It was a Christian Greek Empire that Russia thought of when she fought for the independence of Hellas, and assisted France and England at Navarino, in blowing up the fleets of “our oldest ally.” It is a Christian Greek Emperor that Russian soldiers are taught to fight for, and Russian gold to bring into the intellectual currency of Europe.

We now invite the attention of our readers to the following extracts from a work on the Russian Question, by a French gentleman who has passed many years in that country on diplomatic and consular appointments. Let us remark how he, an eyewitness and an experienced observer on the spot, describes the Russian Greek Church: —

SIMONY IN THE GREEK CHURCH.

To the fixed stipend which the priests receive from the landlords they add casual fees and impositions; and it is in these that their cupidity has full swing. Since Peter the Great, the tariff of the Church has not been reformed; and as the prescriptions of that emperor have become, through the change in the value of money, totally inapplicable, the priests have no other standard by which to regulate their salaries than their own arbitrary caprices. Simony is with them a daily practice. They sell the sacraments. A priest has been known to refuse to carry extreme unction to a dying person whose family objected to pay what the priest demanded. The seigneur interfered, and with great difficulty succeeded in arranging the dispute between the two parties.

THE CONVENTS.

Let us enter the convents. It is into them that any spark of life yet remaining to the phantom of the Russian Greek Church has fled. Men of science and virtue are to be found within their walls; but as these men never step beyond the threshold of their cells, their science and virtue are of no profit but to themselves and a few monastics who live under the same roof.

Such among them as leave the cloister to assume the dignity of bishop or archbishop, forfeit by that step their independence, and are nothing more than decorative pontiffs, with whom, no doubt, the Czar is fond of adorning his throne, but whose mitre he would mercilessly break if ever it covered a head which had the audacity to think for itself. We know to what a pitch of servility the profession of a courtier was carried by that old Metropolitan of St. Petersburg, under whom was consummated the act which united the Greek Catholics established in the empire to the Russian Orthodox Church. An unparalleled scandal was that transaction, and well does it illustrate the very human fashion in which religious matters are treated in Russia. After having in vain exhausted every description of violence against the unfortunate dissidents, even to the brutality of a licentious soldiery; after having imposed upon the catechism fabricated by schismatics—sermons fabricated by schismatics; after having condemned to punishments, ridiculous as disgraceful, those of their pastors who rejected these impious classifications—after having, in a word, heaped upon them every excess of persecution, the Imperial Government resolved upon what it deemed peremptory measures. It replaced the priests of the Greek Catholic Church, whom it had ejected from their parishes, by Russian priests, and declared by ukase that, as the flock could not belong to another faith than that of their pastor, the union of the two Churches was henceforth an accomplished fact. So true is it that the Russian Church is nothing but a form. It is true that it would have been difficult, even for the general of cavalry who presides over the Holy Synod, to find any other means of conversion. When Protestant subjects of the Czar are asked whether they would change their religion, and be baptised in the orthodox faith, their reply is,

to the reader commands a reserve which we will not break. Let the “orthodox” nuns sleep in their shroud of infamy; others may stir the mud which we refuse to touch.

ORTHODOXY NOT MORALITY.

Where goes that moujik?—where goes that shopkeeper?—where goes that employé, who, as they pause before a church, turn suddenly round, sprinkle themselves with a few signs of the cross, bend their backs, and murmur mechanically three or four syllables of a prayer? One goes to his bureau to rob the State; another to his counter to defraud his customers; another to a wine-shop to get drunk. In fact, there is no connection between the orthodox Church and virtue. It is mere gymnastics.

Do you believe, for instance, that all those saints in frames, who invariably adorn the Russian houses, sanctify the abode, and the masters thereof? Why, these saints are found even in brothels. True, that the faces of the saints are veiled.

