

HERALD  
OF THE  
KINGDOM AND AGE TO COME.

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

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JOHN THOMAS, Editor. NEW YORK, APRIL, 1855—  
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THE HEAVENS AND THE SIGNS THEREOF.

“Be not dismayed at the Signs of the Heavens.”—Jeremiah.

That language must be symbolical which, being taken from material objects, expresses things incompatible with the acknowledged properties of those bodies; as, for example, where it is said that stars fall to the earth; for since the stars are larger than the earth, they cannot literally fall to it. In the Apocalypse, chapter 1: 1, it is said that God signified the revelation of Jesus Christ; the word *esemanen*, meaning to express by signs or symbols.

“Symbolic language,” says Bp. Hurd, “is constructed upon such principles as make it the subject of just criticism and rational interpretation. The prophetic style was constructed on the symbolic principles of the hieroglyphics, which were not vague uncertain things, but fixed and constant analogies, determinate in their own nature, or from the steady use that was made of them; and a language formed on such principles may be reasonably interpreted upon them.”

In Luke 21: 25, there is a key by which any symbols in Scripture may be safely explained; and that is by interpreting the figure by the plain declaration, and not by straining the plain declaration to make it agree with the figure. We have for an example of this rule, signs spoken of in this verse as to take place in the sun, moon, and stars: this may mean either literally those material luminaries themselves, or some other things of which they are only symbols; but when we read further, we find that there is also distress of nations upon the earth, with perplexity, we can have no doubt that the latter is literal, and the former figurative. We know from the words of Balaam, Daniel, and of the Lord Jesus himself, that the stars are symbols representative of great and distinguished personages, ecclesiastical and civil, and the sun and moon, therefore, being homogeneous symbols with the stars, must represent constitutional elements of their system, ecclesiastical and secular. It is amongst these, then, that we must look for the signs which are here foretold, and not in the physical heavens, which is expressly forbidden in the Word. In the same manner we learn that the sea, and the waves roaring, represent tumultuous assemblages of the people.

From Genesis 38: 9-10, we learn that the sun, moon, and eleven stars, which made obeisance to Joseph, were immediately interpreted by Jacob to be symbolical of himself, Rachel, and his other eleven sons.

Hence, Mede is fully justified in saying that “Heavens means Regnum Politicum, a political kingdom; Sun, secular government; moon, ecclesiastical government; and Stars, ministers of religion;” but not these exclusively, as Jacob’s interpretation of them in Joseph’s dream clearly shows. “The Heaven of this political world,” says he, “is the sovereign part thereof, whose host and stars are the powers ruling that world. In the highest place, gods or idols; next, kings, princes, magistrates, &c., and other such lights shining in that firmament. The Earth is the peasantry or vulgus hominum, together with the terrestrial creatures serving the use of man.” The following writers also all agree that “Heavens” is the symbol for the higher places of the political universe discoursed of: Dr. H. More, Daubuz, Lancaster, Sykes, Dr. Wall, Vitringa, Lowth, Owen, and Warburton. And Sir Isaac Newton says, “in sacred prophecy, which regards not single persons, the sun is put for the whole species and race of kings.” Hence, to “ascend into heaven” must be “to obtain new power and glory;” and Daubuz says, “to ascend into heaven” is to obtain rule and dominion. That “the sea and the waves roaring,” mean tumultuous assemblies of the people, and the sea by itself, the mass of the people, is manifest from many passages. In Isaiah 17: 12-13, it is written, “Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters; the nations shall rush like the rushing of many waters.” Again, in chapter 8: 7, “Behold the Lord bringeth upon them waters of the river, even the King of Assyria, and all his glory,” meaning his army. “As the sun and the moon, the stars and the sea, are symbolical expressions, to annex a dissimilar interpretation to the word earth, would be to incur the charge of inconsistency.” The earth is generally put for that over which the heavens do rule; but if there be any distinction between it and the sea, as there undoubtedly is, it is that the earth represents the people in a quiet, and the sea the same in a disturbed state. Thus, earthquake must mean, as Sir Isaac Newton observes, “the shaking of kingdoms so as to overthrow them;” and Jurieu says, “it is known by all who are versed in the prophets, that in the prophetic style an earthquake signifies a great commotion of nations.”

All commentators have been obliged to consider “the heavens” and their sun, moon, and stars, as symbolical from the necessity of the case. Mede quotes the Hebrew commentators to show that they understood the expressions in that way; and Daubuz in his Dictionary, gives several instances of heathen writers using the same figures. Thus, the king of Babylon under the name of Lucifer, as the type of its last ruler in the latter days, is represented in Isaiah 14: 13-14, as threatening to place himself above all earthly rule, with Zion for the throne of his dominion, saying in his heart, “I will ascend into the heavens, I will exalt my throne above the stars of God, I will sit also upon the Mount of the Congregation on the sides of the north. I will ascend above the height of the clouds.” This ascending of the Assyrian “into the heavens” implies some particular heavens in which he is not previously to his ascent; and that it is the Assyrian of the Latter Days is clear from the testimony that Jehovah says, “I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off Israel, and his burden depart from off their shoulders.” This has never happened yet to the Assyro-Babylonian power, and must therefore be in the future. This saying of Lucifer in his heart is no other than “the evil thought” which is to come into the mind of Gog, impelling him to the invasion of the Holy Land, and the siege of Jerusalem, which will be taken. He is now beyond the limits of the Roman earth, and consequently not in its heavens, which are the heavens of Daniel’s Fourth Beast. But he says, “I will ascend into them, and above the height of the clouds,” or powers of those heavens; that is, he will become the Imperial Chief of the Four-Beast dominion, and exalt himself above Israel, with Zion for his throne.

In Isaiah 24: 23, it is written, “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign on Mount Zion, and in Jerusalem.” If these words be construed literally, the expression is unintelligible; but if interpreted as the political heavens, the civil and ecclesiastical rulers of their former polity, —“the army of the high ones on high, and kings of the earth upon the earth,”—the saying is full of propriety and force.

In Isaiah 34: 4, it is declared, that “All the army of the heavens shall be dissolved, and the heavens shall be rolled up like a scroll; and all their armies shall fall down, as the leaf falleth off from the vine, and as a falling fig from a fig-tree.” Here also, if taken literally, it is not easy to affix a definite idea to the word heavens as contradistinguished from the hosts of the heavens: but waiving this, it is not possible that the celestial luminaries should fall down to this earth, which is not half their size; and yet to fall down can mean nothing else: whereas, if taken for rulers and the systems in which they rule, the figure is clear and beautiful.

But Isaiah 60, is quite conclusive on the point: here Zion, the metropolis of the Jewish kingdom at its restoration, is said to be the light to which the Gentiles shall come: and in his address to her the prophet saith, “The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy Gods for thy glory: thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” These are expressions which it is impossible to construe of any thing but of that state of the Jewish kingdom when the Lord Jesus shall be both King and Priest upon its throne; particularly the pronoun thy, limiting the sun spoken of to be that which exclusively pertained to the land of Judea. Zion’s sun and moon shall no more suffer eclipse when Jesus reins upon his father David’s throne in her midst: but now, “if one look into her land, behold darkness and sorrow, and the light is darkened in the heavens thereof.” These are her days of mourning, in which her glory is eclipsed by the intervention of the orb of the nations between her and her glorious DAY-STAR, or Sun of Righteousness, who shall soon arise upon her with healing in his wings. The filling of a kingdom, then, with darkness, is the consequence of its political luminaries being eclipsed; and so long as this darkness continues, they are days of mourning for that kingdom: but let the darkness pass away, from whatever cause, and its sun, moon, and stars shine forth in all their glory, and its people pass into that national condition indicated in the words applied to Zion, “the days of thy mourning shall be ended.”

Another striking illustration of the Scripture use of the heavens and their luminaries as prophetic symbols, occurs in Ezekiel 32: 7, in a prophecy of the overthrow of Egypt’s kingdom under the last of the Pharaohs. “In extinguishing thee, saith the Lord Jehovah, I will cover the heavens, and I will eclipse their stars: with a cloud I will cover the sun, and the moon shall not give her light. All the luminaries of the brightness in the heavens shall be eclipsed over thee, and I will set darkness over thy land.” This passage is the only one in the entire prophecy that has not been literally fulfilled; and there exists no apparent reason for separating this verse from the whole context, and for not interpreting it as of Egypt’s political heavens, and therefore as having been fulfilled equally with the remainder when Pharaoh’s kingdom was absorbed into the Assyro-Babylonish empire.

Joel’s prophecy is another illustration of the propheto-symbolic style. He takes his stand-point upon Jehovah’s land eight hundred years before the birth of Jesus, and notes down certain striking political phenomena which he observes in the field of vision, whose horizon is

bounded by “the Great and Terrible Day of Jehovah.” The things he observes pertain to Israel’s fortunes from the invasion of Judea by “a strong nation,” which he, Daniel, and Jeremiah, liken to “a great lion,”—Nebuchadnezzar—to that last and approaching overflow of the Lord’s land by “the northern army” of the Assyro-Babylonian Gog of the Latter Days. The points of his prophecy are,

1. The overthrow of the kingdom of David by Nebuchadnezzar;
2. A remoter eclipse of the luminaries of Judah’s heavens;
3. A gathering of the nations against Jerusalem to battle, on the approach of the Day of the Lord;
4. The extinction of the Gentile heavens forever, and the breaking up of their world in the Day of the Lord;
5. The pouring out of the Spirit upon Israel; and,
6. The consecration of Jerusalem, and the redemption of the Holy Land and people from Gentile oppression for ever.

1. The overthrow of the kingdom and throne of David by Nebuchadnezzar is the burden of the first and second chapters to the eleventh verse inclusive. His hosts, which are also styled the Lord’s army, bring a day of Jehovah upon Judah, which is styled “a destruction from the Almighty,” whose operations are thus described: “They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth the word: for the Day of the Lord is great and very terrible, and who can abide it?” This was literally accomplished when the Jewish polity was suppressed, and the kings, princes, priests, and nobles, were carried captive to Babylon for seventy years.