Happy indeed are those saints if they don't incur the displeasure of those who invoke them. I have known a St. Nicholas, who was implored by a thief to assist his enterprise, and responded faintly to his appeal, mercilessly whipped. Once some monks discovered in the vaults of a monastery an old dried corpse. It was canonised. Then came miracles, gifts, and offerings to the pious recluses. Soon after there was a terrible drought. The distressed peasantry rushed in crowds to the monastery to beg for rain, trying at the same time, to tempt a miracle by presents which the priests could appreciate. The rain came not. Then these peasants were furious at having been tricked. During the night they scaled the walls of the monastery, broke into the church, and after dragging the saint from his shrine, stripped him of his finery, and smashed him.

Saints of this kind are not rare in Russia. Formerly they were discovered almost daily: it was a speculation. Lately, the Emperor Nicholas has shown himself less facile in granting canonisation. When he was recently applied to on behalf of an old scrag of a corpse discovered at Kasan, which, it was averred by those who pleaded its cause, was fully as deserving of the honour of saintship as any of its predecessors; “Well, then, you may make this one a saint,” said the Emperor; “but let it be the last.”

IDOLATRY.

The images, which the Russians multiply to such an excess in their churches, and in the interior of their houses, are painted upon canvas or upon wood. Never any statues or reliefs. The Russian Church proscribes them as heterodox. All the Church permits is to cover the most precious images with gold and silver tinsel, so cut as to leave only the head and the arms exposed. There are few nobles, and still fewer tradesmen, who have not one of these luxurious images suspended at one of the angles of their drawing-rooms, or of their bedrooms.

THE "PRINCIPLE" OF RUSSIAN POLITICS.

Russia has no principle. Two things only are sacred in their eyes—Interest and Force: the one which points out the end, the other how to attain it. Be what you will, if in this double point of view Russia perceives in you the opportunity of an effective concurrence, she will be your ally.

THE RUSSIAN GREEK CHURCH.

What is the Russian Greek Church? It is the Roman Catholic Church reduced to a state of petrification.

THE RELIGIOUS ELEMENT IN THE EASTERN QUESTION.

In spite of the repeated ultimatums of Prince Menschikoff—in spite of the notes and circulars of M. de Nesselrode—in spite even of the manifesto of the Emperor Nicholas—no one seems as yet to appreciate at its true value the role which Russia seeks to make the religious element play in the Eastern question. This role, in a word, is purely nominal; it serves as a pretext, it cannot be a principle. But has this not always been the case. Without the Dardanelles, Russia has not the key of her house. That mot of the Emperor Alexander resumes the whole question. Russia wants Constantinople.

MENSCHIKOFF THE MISSIONARY.

Go now to St. Petersburg. What a magnificent outburst of enthusiasm you find there! But do you not believe that these Russians of polite society, (de salon,) the only human beings who think in Russia, are very anxiously interested in the fate of the rayas? (Greek Christians in the Ottoman dominions.) Ah! They know better than anybody else the sort of immunities those poor wretches would have to enjoy if they ever passed from under the sceptre of the Sultan to the sceptre of the Czar. Imagine, then, how they laugh at the efforts which European diplomacy is making, or at least was lately making, to transform Prince Menschikoff into an evangelical missionary!

NICHOLAS "NOW AND THEN."

In the midst of this general excitement, what is the attitude of the Emperor Nicholas? It is sombre and mysterious, no doubt, but it yields to the torrent nevertheless. Did he not himself let loose the floodgates? Nicholas must not be regarded as the man he was, say twenty years ago. At that period, having just vanquished a revolution which well-nigh cost him his throne, he was absorbed by the anxieties of the internal administration of the Empire. He had not only to re-establish his authority, but to surround it with those institutions and elements of strength which confer at once power and prestige. He had hardly sketched out this mighty

order, as the arbiter of the world. This moment passed by. Peace was restored to Europe. Nicholas retired. And it was then that, in his secret meditations, he felt himself devoured by a bitter grudge. Catherine II was fond, as she used to say, of “fishing in troubled waters.” Nicholas had had an opportunity of indulging largely in the same tastes. He was annoyed to find the thrones in safety again, and the peoples quiet. Besides, his intervention in Hungary appeared to be less fruitful in results than he had anticipated. He felt that the scandalous malversations committed by the officers of his army, in the face of a foreign power; the innumerable corpses with which his army, by its disgraceful condition, had strewn the roads and infected the encampments—he understood that all these horrors would be so many flashes of light to expose to Europe the secret weakness of his empire; and that he would run the risk of appearing to the rest of the world rather as the conservator of mischief than the energetic organiser of public order. Nicholas, moreover, knew well that obligations imposed are apt to degenerate into an involuntary yoke, and one which, soon or late, the obliged makes no scruple of shaking off, as Prince Schwarzenburg expressed it, by a supreme ingratitude.

THE RUSSIAN EMIGRATION.

Nothing, in truth, can be more curious and instructive than what is now going on on the banks of the Neva. The very ministerial bureaux scarcely dissemble the movement. As for other people in the city and about the court, it is a rivalry which shall betray the mystery first. They dream of nothing but Byzantium and the enchanted shores of the Bosphorus. “Are you going to the country soon?” “No, I am waiting; but, for Heaven’s sake, I hope it will soon be settled.” One hears of schemes of emigration en masse. Even the merchants and bankers are ready to ship their counting-houses and be off. —The Leader.

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THE CHURCH OF ENGLAND A HARLOT.

Treating of the Established Church of England, a writer in a London Hebdomadal observes: “The Church is one, or she is not at all; the Church has doctrines, or she has not. If she be not one but many, then she is a pretence; if she have not one homogenous doctrine or set of doctrines mutually dependent on each other, but several incompatible doctrines, then she is an imposture. National health demands that she should be honest and consistent above all things, for she is still perplexed queen of millions of consciences, and her example is fatal to national policy; for, if the spiritual guides err, why may not the flock follow? She is a State establishment, not in unison with the State authority; for, are there not Catholics, Nonconformists, Unitarians, and what not, in the Supreme Legislative Assembly of the realm? It is not fitting that the mixed secular assembly should take thought for the Church. She ought to have a court of her own. Her wide-spread, rankling discords are known, from the meanest hamlet up to the mighty metropolis. Why does she not set herself straight with the nation, or perish in the attempt? Why does she permit the charge to go unanswered, that her

consequences, that we have supported that party. And on the same principle we give, and shall give, our support to whatever party may endeavour to infuse honesty into our national life, to promote out-speaking, and to make practice accord with profession.”

The Established Church is not one, but “a fascicle of sects,” and therefore “many,” holding heterogeneous and incompatible doctrines. There are within the pale the Puseyite sect, the High Church sect, the Low Church sect, a Calvinistic creed, a Popish liturgy, and an Arminian clergy. These constitute an incompatible plurality, and therefore an ecclesiastical imposture that could not hold together for a day but for that love which endures all things for the sake of the loaves and fishes. None but the blind, having no share in these, could mistake such a system for the Church of Christ. The origin of the Church of England, the Satanic spirit by which she is energised, and its adulterous association with the State, whose orders are of the Hierarchies of Sin, all show that it is a harlot-daughter of the Roman Church. The Ecclesiastical Constitution of “Christendom” is well expressed in the scriptural phrase, “Babylon the Great, the Mother of Harlots, and of All the Abominations of the Earth.” All point to Rome as “the Mother Church.” Admitted. But, if she be the Mother, where are her Daughters? History tells the truth, and by its impartial records shows that by birth and character, the English and its sister Protestant churches, and their sectarian offshoots, are the harlot progeny of Rome. These are styles “Women,” in Revelation 14: 4; and those who abstain from them, “Virgins undefiled” by them. Members of sectarian churches inhabit houses of ill-fame. They are apocalyptically “defiled with women;” so that, unless they separate themselves, and “wash in the name of the Lord Jesus,” they can have no part with the 144,000 “who follow the Lamb whithersoever he goes.”