2. After this overthrow of David’s kingdom, from which it never recovered, Joel predicted another break up of Judah’s Commonwealth “before the great and terrible day of the Lord should come.” We learn this from the way Peter, on the day of Pentecost, handled Joel’s prophecy of the outpouring of the Spirit upon Israel. He shows that Jehovah contemplated an early and a latter rain of the Spirit in the words of Joel 2: 28-29, —a rain in the last days; and a rain in the latter days, already eighteen hundred years apart. Peter did not say that the Pentecostian outpouring was a complete fulfilment of Joel’s prediction, but that it was spoken of by him in the words he quoted. This was the Spirit’s own interpretation of what he meant by Joel; and the partial application of it to the last days of the Mosaic Economy gave to that generation “the earnest” of an approaching day of the Lord upon it.

After seventy years’ captivity, Judah’s Commonwealth, but not David’s throne, was re-established, under Gentile supremacy. This was its condition in Peter’s day. Its sun, moon, and stars illumined its heavens, in which unrighteousness dwelt incorporate in its powers. Peter took up the prophecy of Joel as the burden of his proclamation of “judgment to come” upon the State; and upon the “cursed children, who had forsaken the right way,” and become again entangled in the pollutions of the world from which they had escaped in

obeying the truth which he ministered to the circumcision. He urged upon them a then approaching epoch of “wonders and signs,” which should bring destruction upon them and their country “before that great and terrible day of the Lord,” in which Joel foretold the redemption of Israel, and the punishment of their oppressors. Nevertheless, he promised deliverance to all Jews who should call upon the name of the Lord; for at that time he knew nothing of the salvation of Gentiles in the great and terrible day.

The “wonders” and “signs” of this Mosaic Epoch are some of them indicated by the Great Prophet in this message he delivered to the people. “There shall be great earthquakes in places, and famines, and pestilences, (as) portents; and great signs also of heaven shall there be.” These portents were to occur before the encompassing of Jerusalem with armies, (which was the immediate sign of its approaching desolation,) and the manifestation of the “great signs of heaven.” Immediately after the desolation of the city these signs would be visible; for then Jesus said, “The sun should be darkened, and the moon should not give her light, and the stars should fall from the heavens.” These were the signs that indicated to the believers of that generation that Messiah the Prince, as Son of Man, though invisible, had come (see Matthew 10: 23) with his armies, and taken vengeance upon his murderers, and burned up their city—Matthew 22: 7. Thus, in “the tribulation of those days,” which were “days of vengeance,” when there was “great distress in the land, and wrath upon this people,” as their prophets had foretold, the words of Joel were germinantly fulfilled, and Zion’s days of widowhood and mourning established.

Haggai speaks of those days as well as of the days to come. “Thus saith the Lord: Yet once, it is a little while and I will shake the heavens and the earth, and the sea and the dry land;” which signifies, as is explained in the next sentence, “And I will shake all the nations.” The earnest of this is found in the overthrow of Judah by the Romans, five hundred and eighty years after Haggai prophesied; the full measure when “the desires of all the nations shall come,” and the Lord shall “overthrow the throne of kingdoms (an imperial throne), and shall destroy the strength of the kingdoms of the nations;” and the anti-typical Zerubbabel shall be “as a signet,” or ensign, in Jerusalem—Haggai 2: 22. Paul quotes from this prediction, and points out its germinant fulfilment, by applying it to one particular system of things to which the Hebrew Christians, to whom he was writing, were politically related. Having reminded them that the Mosaic Economy under which they lived, had “waxed old and was ready to vanish away,” he speaks of its removal after this wise: “He whose voice shook Sinai hath promised now, saying, Yet once more I shake not the earth only, but also the heaven. And this word, yet once more, signifieth the removing of those things that may be shaken, as of things that have been fulfilled, that the things which cannot be shaken may remain. Wherefore we taking a kingdom (not having received) which cannot be shaken, let us, &c.” The heaven and the earth then shaken was one of “the heavens” spoken of by Haggai. Jehovah began with Judah’s heaven and earth, and will end with those of all other nations. This is his order of judgment, as it is written by Paul, “Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.” The tribulation and anguish of the Jew is rapidly closing, while that of the Gentile has notably begun.

In the Day of the Lord upon David's throne, Nebuchadnezzar was His sword; in the Day of the Lord upon the murderers of His Son, the Romans were His sword; but in the Day of the Lord upon the Gentiles, Judah and Israel in the hand of the Son of David, will be His battle-axe and weapons of war to "destroy the strength of their kingdoms." The Day of the Lord upon His Son's murderers was "the Day of God" earnestly desired by the apostles and their brethren, who were suffering persecution at the hands of the Jewish power—a day, *di ain*, through which their inflamed heavens would be dissolved, and "pass away with a great noise." Peter says Paul spake of these things in all his epistles; that is, of the dissolution with judgment of "the heavens and earth which are now;" namely, those existing when Peter wrote, which, while I am writing, are no where to be found extant.

3. "I will shake the heavens and the earth—I will shake all the nations; and the desires of all nations shall come, saith Jehovah;" and "the powers of the heavens shall be shaken," repeated the Lord Jesus. This was to accompany the introduction of the desires of all the nations. The shaking was to precede, and be contemporary with the coming Abrahamic blessing, but did not attend Christ's birth, for he was born in a period of profound peace. The shaking at the destruction of Jerusalem, nor any national convulsions since did at all result in his manifestation, or the coming of any object of Gentile desire. Hence, then, the prophecies of Haggai, Joel, and Jesus, look to the future for their full terminal accomplishment, and as Israel has no longer any heavens and earth to be shaken, the shaking predicted must relate to other heavens, which can therefore only be the heaven of the Gentiles.

The conclusion, then, to which we are led is this: that in the Gentile world in its heavens and earth, will be displayed wonders and signs, attended with "blood and fire, and pillars of smoke," or bloody and destructive war; and that their sun shall be turned into darkness, and their moon into blood, as Judah's has been; that is, that its existing supreme secular sovereignty shall be set aside by the overshadowing of a new power, whose vengeance will be disastrous to the ecclesiastical orders; and that all this shall come to pass "before the great and the terrible day of the Lord come."

Synchronous with these "wonders" and "signs" is the period alluded to by the Lord Jesus in these words, saying, "And there shall be signs in sun, and moon, and stars; and upon the earth distress of nations in perplexity; the sea and the waves roaring; men's hearts failing them for fear and anticipation of the things coming upon the habitable; for the powers of the heavens shall be shaken. And afterwards shall they (who pierced him—the Jews, then hereafter in Palestine) see the Son of Man coming in cloud, with power and great glory."

This period is a time of great trouble, but not the greatest that will be. The coming of the Son of Man is the end of one period, and the beginning of another. His appearing is the standing up of "Michael, the great Commander," who stands for Judah. Before this standing up there is a period of great trouble; but after the appearing is "the great and terrible day of the Lord," when "there shall be a time of trouble, such as never was since there was a nation to

that same time;” it will also be “the time of Jacob’s trouble, but he shall be saved out of it;” for “at that time Daniel’s people shall be delivered \* \* \* and many of them who sleep in the dust of the earth shall awake.”

The nations have already entered the pre-adventual time of trouble, in which the “wonders” and “signs” in the sun, moon, and stars of the Gentile heavens, and “the blood, and fire, and pillars of smoke,” upon the habitable, are being displayed to the eye of enlightened faith, for whose benefit they are alone revealed. The work is begun which Joel did foresee, as well as the apostle John. “The nations are angry;” but not yet so enraged as they will be before “the wrath of the Lord God Almighty comes.” “Secret diplomacy,” against which there is so much indignation in Europe, is effectually at work upon “the kings of the earth and of the whole habitable;” and will not intermit its labours until it have involved them all in war, the crowning event of which will be the rushing of the roaring sea and waves—“the upwakened nations”—into the Valley of Jehoshaphat, where they will be encountered and rolled back with terrible disaster by the mighty ones of God.

4. The sun and the moon having been darkened, and the stars withdrawn their shining, Joel tells us that “Jehovah also (the Lion of Judah) shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake;” that is, the Gentile heavens and earth; for the declaration is offset with the comforting assurance that, in the midst of this shaking, “the Lord will be the shelter of his people, and the strength of the children of Israel.” He will not shake them, but “the powers of the heavens” that oppress them. “So,” says Joel, that is, by the Lord uttering his voice from Jerusalem in the midst of this shaking of the nations, “shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: THEN shall Jerusalem be holy, and there shall no foreigners (or Gentile powers) pass through her any more.”
5. The “throne of kingdoms” being overthrown, and the “strength of the kingdoms of the nations” destroyed, by this shaking of the Gentile heavens and earth, Israel shall eat in plenty and be satisfied, and praise the name of the Lord their God that hath dealt thus wondrously in their deliverance. “And it shall come to pass afterward,” saith the Lord by Joel, “that I will pour out my spirit upon all flesh.” Ezekiel also testifies to the same thing as to occur after their deliverance. He declares that “the Lord will take them from among the nations, and gather them out of all countries, and will bring them unto their own land.” And “then” give them a new heart, and put a new spirit in them, and will take away the stony heart out of their flesh, and give them a heart of flesh: and continues, “I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” And in his prophecy of Gog’s overthrow, he informs us that when this is accomplished, the promise of bringing again the captivity of Jacob, and the having mercy upon the whole house of Israel, will be carried into effect; and he concludes the passage by saying, “Neither will I hide my face from them any more: for I have poured out my spirit upon the house of Israel, saith the Lord God.” The difference between this outpouring of the Spirit and that of Pentecost is, that the latter was only upon a few of Judah’s Commonwealth who believed: whereas the

former will be an outpouring upon the whole twelve tribes of Israel engrafted into their own olive tree again.