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WHAT SETS THE HEART ON FIRE.

In Luke it is written concerning Jesus, that “Beginning at Moses and all the Prophets, he expounded unto them (Cleopas and his companion) in all the Scriptures the things concerning himself.” This exposition of the Old Testament must have been of stirring and absorbing interest to these disciples, or they would not have said, “Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?” An exposition of Moses and the Prophets set their heart on fire—a fire which continues to burn so long as the believing mind retains, or “keeps in memory,” and dwells upon the things of the Spirit revealed to them. This is the philosophy of the spiritual frigidity and deaths all-pervading in this dark and cloudy day—Moses and the Prophets are not expounded. They have fallen into neglect as the annals of “an old Jewish almanac,” of interest only to the student of Hebrew antiquities; all of whose attempted expositions evaporate in curious remarks upon Israelitish customs, and the fulfilment of a few types and predictions in the sufferings of Jesus. Such archaeological dissertations would have inflamed the heart of Cleopas as little as they enkindle those of our contemporaries. Setting the heart on fire by a

exalt them of low degree,” when he would “fill the hungry with good things, and send the rich empty away;” and “help his servant Israel, in remembrance of his mercy; as he spake to their fathers, to Abraham and his seed for ever.” The father of John the Baptist expressed their hope in Christ when he said, “Blessed be the Lord God of Israel, . . . for he hath raised up a Horn of Salvation for us (Israel) in the house of his servant David, . . . that we should be saved from our enemies and from the hand (power) of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life.” But when Cleopas and the rest saw only the triumph of the Serpent power over the Woman’s seed, there was no burning of the heart, no “joy unspeakable and full of glory” through the crucified Nazarene. He had cast down no thrones of the mighty; he had failed to help Israel, who was still in the hand of the enemy; he had not accomplished the things promised to Abraham and his Seed; those of low degree were still in degradation, hungering after the good things denied to the rich; and he himself was to all appearance overcome. He had “drunk of the brook by the way,” and had not as yet “lifted up the head,” or been exalted. Could he be the king “of whom Moses in the law, and the prophets did write?”

To set the heart on fire we must have a comprehensive view of “all that the prophets have spoken” concerning Christ. The want of this was the weakness of Cleopas, and the cause of ours. Jesus strengthened him by showing that Moses and the prophets taught that the Christ’s path to glory was through suffering. The connection between suffering and glory was the point illustrated in the conversation. Had the Christ not suffered, Jehovah’s holy covenant confirmed to Abraham would have remained without force; and so no right to blessings, spiritual or political, by individuals or nations, could have been obtained. No exaltation without trial is a principle of the divine economy which cannot be evaded by those who would attain to glory. The disciples were slow of heart to perceive this until it was so strikingly illustrated in the sufferings of Christ. These were great, but greater still the glory which absorbs the less. Paul thought nothing of them, esteeming them as mere light afflictions that were but for a moment; because they worked out for him a far more exceeding and eternal weight of glory. In this, he followed Jesus; and exhorts us to do the same in imitating him. But, if we would be exalted to this indomitability of mind, we must familiarise ourselves with “the glory to be revealed.” This will make us invincible. The darts of the enemy will fall ineffective from our shield; and though “a spectacle by reproaches,” we shall be strengthened by the might of truth, which is God’s power, in the inner man, to obtain the crown of righteousness at last. Jesus “opened to them the Scriptures,” that they might obtain a view of the glory to which they had been called. How inestimable a blessing is the Bible open to the understanding! Gold and silver cannot purchase it; therefore the world is destitute of it: to the wise and learned it is sealed. Money cannot repay our debt of obligation to him who opens to us the book. Cleopas and his companion could not have recompensed Jesus for setting their hearts on fire; for the understanding of “the word of the kingdom” is life, and honour, and glory for evermore.

permissible. Professor Maurice must believe as he does, and publish his belief; and Dr. Jelf must eject him for the same. It is not permitted either to Mr. Maurice or to Dr. Jelf to calculate the consequences of their conduct. It is wicked to talk of compromise where absolute truth is at stake. The Church of England must reconcile herself to herself, must suppress or cast out what is alien to her doctrines and rites, or surrender for ever the claim she so ostentatiously makes to be the only true Church of Christ. In no other way can she fling back the flagrant reproach so justly aimed at her, that she is a fascicle of sects, whose only bond is property, whose prestige is the tradition of an elder Church, and whose internal contests are the scandal of the age.

“All we desire is, that truth may prevail, and with it a spirit of meekness and charity. We hold ourselves bound in duty to accept and follow out that truth wherever it may lead. If it should turn out that the doctrines of the Church of England, and the other forms of those doctrines existing collaterally with her, are not reconcilable to truth, surely every single-minded man will rejoice that truth is found, conscious that no institutions, no forms, no faiths, are of the least moment, in comparison with the truth.”

“But as it is only from outspokening and honest speaking that the truth can be ascertained, we look with less regret at the spectacle of religious dissension before us. All we would stipulate for in the conflict is, that the speaking be free, and the opinions spoken honest. And thus, in this profoundly discordant period, in and out of the Church of England, we find the best guaranty of the future.”

These remarks, extracted from “The Leader,” define the views and position which have been mine for nearly twenty years. I have admitted of no compromise of moral and religious principle with my opponents. I was bound to believe what appeared to me to be true, and to publish my belief, or not to believe and publish at all. The same necessity brought down the President of Bethany College upon my then very youthful self, which has now pitched the Principal of King’s College, London against Professor Maurice—the defence and preservation of a common craft. The craft has been provisionally perpetuated; but death reigns in Bethania and its realm. College craft in Britain and America, as in the darkest regions of the earth, is ever opposed to “outspokening and honest speaking,” if the speaking be not laudatory of what exists. You may not speak out Baptist truth from a chair of Methodist or Presbyterian theology; nor Bible truth from any papal or protestant chair in their “Christendom;” for to do so would be to proclaim the gospel of the kingdom, and by consequence the falsity of all their faiths. Baptist and Bethanist are equally opposed to this; for conviction of error concerning the gospel would turn their religious world upside down, and spoil all the interests vested in the chairs and pulpits of the land. But exclusion from these dark centres is not for long. When Christ comes, their foolishness will be made manifest to all. When the sun rises, darkness flies away. This, and not the free and honest speech of here and there an independent mind, is “the best guaranty of the future.” Without the light that Christ shall bring, the hereafter of the world is dark and dismal in the extreme.

Parliament. Though they profess to entirely devote themselves to the Church, they do not wish to be de-voted or deprived of votes for the county of Northumberland. But the best of the joke—rather a solemn piece of mockery, by-the-bye—was the fact of their appearing in the character of persons having taken “a vow of poverty,” to claim their right to certain property, in respect of which they contended that they ought to have the electoral franchise. The contradictory and anomalous position in which they stood led to a cross-examination of the claimants, in the course of which some peculiar views as to the effect of “a vow of poverty” were elicited. The result seems to be, that a Benedictine monk may be a man of property, though he has taken a vow of poverty, and that, in the words of one of the professional men engaged on the occasion, “so far as respects property, the law of poverty has no effect whatever.”