6. The thrones of the Gentiles being cast down by the shaking of their heavens and earth, their high ones on high punished, Israel delivered, the whole nation engrafted and anointed, and the crucified King of the Jews in Zion upon his throne—the Gospel preached to Abraham will have become an accomplished fact. The City of the Great King, “the Jerusalem that is exalted, and the mother of us all,” will be holiness; and, saith Joel, “Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; even I, the I SHALL BE dwelling in Zion.”

In conclusion, this article will have illustrated the scriptural import of the symbolic style of speech to some extent, ignorance of which has led to most of the absurdities of Millerism, Turnerism, Fifty-Fourism, &c., and of not a few of the “orthodox” interpretations of the sure prophetic word besides. The well-intentioned people who hold on to these fatal errors ought to know that the Bible is not a revelation of geological and meteorological phenomena; and that God’s signs are not in the atmosphere, or in astronomical appearances. To take cognisance of these as indications of the fate of nations and other kingdoms, and of the appearing of the Lord of Glory, is a relic of that paganism which has been transmitted to our generation by the Romano-Babylonish Mother of all the abominations of Anti-Christendom. The idolatrous Greeks and Romans used to prognosticate human calamities by the flights of birds, eclipses, comets, atmospherical darkenings, and so forth, to the dismay of all that believed in them. But these are not God’s signs. He says concerning them, “Learn not the way of the nations, and be not dismayed AT THE SIGNS OF THE HEAVENS; for the nations are dismayed at them; for the customs of the peoples are vain.” The darkened state of the New England atmosphere in 1780, the falling of meteoric stones which is limited to neither time nor place, the star-like pyrotechnics of November 1833; Aurora Borealis, the redness of the sun in a fog, and other phenomena of a like character, are all referable to specific electrical conditions of the earth and air. And besides, God’s signs are not in the heavens of the New World, physical or political. His signs are in the Heavens of the Habitable—the political heavens of Daniel’s Fourth Beast, whose dominion does not shine over the American Continent. Signs in these republican heavens would not indicate the fall of kingdoms beyond the Atlantic, and the Lord’s appearing in Jerusalem; they would only indicate something to happen in relation to the political constitution of these States. The signs of God are in the heavens to be affected by the events they signify or represent; and there is no sign ever in these which he has not previously declared to be such, and the signification of which he hath not also revealed. As we have seen, the subjects discoursed of show that the luminaries to be darkened are the sun, moon, and stars of a particular system of nations, connected with Jehovah’s people Israel, and that, too, for a long series of ages; not for a few fleeting hours in Yankeedom, to the temporary inconvenience of its industrious artisans! Alas! how the people are deceived by the ignorance that is in them concerning the purpose of God. Not knowing his revealed purpose, they understand not the signs he has communicated “to his servants,” indicative of its approaching fulfilment. This comes of not knowing the gospel of the kingdom “which he has promised afore by his prophets in their Holy Writings;” and so long as they put this from them and refuse to be instructed as babes, they will continue to perpetuate the most eccentric foolishness, which will ever and anon expose them to the pity due to those who are bewitched, and grope for the wall in darkness visible, crying out, “I see, I see!”

The truth is, that the signs of the New Testament can only be understood by reference to the prophets, and an historical acquaintance with the past. The meaning of the term “the Times of the Gentiles” must be sought for in Daniel, to which it refers. Ignorance of these disqualifies a person for discerning the signs of their approaching conclusion. In like manner, the meaning of the signs in the sun, and moon, and stars, mentioned by the Lord Jesus, his apostles, and in the Apocalypse, must be sought for in the writings of Moses and the prophets.

EDITOR.

December 28, 1854.

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#### INTERPRETATIONS VERIFIED BY EVENTS.

The following letter was published in a New York City paper in 1848, about three months after the dethronement of Louis Philippe by the revolution in Paris. Extracts were published from it in several English journals as “the doctrines of the prophet who had just arrived in England to enlighten modern Europe.” At the time of its appearance, this same “Modern Europe,” together with America, “Young and Old,” were expecting and prophesying the republicanisation of the entire world! But time, whose revelations explode many deceits, has proved that the worldly wise of Europe and America were all wrong, as they are ever doomed to be, and that the testimony of this letter is the truth. I have hitherto withheld it from these pages until events should prove its statements true or incorrect. As these have verified them, I now publish them to show that prophecy can be rightly interpreted before its fulfilment, and that the writer interprets it by a correct rule.

#### SIGNS OF THE TIMES.

Mr. Editor: —Have you space in your columns, crowded as they are with the historic details of these eventful and ominous times, for a few sober statements of the “still small voice” of truth, of that “sure word of prophecy which is a light shining in a dark place,” (the world) and “to which” we shall all “do well to take heed,” as mankind will very soon, but then “TOO LATE” perceive? Upon the supposition of an affirmative response, I proceed briefly to state:

1. That the primary influences which have been cooperating from the accession of Pope Pius IX to February 24<sup>th</sup>, 1848, and from this date to the present instant, and which are continuing to work and will work until Europe is involved in universal war, are thus defined in the Sure Word of Prophecy, namely, “Three Unclean Spirits, like Frogs out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. They are the spirits of demons working miracles—or extraordinary political events—going forth unto the Kings of the Earth and of the whole World, to gather them to THE WAR OF THE GREAT DAY OF GOD ALMIGHTY.”—Apocalypse 16: 13-14.

These Unclean Spirits are distinctive as the Frogs of Egypt, and as unclean as the political Frog Pond of degraded Europe can make them. The Dragon is the symbol of that power, which sits as an incubus upon the territory of the Eastern Roman Empire from the Danube to Greece, and from the Straits of Otranto to the Euphrates and Persian Gulf. This Dragon’s Mouth speaks from the Imperial Divan of Constantinople.

“The Beast” is the symbol of the Austro-Italian dominion; and the mouth of this beast speaks from Vienna, which is its throne.

The “False Prophet” is representative of the elective dynasty, whose incumbent is styled the Pope. The False Prophet’s mouth speaks to the Nations from the pseudo-Eternal City, Rome.

Hence, from Rome, Vienna and Constantinople, it was 1,700 years ago decreed that “warlike influences should go forth to all the potentates of Europe, to bring them together to a last and final struggle, where the power of God shall be visibly displayed, to the utter destruction of the oppressors of the world.” Mark then, I testify, by the light of the Prophetic Word, that no power, or diplomatic combination, can maintain the world’s peace: the most terrible war that ever desolated the nations is at the door, and the Kings of the whole world will be engaged in it.

2. I testify, or bear witness in behalf of the truth, that the events which have astounded the Nations, and which began to shake the world on February 23<sup>rd</sup>, 1848; events which have rolled on in an overflowing revolution from the banks of the Seine to the Danube, and which is destined to sweep over and submerge the Sultan’s throne; that this mighty convulsion is that “Great Earthquake,” which will be in its full manifestation, “such as has not been since men were upon the earth, so mighty an earthquake and so great.”—Revelation 16: 18. I testify, that the period of this earthquake will prove to be “A Time of Trouble, such as never was since there was a Nation to this same time.”—Daniel 12: 1; and that in the commotion, the Israelites will be partially restored to their native land, under the protection of England, the Lion of the Merchant-Tarshish power of the age.
3. I testify, that the final result of the Pope’s declaration of war against Austria, will be the ruin of his bloody despotism; and that the part now being enacted by the Roman populace, will cause a German coalition against Rome, which will in the end strip her of her territory, burn her with fire by bombardment, plunder her of all her wealth, and leave her desolate and naked; for, it is written, “The Kings shall hate the harlot—‘city’—and shall make her desolate and naked, and shall eat her flesh and burn her with fire, for God hath put in their heart to fulfil his will.”—Revelation 17.
4. I testify, that after the approaching siege and sack of Rome, an event will happen which will ruin Romanism throughout the world—it will be a death-blow to the worshipping of images, the invocation of saints and angels, the veneration of dead men’s bones, pilgrimage to the Holy Coat of Treves, forgiveness of sins for a quarter by a set of blasphemous priests, indulgences to sin, and to the sale of all priestly merchandise of a like abominable and disgusting character; this event will be “the casting down with violence the great city Rome into Hell beneath her.” Let the Jews then evacuate the city as they did Babylon, when “the great nations of the North country came up against her” in olden time. Let the Roman Jews remove, for it is written in the Scriptures of truth, “Come out of her, my people, that ye be not partakers of her offences, and that ye receive not of her plagues; for her sins have reached unto Heaven, and God hath remembered her iniquities.” Let them join the confederates against her, and “Reward her even as she hath rewarded you, and double according to her works. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, ‘I sit a Queen, and am

no widow, and shall see no sorrow.’ Therefore shall her plagues come in one day”—a year—“death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.” Then, “the fruits that thy soul lusted after are departed from thee,” O Rome, “and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all.” “Rejoice over her thou Heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall the great city be thrown down, and shall be found no more at all. For by thy sorceries, O Rome, have all nations been deceived.” Read Revelation 17 and 18. The volcanoes of Etna and Vesuvius are the chimneys of the subterranean furnace of the Italian peninsula, which the Lord God has maintained in full blast for the destruction of the Harlot City, when the time allotted for her continuance shall have fully expired.

5. The date of this letter is the anniversary of the capture of Constantinople by the Turks. That people had possessed it 395 years on this day. This is more than the duplicate of the period during which they were to elaborate the overthrow of the sovereignty of the Greeks. Important events, therefore, from divers considerations that might be named, ought ere long to manifest themselves in relation to the Turkish empire. Probably a movement on the part of Russia against the Sultan with that ominous fleet that has lately sailed for Sevastopol. Russia is destined to overrun many countries, and especially to embrace the Turk with the hug of Bruin. Whether you have faith in this or not, place this document on record in your paper, and see if it do not turn out as I have said:

The Greek empire extinguished by the Capture of Constantinople May 29, 1453; and to continue extinct until revived under Russia at no very distant future from the date of this letter.

6. I testify, that the commotions in Europe will result in a three-fold division of its political elements; and that while indeed Republicanism will not find a permanent establishment in any part of the old world, yet every form of government now existing there shall disappear and be “found no more;” for it is written, “the great city (or Roman Empire), was divided into three parts,” by the mighty earthquake; “and the cities, (or States), of the nations fell: and great Babylon—(Rome)—came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island—(duchies, principalities and other petty states)—fled away, and the mountains—(great kingdoms and empires)—were not found.”—Revelation 16: 19-20; Daniel 7: 9.
7. As to Ireland, there is no hope for her, while she worships the image of the beast, or the Roman false prophet. The time is passed for a Popish country to prevail against a Protestant one. The hand of God is upon Ireland, and deservedly so. He is decimating her with pestilence and famine; and not content with this, she is, by her turbulence, invoking torment by fire and sword. Ireland is devoted to “the worship of demons and images of gold and silver, and brass and stone, and of wood; which neither can see, nor hear, nor walk; neither repent they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”—Revelation 9: 20-21. Therefore, this sentence rests upon her: “If any man worship the Beast and his Image, and receive his mark in his forehead or in his hand—(the sign of the cross in rhanism and ordination)—the

same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone—(in war—&c.); and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name.”—Revelation 14: 9, 11. This is the sentence upon all Roman Catholic nations in both hemispheres. Blood-thirsty Ireland has done its full share in massacring the champions of civil and religious liberty who, in their day, bravely withstood the diabolical tyranny of Rome, and God is now righteously pouring out upon her the indignation due to her abominations.

When I return from Europe, I will communicate with you again, if you think proper, on the organization of the world, when kingdoms, empires, and republics shall be found no more. Till then, I subscribe myself, respectfully yours,

JOHN THOMAS.

New York, May 29, 1848—A. M 5938.

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#### REMARKS.

1. From this letter the reader will perceive that in 1848, the writer, in confidence of the correctness of his interpretation of the prophetic sign of the Frogs, declared in positive and unmistakable words, that no power, nor diplomatic combination, could maintain the world's peace. In faith of this, he went to a meeting of the Peace Society in London, and protested against their foolishness; and in his lectures in Britain and Nova Scotia, while “peace, peace!” was the cry of fanatics, and the policy of their rulers for the preservation of their craft, he opposed the world-wide delusion by proving from Scripture that war and destruction were at the door. At the peace meeting, where 2,000 men were convened, an uproar not surpassed by that of Diana's craftsmen, made war upon him with hisses, hootings and savage howls—the logic of insensate multitudes; but whose prevision of the future hath stood the test of time! There can be but one unanimous response to this inquiry from friend and foe, and that is, all the world was wrong, and the writer in the right.
2. The revolutions of 1848 were the rumblings of the “great earthquake,” whose full manifestation is yet to come.
3. The final result of the Pope's declaration of war against Austria in 1848 has not yet appeared. It then created a situation of affairs which led to the ephemeral republic of Rome; whose anti-papal policy at length brought the French into that city, whose future efforts to maintain their position there, will bring against it a German coalition of the Ten-Horn kings, in which Russia will play a conspicuous part, and the terms of the prophecy will be fully accomplished. The proceedings of the Roman populace did cause a coalition against their republic, and the city was bombarded. They were in a state of war with Austria, Naples, France, and Spain; and under this coalition it succumbed. This, however, was only the earnest of what is yet to come. There is, as it were, a suspension of arms with respect to Rome. The controversy about her is not yet settled. The French, or Frog-power, has bivouacked on the battle field, unconsciously awaiting the renewal of the war, which will not fail to eject them, not from Rome only, but from the ensanguined soil of Italy.

4. The siege of Rome occurred in 1849, the sack is yet to come. "After" the sack of the city according to Revelation 17: 16, which is not the consummation of its fate, a death-blow will descend upon it from which it will never recover. That blow will be given to it not by the kings of the earth, but by the Lord God himself, according to Revelation 18: 8, 21. In the sack the kings hate her, but in her millstone submergence into the abyss, they lament and bewail her overthrow—verse 9.
5. After May 29, 1848, important events did soon occur in relation to the Turkish empire, and the probability of a movement on the part of Russia against the Sultan became a fact, and his Sevastopol fleet has more recently destroyed the Turkish ships at Sinope. But as yet the grand rush against the Sultan is in the future, and when that occurs, the Greek empire under a Russian dynasty will stand before the world.
6. Though France was a republic when this letter was penned, and republicanism the apparent tendency of things all over Europe, the writer's words were soon verified; and the republicanism of 1848-9 now finds no existence in any part of the old world. If it lift up its head again, its efforts will be as abortive as before; for the Gospel of God proclaims a kingdom and universal empire under Christ, who will sweep from the earth with the whirlwind of his power all sovereignties of people or of kings.
7. Since 1848, Ireland's hopes of independence have evaporated in smoke. However objectionable the British sovereignty may be to the Pope's varlets who keep the people in ignorance, and however rotten and corrupt it confessedly is, it is divine compared to what an Irish government would be acknowledging spiritual vassalage to the Court of Rome. Ireland, seven-eighths popish, and therefore barbarous, is not fit for "liberty and independence." Past experience has proved that the lives and property of Protestant Irish are not safe under Popish ascendancy; but Papists, if obedient to laws which leave their defiled consciences free to worship the devil and whom else they please, are protected by Protestant rule in both. To give such untamed barbarians scope to do as they please, would be to proclaim massacre and plunder the order of the day. When Ireland is ceded to the Irish, the day of judgment comes! For Ireland there is no hope but in the coming of the Lord to destroy superstition, and to bless it in Abraham and his Seed.

EDITOR.

March 6, 1855—A. M. 5945.

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### ANALECTA EPISTOLARIA.

#### LETTER FROM INDIANA.

Dear Brother Thomas, —So far as we understand you, we endorse your sentiments as relating to prophecy. Your explanation of what is commonly termed the "Eastern Question," seems to us plausible and scriptural. I have ever thought Russia to be the power denominated the "King of the North," and the things prophesied of him, seem to be gradually moving forward to the consummation. If we mistake not in the identity of that power, and the time of his going forth, the present contest need no longer hang in doubt. The die is cast, and the sequela of the present contest is sealed. The God of heaven has declared it, and Turkey, with

all her allies, cannot reverse it. The fate of nations are no more dark and mysterious, than are the promises relating to the Christian's salvation. In the fate of the latter day nations, I know of no proviso: the winding up scenes do not hang upon contingencies, but the end must come, and nations combined cannot prevent it. God's plan I regard infinite and irreversible.

Although much of the future history of the world is foretold in prophecy, yet but few students of the bible have ventured to risk a solution of their purport and veracity. We admire your boldness in the truth, and lament that you have not more coadjutors in the field with you. Our company is small and our power feeble, but God is able to confound the wisdom of the worldly wise, and bring to naught the powers that be. May the Lord hasten it in its time. Your Elpis Israel and Anatolia we have kept loaned out, and we think they are making a salutary impression upon the minds of some.

Was it not for perplexing you (as many do), I would like to ask your views, if you find room and time to express them in few words, relative to the time of consummation of that portion of Scripture found in the 12<sup>th</sup> Hebrews, from the 22<sup>nd</sup> verse to the end, especially 22<sup>nd</sup>, 23<sup>rd</sup> and 24<sup>th</sup> verses.

Is it yet in the future? or was it fulfilled at or about the first advent? I find that a great discrepancy prevails relative to prophetic fulfilment, and hence a discrepancy in our faith, relative to things at hand to be accomplished.

We would not flatter you that you have all the truth, yet believing you to have been a faithful Bible student, and a fearless advocate for what you apprehend as truth, we cannot but desire that you may be spared many years, if the Lord should not come, that you may break the yokes of prejudice, and untrammel many minds which are now groping their way in darkness, consequent upon the false teachings of the day.

Yours, looking for redemption when the Lord shall come,  
Warsaw, Indiana, February 20, 1855.

R. WILLARD.

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#### QUESTION ANSWERED.

The passage referred to reads thus from the original: "But ye (Hebrews who are in Christ) have come to Mount Zion, and to a city of the living God, Jerusalem the heavenly, and to ten thousands of messengers, to a general assembly and congregation of first-borns enrolled in heavens, and to a God chief of all, and to dispositions of justified persons made spotless, to Jesus mediator of a new covenant, and to blood of sprinkling speaking better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him who gave divine admonition, by much rather shall not we, being turned away from him, from the heavens. Whose voice afterwards shook the earth; but he hath promised very soon, saying, 'yet once for all I shake not only the earth, but also the heaven.' Now this, 'yet once for all,' signifies the abolition of the things being shaken as of things having been fulfilled, so that the things not being shaken may continue. Wherefore we taking an enduring kingdom, let us have grace through which we may serve God acceptably, with reverence and circumspection. For our God is a consuming fire." Brother Willard asks our views of this in few words; we will therefore give them briefly thus:

Paul tells them that they had come to Mount Zion, &c.; but in what sense had they come? We answer, that they had come to all these things of the kingdom which endures by faith. The true believers even now are “a city of the living God,” a Jerusalem trodden under foot, a general though scattered assembly and congregation of first-borns, dwelling upon earth, though enrolled in heavens; all those of them who shall hereafter see God, being now of disposition holy and unblemished; who have come to Jesus, the mediator of the Abrahamic covenant, and to his heart-sprinkling blood by faith. They are styled “the holy city” in Revelation 11: 2, the name of which is Jerusalem; which, being resurrected when the time comes for them to “take the kingdom,” is styled the “great city,” the “new” and “holy Jerusalem,” “the Bride, the Lamb’s wife,” “Jerusalem which is above,” that is, exalted to the highest excellency—therefore, the “heavenly,” which is “the mother of us all.”

Jehovah’s voice shook “the earth” when he removed it into Babylon; and afterwards shook the earth and the heaven once for all when he abolished the Mosaic system through the Romans. Hereafter he will shake the dry land and sea when he overthrows the throne of kingdoms, and destroys the strength of the kingdoms of the nations, as Haggai foretells.

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#### PROPHETIC ARITHMETIC EXTRAORDINARY.

Dear Sir, —I have a few questions I would like for you to answer:

1. Is not the year A.D. 519, the proper commencement of the 1260 years; and do they not end 1780, May 12, at the darkening of the sun?
2. Do not the 1335 years commence at the same time, and end in the spring of 1855?
3. Do not the 2300 years of Daniel commence B.C. 446, and end with the 1335? Will not the Lord come at the end of the days?
4. Is not the 1000 years of the Apocalypse in the past?

These are great and important questions. Do you publish a paper? Will you answer?  
WOOBURY KENNY.

Melvin Village, Carol, N. H., February 1, 1855.

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#### QUESTIONS ANSWERED.

1. To the first question we reply, that the 1260 days, or 42 months of years trampling under foot of “the Holy City”—Revelation 11: 2—by the Gentile powers, neither began A.D. 519 in the Roman empire, nor end A.D. 1780, in the atmosphere of New England. The most Scriptural and logical commencement is A.D. 606. Atmospheric sun-darkening in Down-Eastdom, has nothing to do with prophecy. The signs of the termination of the times must be sought for in the region where the signs are found of their beginning.
2. The 1335 years do not commence with the 1260, but about 75 years before; they therefore do not end in 1855, but in 1865-6, or thereabouts. The 1335 have a common beginning with the 1290 of Daniel 12: 11, in juxtaposition with which they stand.

3. The 2300 do not begin B.C. 446, but eight years before; that is 20<sup>th</sup> Artaxerxes B.C. 454; and therefore end about 25 years before the 1335. The 2300 terminated 1845 and three months after the birth of Jesus, answering to the common era 1842 and in the month Nisan.

The Lord will certainly come at the end of the 2300, 1260, 1290, and 1335 days; but certainly not at the end of days made to terminate in 1855. People who take meteoric showers and atmospheric darkenings, with which meteorological science is familiar in all parts of the world as common things, as the basis of an arithmetical solution of prophetic times, are doomed to perpetual mistakes, and consequent mortifications. Let them begin at the first principles of the oracles of God, and learn the gospel and the obedience it demands. They will then come to know who and what the numbers are arranged for. Till they can attain to the comprehension of the gospel of the kingdom they can only “reckon,” “guess,” “calculate,” until the Master comes and finds them guessing and unprepared.

4. No one who knows the gospel would ask if the 1000 years were passed! The 1000 years of John are Daniel’s “season and a time,” at the beginning of which the first three beasts of his vision, lose their dominion; a loss which is contemporary with the destruction of the fourth beast. If Christ’s reign with the saints upon the thrones of the House of David on Mount Zion and in Jerusalem over the twelve tribes, or house of Jacob, engrafted into their own olive tree consequent on faith in Jesus as their prophet, sacrifice, high priest, and king, be in the past, then are the 1000 years by-gones; otherwise they are not.

The receipt of this number will prove to friend Kenny that I publish a paper; and if he ask my reasons for the dates herein adduced, he will find them in Anatolia, as advertised upon the cover.

EDITOR.

February 11, 1855.

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#### LETTER OF INQUIRY.

Dear Brother Thomas, —I have read much of your writings on the Prophecies, but recollect not of having seen any thing concerning the part the United States is destined to take in the last great struggle, which, I believe with you, has already commenced. You will therefore bear with me in trespassing upon your valuable time in asking your opinion whether the United States will be involved in war with any nation or nations; or has she no part to take in the present great drama enacting among the nations of the old world? I ask for information, as I wish to know the truth of the matter. By answering the above you will greatly oblige your friend and brother in Christ.

O. C. PARKER.

Savannah, Geo, December 25, 1854.

P.S.—Since writing the above, it has occurred to me to ask you if you believe there will be any apostasy in the Millennium among those who live and reign with Christ during that period?

After Satan is loosed for “a little season” the revelator says, he goes into the four quarters of the earth to gather them together, Gog and Magog, to battle. Who are these? Are they part of those who lived in the Millennium, or are they the wicked dead that will have been raised after the thousand years shall have passed away? This last has puzzled me much, and I hope you will believe me sincere and honest when I say, that I believe you can impart light on this difficult text, which I am, and have been trying for many years to find out, together with the meaning of the prophecies in general. May the Spirit of grace and wisdom enable you and me to understand, that we may be able, like Daniel, to stand in our lot. That God may bless you and all your labours is the sincere prayer of yours truly,

O.C.P.

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#### UNITED STATES; THEIR DESTINY: —JOHN’S GOG AND MAGOG DEFINED.

I do not find any testimony in the Bible concerning the United States as a power among the horns of the Gentiles. It may be involved in the strife; but I see nothing in scripture to authorise me to say that it will. My opinion is that the best days of this country this side of the Advent are passed. The wicked rule and triumph here, as elsewhere throughout the world; and the testimony of God is that “there is no peace for the wicked.” The United States, however, have not “made war upon the Saints;” but are rather a manifestation of their European testimony against the powers that have done so, in behalf of civil and religious freedom. This is a consideration that leads me to conclude that the Union will not be involved in the gathering to the war of Armageddon, which is now incipiently in progress. It may, nevertheless, have war and trouble nearer home; but I do not see, unless it become an ally of Britain in the last stage of the Eastern Question, what is to bring an army from the United States into Palestine, where the present war is to find its consummation. This I am satisfied of, that armies of this country will not be marshalled under the Autocrat in his last and fatal invasion of the Holy Land; and my reason is, that the American Eagle is no part of the gold, the silver, the brass, the iron, and the clay, of the Assyrian Image of the latter days.

What is the “manifest destiny” of the republics of this Union, is a question much more easily answered than our correspondent’s. The Scriptures make this destiny as plain as the sun shining in his strength. Jehovah’s decree is that Jesus shall be King over the whole earth; and that then all nations and dominions shall serve and obey him and his associates. This decree is fatal to republicanism, as well as to the kingdoms of the old world. The republics of this Union, then, will all become kingdoms, and the sovereignty of the peoples consequently suppressed. The whole tribe of officials, whose name is Legion, will be cast out, representative government abolished, and the brawlings of insane politicians, whose applauded wisdom is merest folly and conceit, reduced to silence as profound as the bottomless itself. Divine absolutism will rule in righteousness, and give the honour, glory, and riches of America from Behring’s Straits to Cape horn, to the Saints, to whom the world is bequeathed in the last will and testament of God. Among those who live and reign with Christ there will be no apostasy; for “they die no more.” Apostasy is sin; and the wages of sin is death; but where there is no death there is no sin; wherefore, because they live for ever, it is certain they will be innocent of so heinous an offence.

The postmillennial Gog and Magog are the nations east, west, north, and south, of the Holy Land, which is the camp of the Saints, and paradisaic abode of the beloved city. These

nations are the last generation of the Millennial Nations, which will have been hitherto loyal to the King of the Jews, and His associate kings. When these begin their reign they will have previously subjugated the world, and compelled it to sue for peace. By this process the power of the wicked will be broken, and the sword will give place to the ploughshare, and the spear to the pruning hook. But though broken, sin will not have been exterminated, and therefore death will still continue. Being ruled with a rod of iron, the sin of the world will be kept down, and be bound, or restrained from regaining its lost ascendancy for 1,000 years. The generation of flesh and blood living at the end of that period will be very much like ours. What restraining influence has the history of the flood, or the destruction of Sennacherib's army, or the extermination of the seven nations of Canaan by the sword of Israel, or Pharaoh's overthrow in the Red Sea, upon the kings and peoples of today? None. They flatter themselves that the time of divine interference in mundane affairs is past, so that there is no ambition deemed possible they would forbear to gratify before God and man. So, I apprehend, it will be with the last generation of flesh and blood. The history of the destruction of the powers, symbolised by Nebuchadnezzar's Image, Daniel's beasts, or John's dragon, beasts, and false prophet, will be regarded as manifestations of divine power not likely to occur again. Sin, ever presumptuous, will again lift up its serpent head, and deceive the world; an hour of temptation will come upon it to try them that dwell upon the earth—to put their loyalty to the millennial government to the proof. The stringency of its rule may be relaxed for this very purpose. Satan, a noun of multitude in the Apocalypse—Revelation 2: 24, will be loosed out of his prison, that is, the government, which for 1,000 years will have exercised a vigilant control over the vanquished, so as even to punish them with drought and pestilence if they come not up to Jerusalem to do homage year by year to the King, will relax its vigilance, and give the nations an opportunity of showing whether they obey His Majesty and the rulers he has given them, from love or fear. Perceiving this seeming unwatchfulness, sin will work in the ambitious and in those who delight in mischief, as it is now working in the sons of disobedience in the heavenlies; that is, in Louis Napoleon, the Autocrat, and so forth: and will cause them to raise the standard of revolt against the King of the Jews. He will be as well aware of their proceedings and purposes as the Allies are of the Autocrat's; but unlike them, He will permit the coalition of nations to organise itself without effort to prevent it. The leaders and promoters of the rebellion will go forth, as the "Unclean Demon-Spirits like Frogs" are now going forth, and for the same purpose; but with this difference, the Frog-like Demon-Spirits go forth now to the Kings: whereas then, the Satanic influences of sin will go forth, not to the kings, who will be the Saints, but to the nations over whom they rule. Their purposes, or devices, will be cast against Jerusalem, about which even now the Eastern Question began, and under the walls of which it will be solved by the brightness of the Lord's appearing.

The "gathering" that is in progress now, is, eis polemon, for a war, which is styled "a war of that great day of God Almighty": so at the end of the 1,000 years the gathering is said to be for a war; not for mache, a single fight, or pitch battle, which should decide the fate of the rebellion at a single blow; but for a war, a series of battles and campaigns, in which the Kings, and the loyal who maintain their allegiance in the face of this wide-spread defection, gradually fall back upon their Royal Encampment in the Holy Land. This strategy will be for the purpose of favouring the concentration of the rebel armies in that country which is appointed as the region where their power is to be overthrown. There the King himself will break forth upon them as he will have done 1,000 years before against the armies of Nebuchadnezzar's Image. From this defeat they will never recover. Literally "devoured" by the destruction, the survivors will fall back upon those countries now possessed by the Beast and the False Prophet; that is, upon the territories of the papal kings and Germany,

apocalyptically styled, when the seat of war “a Lake of fire and brimstone.” There the war will continue between the armies of Israel’s King and the insurgents, which continuance is called, “tormenting them day and night to the ages of the ages,” or until the expiration of the “little season” for which they were unbound, and permitted to go forth from the apocalyptic bottomless.