The Benedictine monk was a good deal pressed, and in spite of the ingenuity appropriate to his “order,” he was driven into a corner, from which he could not escape except upon the prong of a fork which the professional gentleman kept continually presented to the Benedictine monk, for the latter to fall upon. When told that, “in making the vow of poverty, he says he has no property whatever,” the “monk” could only reply, “We must have property, or we could not exist;” so that we are justified in asking, What is the meaning of a vow of poverty, if it can be taken by a man of property who, on the strength of that property, lays claim to a vote for the county? The witness when pressed admitted, “We all have property”—all we who have made a vow of poverty, or an abnegation of property—but the way we manage it is this: “We have what is called a ‘peculium,’ which is a separate thing from the vow of poverty.” It is convenient, certainly, to be able to be poor and rich at the same time, and to combine all the temporal advantages of property with the spiritual advantages of poverty. The “peculium” is, of course, elastic, and there is no particular place for drawing the line in the banker’s book. A vow of poverty which admits of a “peculium” in the shape of a private fortune is like a vow of teetotalism, which allows of a “peculium” in the form of a private gin-bottle. —London Charivari.

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“ANATOLIA.”

The article which appears under the caption of “Calendar of the Seven Times of Babylon and Judah,” is from “Anatolia, or Russia Triumphant and Europe Chained.” By the time this Herald is received, it will be ready for publication. — Price 50 cents.

EDITOR.

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CALENDAR
OF THE
SEVEN TIMES OF BABYLON AND JUDAH

Anno Mundi	Before Christ	
3460	626	Nine months before this date the celebrated Passover from which Ezekiel dates his thirtieth year was held in the 18 th of Josiah, king of Judah's 3460 reign. Henceforth Jehovah punishes Israel seven times, or 2520 years, for their sins.
3478	608	The 4 th of Jehoiakim, and 1 st of Nebuchadnezzar's reign. The subjection of the nations to his regime for 70 years begins. Also the Seven Times of the kingdom of Babylon, during the greater part of which it is the Tree-Stump banded with Iron and Brass.
3479	607	A representation is made to Nebuchadnezzar in a dream of the destruction of the Babylonian dominion by the Kingdom of God in the Latter days.
3529	557	The 1 st of Belshazzar's reign. It is shown to Daniel that the power of the Kingdom of God for the consumption and destruction of the Babylonish empire will be manifested through the Son of Man, the Holy Ones, and their people, at the end of 1260 years.
3532	554	The 3 rd of Belshazzar. It is revealed to Daniel that sacrifice should be abolished, the temple again destroyed, the law suppressed, and Judah and the Holy Land trodden under foot 2300 years by the fourth Babylonian regime more especially; and which should be afterwards overthrown by Judah's Commander-in-Chief.
3548	538	The end of Nebuchadnezzar's dynasty. The 1 st of Darius the Mede. It is revealed to Daniel what should come to pass in relation to the Son of Man during the last seven years of the first 490 years of the 2300 evening-morning: and before the abolition of Mosaic sacrifice, the precise time of which, called "the day and hour," is not revealed.
3551	535	The 3 rd year of Cyrus, or first of his sole reign. The characteristic features of the 2300 years that remain over from the fall of the Persian administration are revealed to the prophet. Also the central points of the Eastern Question radiating into the expulsion of the Gentiles from the Holy Land, the

3575	511	The sixth of Darius, being 70 years from the 23 rd of Nebuchadnezzar, when 745 persons were carried captive to Babylon. The building of the temple finished.
3619	467	The 7 th of Artaxerxes, who issues a decree this year for the restoration of the Commonwealth of Judah.
3632	454	The 20 th of Artaxerxes. Issues a second decree authorising the building of the waste places and the walls of Jerusalem. Commencement of the Seventy Heptades, and of the 2300 years.
3755	331	Darius Codomannus slain. End of the Silver Regime of the Babylonian Image, the Bear and the Ram dynasties, 206 years and 9 months from the fall of Belshazzar. Alexander the Great reigns. The Tree-Stump banded with Brass.
3743	323	Alexander dies. The notable horn of the Goat, the kingdom of Grecia's first and mighty king, broken while he stands up, or without defeat.
3775	311	"Four kingdoms stand up out of the Goat-nation," represented by its four horns, and by the Four heads of the Leopard. This is styled in Maccabees, "The Era of the Greeks."
3919	167	Two years before the death of Antiochus Epiphanes. The Era of the Asmoneans.
3926	160	Judas Maccabees dies. End of Ezekiel's 430 years, being the length of time from the burning of the temple by the Chaldeans.
4021	65	The empire of the Seleucidae, or Kings of the North, annexed to Rome. The Tree-Stump banded with Iron. An observer in Judea at this crisis sees the Little Horn coming up out of the Northern Horn of the Goat, and waxing great against the east.
4049	37	Antigonus, the last of the Asmonean kings of Judea, put to death ignominiously by the Romans at the instance of Herod, whom they had set up as King of the Jews. The Little Horn waxes great against the glory of the land.
4056	30	Egypt, the Kingdom of the South, annexed to the Roman empire. The Little Horn is now "exceeding great," and stands upon the Babylonian earth the unrivalled "King that does according to his will."

4114	28	John the Baptist is 28 years and 9 months old. The sixty-ninth of the seventy heptades ends at this date. John proclaims the speedy appearing of the King of Israel, saying, eggike he basileia ton ouranoon, the royal dignity of the heavens has approached; "I come immersing in water that he may be made manifest to Israel."
4116	30	Jesus being immersed of John, on coming up out of the Jordan is anointed from heaven with the Holy Spirit; and proclaimed by the Father before the assembled multitude as His Son, in whom he is well pleased. The Prince being thus manifested, the sceptre soon departs from Judah.
4117	31	Nine months after this date John is imprisoned. Henceforth Jesus preaches the Gospel of the Kingdom, assisted by his disciples.
4122	35	Pontius Pilate the Roman Governor of Judea. The sceptre gone; the Jews protesting that they had "no other king than Caesar."
		<p>Three months after the commencement of this year we arrive at the month Nisan, on the 14th of which is the Passover. The 490 years of the Seventy Heptades end on this day. The Little Horn of the Goat magnifies itself against the Prince Royal at the instigation of the rulers of the Jews. He is tried, condemned, and crucified—we ain lo—but nothing in him is found; that is, he is without fault, as Pilate declared. Judah's rebellion is perfected by this condemnation of the innocent; by whose death sin-offerings are made complete; a covering is provided for iniquity; and righteousness brought in for the ages. During the past seven years the Abrahamic, anew and better covenant than the Mosaic, has been confirmed; and by the death of its representative testator, or mediator, made of force, and dedicated with his blood: whereupon many are caused by their intelligence in these things to desist from sacrifice and oblation, which are offered according to the law.</p>
		<p>On the third day the King of Israel rises from the dead, God giving assurance thereby that he shall rule the world in righteousness.</p>
		<p>On the forty-third day he ascends to heaven, to remain there until the time comes to solve the great Eastern Question by his presence.</p>
		<p>Fifty days after the Passover the Gospel of the Kingdom is proclaimed by the Apostles in the name of Jesus as the King of Israel.</p>
4128	42	Hitherto the Gospel of the Kingdom had been published to none but Jews only; but about this time Peter visits the Gentiles, and invites them to