This post-millennial coalition is styled, ton Gog kai ton Magog, the Gog and the Magog, because it is the old premillennial Dragon-power released from the bottomless. When the effects of the present Frog-like Demonism shall be fully manifested, Ezekiel’s Gog and Magog will stand before the world—a confederacy of the iron and brass, or Greek and Latin peoples, with the clay of Rosh, Meshech, Tobl, and the Tartars of Togarmah’s house, and the gold of the Assyrian Khush, and silver of Persia, under the Autocrat of all the Russias. This latter-day confederacy is symbolised in Revelation 20: 2 by “the Dragon, the old Serpent, which is Devil and Satan”; because it is SIN; or the serpent-principle of human nature, imperially embodied on the Dragon-territory of Babylon, Greece, and Rome, having the power of death, and being the adversary of the Woman and her Seed. Hence, as it is the same Satan and Devil loosed that was previously bound, it must also be a confederacy of the postmillennial generation of the same nations, and therefore the Gog and Magog power new revived.

EDITOR.

March 15, 1855.

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#### THE GOSPEL IN MISSISSIPPI.

Dear Brother Thomas, —It has been some time since I wrote to you. I have often purposed; but have delayed from time to time, watching the progress of things here as they tended more and more to an open avowal of the truth, as proclaimed by the apostles of our Lord. I wrote to you in my last that I had returned to the neighbourhood after an absence of three years, and that prospects were better than when I left. Brother—, the teacher of the “Christian Church” at—, advocates the gospel taught by Peter, Paul, and the rest of the apostles; but will not hear of what he calls “rebaptism,” so the church is at a stand-still. I have been advocating the claims of the same gospel to another church of reformers, about twelve miles from Fayette, consisting of about twelve members; my lectures, at first attended by nine or ten honest and unprejudiced hearers, the most of them reformers, are now numerously attended by an attentive and serious assembly. I have been myself recently immersed with the “One Baptism,” having the “one faith” and the “one hope of the calling;” looking for the reappearance of our Lord, when he shall be seated on the throne of his father David. I have since immersed six of my former brethren of the reformation into the Name; these, with two from the world, myself, and the brother that immersed me, (who was himself a believer in the King and the Kingdom of God as taught by the apostles, when he was immersed by the reformers,) my wife, to be immersed in a few days, make eleven—the fruits of the gospel here. Our prospects are flattering; many are aroused by the novelty of the things taught; several are convinced, and will no doubt be immersed very soon, and thus put on Christ, and become “children of Abraham, and heirs according to the promise.”

Now, as we are about forming ourselves into a church built on the foundation of the apostles and prophets, with Christ for the chief corner-stone, we wish to elicit from your superior acquaintance with the scriptures, information on this subject in regard to the officers

and their duties, the manner of creating them—the order of a worshipping assembly—the treatment of disorderly members, &c. We are not Campbellites, Thomasites, nor any other sort of ites; but are Christians, “children of Abraham” by faith in the things promised him, and by baptism into Christ; we are willing to learn our duty from the Bible, and thankfully receive from any source light on the divine record, and reject error, how high soever the source from which it may emanate.

We have silenced much opposition here, and would silence all if the opponents of truth would but come out and publicly discuss the subject; but this they are afraid to do. We have repeatedly challenged them to discuss the doctrine publicly, but they say the public think this is quarrelling about religion; but I suppose (judging from their practice) the public think it very pious to misinterpret the truth, and to speak evil falsely of its advocates. Thank God for American liberty! But for this, we should fare but indifferently. Brother T., is there any chance of getting you to come among us? All the world would come to hear you. We have no doubt you could do much good here at this time; the minds of many are prepared for a reception of the truth, if they but knew it; but alas! the ignorance that pervades the public on the subject! The most of us are poor; but as proud as the sons of a great king should be. Any terms consistent with Christianity, (and we are sure you would make no others,) would be cheerfully complied with to obtain a visit from you. This is not exactly a Macedonian call; but it is a hearty Mississippian invitation. Do let us hear from you as soon as you can.

I remain your brother in the hope of Israel,

ELDRED J. H. WHITE.

Fayette, Jefferson, Mi., October 6, 1854.

P.S. A brother who is fond of singing asks me to say something to you about singing. What sort of songs do you use with you? He says he wishes information on this subject; and if you have songs suitable for Christians to sing, he wishes you to send him some. E.W.

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#### REMARKS.

Church organising is an exceedingly easy and simple matter, if Christ dwells in the hearts of all by a faith that works by love; but if this be absent, no organization will work well, and maintain peace and order. Where the love-working faith reigns, and a little common sense brought to bear upon Paul’s epistles, and the diversity of situations in which believers of the first and nineteenth centuries are providentially placed, will not fail to bring out some suitable arrangement. Where the flesh works more than the spirit, those who know what is right should establish what is right and maintain it, though it should leave them but two or three to begin with; for it is better to be few and strong, than many and weak, because of wickedness.

I thank the brethren for their frank and friendly intention, but at present I can return no definite reply. In regard to singing, our practice here is to sing the psalms of David, and the paraphrases. For want of a better edition we use the version approved by the Church of Scotland, and sold by all theological booksellers in this Union.

EDITOR.

March 15, 1855.

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“IN A STRAIT BETWIXT TWO.”

Dear Brother Thomas, —For I will still continue to call you so, although I suppose you will no longer consider me as belonging to your brotherhood. Well, you once did, and I am not aware of having altered my position since then; though happy in having had, through your instrumentality, more light thrown on the glorious testimony of the blessed God. Mine must surely be a singular case; for I am not only willing but anxious to do all the will of God; and yet I am not able to see it to be His will that I should now, because He has been pleased, in answer to my earnest prayer, to lead me into a brighter view of that glorious Kingdom which will yet be established on the earth, to nullify that act by which nearly thirty years ago I intelligently, and from love to Him, gave myself up to the leadership and guidance of the Lord Jesus as God’s Son and Messiah. In order to be in Christ you must be brought into him; but in order to be brought into him, you must be out of him. Now suppose I were all ready to submit to baptism, according to your view of that institution, I must be first out of Christ before I can be brought into Him; now, suppose I wished to separate my connection with Him (which God forbid), how could it be done? You may say I have now no connection with him; but then, you know, your saying it don’t make it so; first, when the Campbellite views were promulgated, many of my brethren were then re-baptised, as they said, “for the remission of sins.” I never could see the scripturality of such a course, though often urged to it; and always considered the one baptism of the scriptures to consist in intelligent submission to the authority of Jesus as God’s Son, and His messenger to guilty man. I rejoice in the light which Alexander Campbell and his coadjutors brought from the scriptures. I rejoice, also, in the additional light which you have brought, especially from the prophetic scriptures; and while I would say to A. Campbell, do not despise “the stripling,” I would say to Br. Thomas don’t you be too much anti-Campbellite. I am no Campbellite myself, nor never was; yet, I always want to get all the good I can from all, as I pass along. I wish I had an opportunity of visiting you; but that I fear is next to impossible, as in order to owe no man anything but love, you must, as a farmer, be always at home.

I remain your brother in the one hope,

P. C. GRAY.

Roslin, Marquette, Wis., January 3, 1855.

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THE CASE CONSIDERED.

The foregoing epistle, which is from a much esteemed friend, whose acquaintance I had the pleasure of making on my first visit to Edinburgh in 1848, betrays a mind ill at ease, and very dissatisfied with itself. My friend supposes that I will no longer consider him as belonging to my brotherhood, though I once did so. But why he should fall upon this supposition I know not; for I never told him so, nor am I able to do so, being at this instant as ignorant of what he believed thirty years ago as Plato was of the immortality brought to light by Jesus in the gospel he and his apostles preached. New Testament brotherhood is based upon faith in the testimony of prophets and apostles concerning the Kingdom of God and the name of Jesus Christ. He may, for any thing I know, have stood like a beacon-fire upon the mountains, dispelling the surrounding darkness, and pointing out the way to the everlasting kingdom and glory of Jehovah and His Son, to be established on the hills and valleys of that land of rocks and desolation trodden under foot of the spoiler. He may never have tasted of

the old Harlot's golden cup, and consequently may have escaped the intoxication resulting from belief of the hereditary immortality of souls, an intermediate spirit-world, sky-kingdomism, and so forth; all and several of which are subversive of the gospel Jesus preached and testified before Pontius Pilate. These elements of the "strong delusion," which as a veil covers the face of all nations, may never have overshadowed the brightness of his unclouded intellect. I cannot tell. God and his conscience can alone affirm the truth. If he could demonstrate the gospel Jesus preached before his crucifixion, and by which word he says we must be judged in the last day; if in addition to this he could show what was superadded by the spirit on the day of Pentecost, when it oracularised the gospel of the kingdom through the Twelve—if, believing the gospel and its mystery, a new heart was thereby created within him, and he in consequence presented himself for immersion into the Holy Name; in being immersed he was doubtless a subject of the "One Faith," "One Hope," and "One Baptism," and therefore "blessed in his deed." Affirming the truth of these hypotheses, he is unquestionably "in Christ," and far be it from me or any one else, to deny it. These things being so, he is right enough in saying, that my saying it won't make it otherwise than the fact. A connection being once scripturally established between Christ and a believer can only be abolished by the Lord himself. That connection may have been formed between Him and my friend thirty years ago. I cannot deny it, for I am without light upon the subject. I never did deny it, yet my friend writes as though I had repudiated him for a heathen man and a publican.

But, on the supposition that he believed and obeyed the truth thirty years ago, how came he many years after to fall in with "the Campbellite views," held, according to his own showing, by friends who had so little faith in his baptism, as to urge him to be reimmersed for the remission of his sins? Did not their exhortation to this prove that they considered him "out of Christ," and in his sins? How could he abandon his original and intelligent position, and embrace a heresy which logically and practically condemned it? Either he was originally right, and they wrong; or he was wrong, and they right. If he were right, why did he embrace a new gospel without obeying it, or assent to it at all? for the gospel according to Campbell is evidently not the gospel my friend was immersed into, as he says "intelligently." If he were right, a system which inculcated reimmersion was certainly a false one; so that to embrace it was to apostatise from the truth. But if he embraced it because he believed that Campbellism was the truth, then, not having believed it at his baptism, he condemned himself as not having been immersed on the right foundation.

Now, my friend's abandonment of his thirty-years ago position to embrace "the Campbellite views," is an unlucky flaw in his brief! From his letter, his case appears to stand thus: He intelligently obeyed the truth thirty years ago; some years after he abandoned that intelligent position, and assumed another which annihilated it. Some years later than this he acquires "additional light," which additional light reduces Campbellism to darkness; so that now he "rejoices in the Campbell light," and he rejoices in the "additional light:" which is logically equivalent to rejoicing in darkness and light at one and the same time! I do not therefore wonder at his dissatisfaction with himself, which seems to be so lively that he would visit me if it were possible! Why not rather visit Bethany, where he would be received with open arms, if he were to declare that he had come to be delivered of his uneasiness which the "additional light" emanating from Mott Haven had created? I should be very much pleased to see him, but I could give him no consolation so long as he rejoices in the Bethanian philosophy which nullifies and subverts the truth.

Before my friend can make peace with himself he will have to rejoice in “the Campbell views” exclusively; or in the “additional light” alone, because the one is utterly and uncompromisingly subversive of the other. The “light” and the “views” are incompatible. The “views” exhibit disembodied ghosts flitting athwart the starry firmament, and traversing the Milky Way on angels’ wings to kingdoms beyond the regions of time and space; and that when they get to that incomprehensible whereabouts, they find the immortal souls of Abraham, Isaac, and Jacob, with multitudes of other shades that once animated organic clay, from a few seconds to a patriarchal cycle of nine hundred and sixty-nine years! This is the heaven exhibited to the admiration of those who rejoice in the “views!” A heaven upon which the “additional light” shines so intensely that the ghostified firmament becomes as invisible as the stars at noonday. It is therefore just as possible to rejoice in the “light” and the “views” at one and the same time, as it is to rejoice in the light of the sun and a view of the starry universe at 12 M., lat. 42°, long. 90° west. The “additional light” shows that there is no such heaven for man; and shines upon Palestine as “the Camp of the Saints, and site of the Beloved City,” into which they can only enter who do the commandments of God, and have the testimony of Jesus.

The gospel according to Campbell is no glad tidings at all. It offers every one who says he believes Jesus Christ is the Son of God, the remission of past sins if he will be immersed; and promises transportation of soul at death to regions of transolar bliss, as the reward for a subsequently moral life. It is not exclusive, however; for it will give a carte blanche for salvation to friendly and pious aliens, who affirm that Jesus is Son of God, though they may not have been immersed. The promises of this gospel are an imposition upon the credulity of the people. Repentance and remission of sins, and a right to eternal life through the name of Jesus, are only offered to those who believe the things covenanted to Abraham and David, and that Jesus, being their Lord and Son of God, shall reign King of the Jews over the Twelve Tribes replanted in the Holy Land. They who deny this in effect give the lie to God, who hath sworn by himself that it shall assuredly come to pass. The Pope and whole College of Cardinals believe that Jesus is Son of God, and are as “pious” as the generality of reformers; would their immersion impart to them remission of sins? By no means. And why? Because, like the reformers, they do not believe the gospel Jesus preached; and have not the disposition an assured and affectionate conviction of it, is certain to produce. My friend thinks me “too much anti-Campbellite.” But in this he errs. A man cannot be too much anti-error; and from a diligent study of Moses, the prophets, the Psalms, and the New Testament, I am certain that “the Campbellite views” are darkness intensely visible, and current for truth only with those who know it not. I know from experience that this is true. In former days, in proportion to my ignorance of the Bible was my adhesion strong to the leading principles of the “views;” but as I came to understand the scriptures, my hold upon those principles relaxed, until I renounced them altogether. Who are they among the reformers whose opposition is the most strenuous and denunciatory of what my friend styles “the additional light?” Who but those who will neither read nor hear, and who know least of what the prophets teach? The most ignorant of all sects are the most perverse and hostile to the truth; and this is true of the reformers. But their leaders will not always be able to exclude the “light.” I know that some of them are taking a second and better thought; and may, perhaps, yet come to bless the man who has set his face against their system as a flint, and, with the firmness of a rock, has stood unmoved against all the efforts of their zeal against him. When the “additional light” shall shine into their hearts, the “views” will become “dissolving;” and they will then see that no opposition can be “too much anti” to the “high thoughts” and “imagination” which exalt themselves against the knowledge of God, and turn it into bungling and mendacious foolishness.

In conclusion, my friend is evidently in a transition state, and where the time is neither light nor dark—a sort of twilight before sunrise. I am glad to find he is making progress. He sees that a kingdom is yet to be established on the earth, and that it will be glorious; and can it be doubted if so earnest and sincere a man desire to inherit it? The kingdom is before him as an object to be obtained, and not already in possession. The Campbellite views say that Christians cannot scripturally pray “Thy Kingdom come,” because it hath already come, and they are the subjects of it! But he can now from his heart repudiate this tradition, and pray for the kingdom, and an inheritance in it. He can read in the Acts that men and women were baptised in hope of it, upon the principle of “according to your faith be it unto you.” Whether he also was baptised into that hope of the calling to God’s kingdom and glory thirty years ago, or into a hope common to all anti-Christendom, he, and not I, can tell. He seems, however, to be in a strait betwixt two. Perhaps in reading these lines he may find deliverance. I trust he may. Only let him not be too long in making peace with the truth, for assuredly the signs of the times do indicate that the Judge standeth at the door, and that a little season of delay may prove “too late.”

EDITOR.

March 16, 1855.

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#### RUSSIAN ACCOUNT OF THE CAUSE OF THE WAR.

Dear Brother Thomas, —The slip below is significant, if true. Can it be doubted that the Czar intends to enter Jerusalem as a conqueror—“to avenge the Pagan sacrilege” of the continued occupation of “the Holy Places?” It seems every day more manifest that this Eastern war is only the skirmish of the picket guard which is to inaugurate “the great battle of Almighty God,” that shall settle the mooted question of the destiny of the nations which is staked on the result. How deeply interesting to those of his servants to whom God hath “revealed the secret” to watch the progress of the struggle—and, knowing that “there is a Divinity that shapes their ends,” to read “by the true word of prophecy” the predetermined issue; the arts of diplomacy, the wisdom of the statesman and the valour of the warrior, all employed to the contrary notwithstanding. “Even so, Lord Jesus, come quickly.” Wishing you health, courage and faithfulness unto the end, I am hastily, but ever truly yours,

A. B. MAGRUDER.

Charlottesville, Virginia, February 9, 1855.

A Constantinople letter gives as from a Russian prisoner, the following explanation of the origin of the war: —“The Turks massacred the Russian bishop and several Russian priests at Jerusalem. God, in his wrath, sent a squadron of angels to carry away the tomb of Christ, which remains at this moment suspended in the heavens, and He commissioned the Czar to avenge the pagan sacrilege. When the Emperor Nicholas shall enter Jerusalem a conqueror, as, by the aid of Heaven, he certainly will do, Christ’s tomb will be restored to its place. The phalanx of angels will line the road along which the conquering Russian army will pass, and will present arms to them. The Czar will be master of the whole world, which will renounce its errors and become converted to the orthodox faith.” This story is repeated by the popes and implicitly believed by the Russian serfs.

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## THE KINGDOM OF GOD.

### WHAT GOSPEL DID JESUS PREACH TO ISRAEL?

Jesus went about all Galilee, preaching THE GOSPEL OF THE KINGDOM. — Matthew 4: 23.

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the GOSPEL OF THE KINGDOM —Matthew 9: 35.

Jesus came into Galilee preaching THE GOSPEL OF THE KINGDOM OF GOD. — Mark 1: 14.

He went throughout every city and village, preaching and showing THE GLAD TIDINGS OF THE KINGDOM OF GOD. —Luke 8: 1.

### WHAT GOSPEL DID HE COMMAND TO BE PREACHED IN ALL THE WORLD?

THIS GOSPEL OF THE KINGDOM shall be preached in ALL THE WORLD for a witness unto ALL NATIONS. —Matthew 24: 14.

Go ye unto ALL THE WORLD and preach THE GOSPEL to every creature. — Mark 16: 15.

### WAS THE “KINGDOM OF GOD” PREACHED TO ALL NATIONS?

I have gone among you all preaching THE KINGDOM OF GOD. WHEREFORE I take you to record this day that I am pure from the blood of all men.

—Paul—Acts 20: 25-26.

When the Samaritans believed Philip preaching the things concerning THE KINGDOM OF GOD AND the name of Jesus Christ, they were baptised, both men and women. —Acts 8: 12.

Paul went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning THE KINGDOM OF GOD.

—Acts 19: 8.

Paul dwelt two whole years at Rome, preaching THE KINGDOM OF GOD, AND teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him.—Acts 28: 31.

### CAN WE ENTER AS WE ARE INTO THE KINGDOM OF GOD?

Flesh and blood CANNOT inherit the KINGDOM OF GOD. —1 Corinthians 15: 50.

Except a man be born of WATER and of the SPIRIT he CANNOT ENTER INTO THE KINGDOM OF GOD. —John 3: 5.

### WHAT IS IT TO BE BORN OF THE SPIRIT?

Answer—To be raised a SPIRITUAL BODY.

It is sown a natural Body, it is raised a SPIRITUAL BODY. —1 Corinthians 15: 44.

That which is born of the flesh is flesh; and that which is born of THE SPIRIT is SPIRIT. —John 3: 6.

## TO WHOM WILL THE KINGDOM OF GOD BE GIVEN?

The Lord God shall give unto Jesus the throne OF HIS FATHER DAVID, and he shall reign over the HOUSE OF JACOB for ever; and of HIS KINGDOM there shall be no end. —Luke 1: 32-33.

I appoint unto you—the apostles—a KINGDOM, as MY FATHER hath appointed unto me, that YE may eat and drink at my table in MY KINGDOM, and sit on thrones JUDGING THE TWELVE TRIBES OF ISRAEL. —Luke 22: 29-30.

God hath chosen the poor of this world rich in faith (which is “the substance of things hoped for,”—Hebrews 11: 1.) and HEIRS OF THE KINGDOM which he hath promised to THEM THAT LOVE HIM —James 2: 5.

Ye shall see Abraham, Isaac, and Jacob, and all the prophets, IN THE KINGDOM OF GOD—Luke 13: 28.

## WHAT SHALL BECOME OF OTHER KINGDOMS, WHEN THE KINGDOM OF GOD IS ESTABLISHED?

The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. —Revelation 11: 15.

He that overcometh, and keepeth my works unto the end, to him will I give POWER OVER THE NATIONS, and he shall RULE THEM with a rod of iron; as the vessels of a potter shall they be broken in shivers, even as I received of my Father.

—Revelation 2: 26-27.

Yet have I set my king upon MY HOLY HILL OF ZION. I shall give thee the heathen (or nations) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel. —Psalm 2.

Thou, God shalt judge the people righteously, and GOVERN THE NATIONS UPON EARTH —Psalm 67: 4.

The day of the Lord cometh (verse 1,) and His feet shall stand in that day upon the Mount of Olives (verse 4;) and THE LORD SHALL BE KING OVER ALL THE EARTH; in that day there shall be one Lord, and his name one (verse 9)

—Zechariah 14.

## WHENCE SHALL PROCEED THE LAWS AND POWER OF THAT KINGDOM? AND WHERE SHALL THE KING DWELL?

The word that Isaiah, the son of Amoz, saw CONCERNING JUDAH AND JERUSALEM. Out of Zion shall go forth the law and the word of the Lord from JERUSALEM —Isaiah 2: 3.

The Lord shall roar out of Zion, and utter his voice from JERUSALEM; and the heavens and the earth shall shake; but the Lord will be the hope of his people and the strength of THE CHILDREN OF ISRAEL. So shall ye know that I am the Lord your God DWELLING IN ZION, my holy mountain; then shall JERUSALEM be holy, and there shall no strangers pass through her any more. —Joel 3: 16-17.

The Lord hath chosen Zion; HE HATH DESIRED IT FOR HIS HABITATION. This is my rest FOR EVER; HERE will I dwell, for I have desired it. —Psalm 132: 13-14.

The name of the city shall be “THE LORD IS THERE.”—Ezekiel 48: 35.

Are there more Gospels than one? If there be two Gospels, there must be two Faiths. There is but one Faith, therefore there is but one Gospel. The Gospel of the Kingdom of God is that One Gospel; hence, he that believeth that Gospel and is baptised shall be saved, and he that believeth not that Gospel shall be damned.

Though we, or an angel from heaven preach any other Gospel than that which we have preached, let him be accursed. —Paul.

Edinburgh, Scotland, A.D. 1854.

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(From the New York Tribune.)

## RELATIONS BETWEEN THE CIVIL AND SPIRITUAL AUTHORITIES IN TURKEY.

In order to understand both the nature of the relations between the Turkish Government and the spiritual authorities of Turkey, and the difficulties in which the former is at present involved, with respect to the question of a protectorate over the Christian subjects of the Porte, that question which ostensibly lies at the bottom of all the actual complications in the East, it is necessary to cast a retrospective glance at its past history and development.

The Koran and the Mussulman legislation emanating from it reduce the geography and ethnography of the various people to the simple and convenient distinction of two nations and of two countries; those of the Faithful and of the Infidels. The Infidel is “harby,” i.e. the enemy. Islamism proscribes the nation of the Infidels, constituting a state of permanent hostility between the Mussulman and the unbeliever. In that sense the corsair-ships of the Berber States were the holy fleet of the Islam. How, then, is the existence of Christian subjects of the Porte to be reconciled with the Koran?

“If a town,” says the Mussulman legislation, “surrenders by capitulation, and its habitants consent to become rayahs, that is, subjects of a Mussulman prince without abandoning their creed, they have to pay the kharatch (capitulation tax), when they obtain a truce with the faithful, and it is not permitted any more to confiscate their estates than to take away their houses. . . . In this case their old churches form part of their property, with permission to worship therein. But they are not allowed to erect new ones. They have only authority for repairing them, and to reconstruct their decayed portions. At certain epochs commissaries delegated by the provincial governors are to visit the churches and sanctuaries of the Christians, in order to ascertain that no new buildings have been added under pretext of repairs. If a town is conquered by force, the inhabitants retain their churches, but only as places of abode or refuge, without permission to worship.”

Constantinople having surrendered by capitulation, as in like manner as the greater portion of European Turkey, the Christians there enjoy the privilege of living as rayahs, under the Turkish Government. This privilege they have exclusively by virtue of their agreeing to accept the Mussulman protection. It is, therefore, owing to this circumstance alone, that the Christians submit to be governed by the Mussulmans according to Mussulman law, that the patriarch of Constantinople, their spiritual chief, is at the same time their political representative and their Chief Justice. Wherever, in the Ottoman Empire, we find an agglomeration of Greek rayahs, the Archbishops and Bishops are by law members of the

Municipal Councils, and, under the direction of the patriarch, over the repartition of the taxes imposed upon the Greeks. The patriarch is responsible to the Porte as to the conduct of his co-religionists. Invested with the right of judging the rayahs of his Church, he delegates this right to the metropolitans and bishops in the limits of their dioceses, their sentences being obligatory for the executive officers, kadis, etc., of the Porte to carry out. The punishments which they have the right to pronounce are fines, imprisonment, the bastonade, and exile. Besides, their own church gives them the power of excommunication. Independent of the produce of the fines, they receive variable taxes on the civil and commercial law-suits. Every hierarchic scale among the clergy has its moneyed price. The patriarch pays to the Divan a heavy tribute in order to obtain his investiture, but he sells, in his turn the archbishoprics and bishoprics to the clergy of his worship. The latter indemnify themselves by the sale of subaltern dignities and the tribute exacted from the popes. These, again, sell by retail the power they have bought from their superiors, and traffic in all acts of their ministry, such as baptisms, marriages, divorces, and testaments.

It is evident from this exposé that this fabric of theocracy over the Greek Christians of Turkey, and the whole structure of their society, has its keystone in the subjection of the rayah under the Koran, which, in its turn, by treating them as infidels—i.e., as a nation only in a religious sense—sanctioned the combined spiritual and temporal power of their priests. Then, if you abolish their subjection under the Koran by a civil emancipation, you cancel at the same time their subjection to the clergy, and provoke a revolution in their social, political and religious relations, which, in the first instance, must inevitably hand them over to Russia. If you supplant the Koran by a code civil, you must occidentalise the entire structure of Byzantine society.

Having described the relations between the Mussulman and his Christian subject, the question arises, what are the relations between the Mussulman and the unbelieving foreigner?

As the Koran treats all foreigners as foes, nobody will dare to present himself in a Mussulman country without having taken his precautions. The first European merchants, therefore, who risked the chances of commerce with such a people, contrived to secure themselves an exceptional treatment and privileges originally personal, but afterward extended to their whole nation. Hence the origin of capitulations. Capitulations are imperial diplomas, letters of privilege, octroyed by the Porte to different European nations, and authorising their subjects to freely enter Mohammedan countries, and there to pursue in tranquillity their affairs, and to practise their worship. They differ from treaties in this essential point that they are not reciprocal acts contradictorily debated between the contracting parties, and accepted by them on the condition of mutual advantages and concessions. On the contrary, the capitulations are one-sided concessions on the part of the Government granting them, in consequence of which they may be revoked at its pleasure. The Porte has, indeed, at several times, nullified the privileges granted to one nation, by extending them to others; or repealed them altogether by refusing to continue their application. This precarious character of the capitulations made them an external source of disputes, or complaints on the part of Ambassadors, and of a prodigious exchange of contradictory notes, and firmans revived at the commencement of every new reign.

It was from these capitulations that arose the right of a protectorate of foreign powers, not over the Christian subjects of the Porte—the rayahs—but over their co-religionists visiting Turkey or residing there as foreigners. The first power that obtained such a protectorate was France. The capitulations between France and the Ottoman Porte made in 1535, under

Soliman the Great and Francis I; in 1604 under Ahmet I and Henri IV; and in 1673 under Mustapha II and Louis XIV were renewed, confirmed, recapitulated, and augmented in the compilation of 1740, called “ancient and recent capitulations and treaties between the Court of France and the Ottoman Porte, renewed and augmented in the year 1740, A.D., and 1153 of the Hedgra, translated (the first official translation sanctioned by the Porte) at Constantinople by M. Deval, Secretary Interpreter of the King, and his first Dragoman at the Ottoman Porte.” Art. 32 of this agreement constitutes the right of France to a protectorate over all monasteries professing the Frank religion to whatever nation they may belong, and of the Frank visitors of the Holy Places.

Russia was the first power that, in 1774, inserted the capitulation, imitated after the example of France, into a treaty—the treaty of Kainardji. Thus in 1802, Napoleon thought fit to make the existence and maintenance of the capitulation the subject of an article of treaty, and to give it the character of synallagmatic contract.

In what relation then does the question of the Holy Places stand with the Protectorate?

The question of the Holy Shrine is the question of a protectorate over the religious Greek Christian communities settled at Jerusalem, and over the buildings possessed by them on the holy ground, and especially over the