		sacrifices, destroys the people of the Holy Ones, and casts down the truth as it is in Moses to the ground.
4413	324	Constantinople becomes the imperial residence of the Little Horn of the Goat. Its Senate continues to reside in Rome.
4484	395	The Latino-Greek Babylonian empire finally divided into eastern and western limbs. Dacia, Macedonia, Thrace, Anatolia, Syria, and Egypt, from the Lower Danube to the confines of Persia, and Ethiopia, constitute "The East;" while Noricum, Pannonia, and Dalmatia; Italy, Africa, Gaul, Spain, and Britain, form "The West." Constantinople the capital of the East; and Rome, of the West.
4565	476	The Senate in Rome at the instance of the Emperor of the West decrees an epistle to the Emperor of the East, in which it requests for itself and the people that the seat of universal empire be transferred from Rome to Constantinople. The petition is granted. Augustulus resigns the purple; and the imperial office becomes extinct, and so continues for 324 years.
4619	530	The Holy Land desolated from A.D. 529 to 532 by war between the Persians and the Little Horn of the Goat. Here begin the 1290 and the 1335 years. Justinian begins to reign A.D. 527, and is enthroned thirty-eight years.
4695	606	The Little Horn of the Goat acknowledges the Bishop of Rome as the spiritual overseer of the whole empire. Recognised as "a god upon earth," he is constituted the Universal Eyes, or Seer of the Babylonian dominion. The 1260 years of his prevailing begin at this date.
4889	800	The Imperial Office revived in the west by Charlemagne and the Pope. The new power constitutes the Holy Germano-Roman dominion, represented on Daniel's fourth beast by a Little Horn inset with Eyes like the eyes of a man, and a Mouth speaking great things. The ecclesiastical is the formative element or germ of this symbol.
5909	1820	The Sixth Vial, or that determined, begins to be poured out upon the desolator of the Holy Land. The 1290 years end.
5929	1840	Time of the end begins. The King of the South pushes at the Little Horn of the Goat. True Era 1843.
5932	1841	Six months added give the end of the 2300 years, answering to the True Era

5943	1854	THE EASTERN QUESTION. “The Sign of the Son of Man in the heaven” of Babylon, indicative of his coming as a thief. England, France, and Turkey belligerent against Russia and Greece. Austria balancing between the parties, but sure eventually to side with Russia. A general war inevitable.
5955	1866	End of the 1335 years. Egypt, Palestine, and Jerusalem overspread with a Russo-Gogian abomination of desolation answering to Nebuchadnezzar’s Image; while Edom, Moab, and part of Ammon swarm with the forces of the Anglo-Tarshish Lion of the east and north. Thus the forces of “the whole habitable” of Babylon are gathered “in the Valley of Decision.” The 1260 years of papal prevalence is at an end. The Ancient of Days comes; the Holy Ones awake from the dust of the earth; they meet him in the clouds, and prepare to take the dominion under the whole Babylonian heaven.
5961	1872	Some time between this and 1866 the armies of the Russo-Gogian Confederacy and of the Anglo-Turkish power, meet with a terrible overthrow at Bozrah in Edom. The destruction extends thence to the Holy City and overspreads the land of Israel; so that but a sixth part of the Russo-Gogian host escapes annihilation. The Image-Confederacy is shattered by the Stone. Its fragments remain to be reduced to the fineness of dust and the lightness of the chaff of the summer threshing-floors. After the image is smitten the Great Trumpet is blown by the Lord God. Israelites of the surviving third part of Judah found in the land after “the great slaughter in the land of Edom” are sent to their brethren and the nations, proclaiming impending judgment upon the Babylonian West, and inviting them to “Fear God and give glory to him.” Micah’s 40 years begin at this date. A movement is commenced among the Israelites towards the Wilderness of the peoples, where they are enlightened, purified from the rebellious, and prepared for settlement in the Holy Land as Jehovah’s First-Born of the nations.
5971	1882	The hour of judgment upon the Babylonian powers initiated. During the blowing of the great trumpet, the Beast, the False Prophet, and their kings—the fragmental parts of the Image-Confederacy—have been preparing war. The war of the great day of God Almighty begins.
5982	1893	Three months after this date, Judah’s seven times terminate at the Passover,

become Jehovah's and his Anointed's. Babylon's seven times of 2520 years expire. Its dominion no longer in being, the place thereof being occupied by the Kingdom of God, now "a great mountain filling the whole earth."

Israel has rest from war, and lives again in Jehovah's sight, the Twelve Tribes being finally established as one Kingdom in the Holy Land.

7000

2911

End of the "season and time," or Millennium. Revolt of nations. The rebellion suppressed. The wicked exterminated from the earth. Death abolished. Every curse ceases. The constitution of the Kingdom of God changed to adapt it to the improved condition of the world.

"All things new."
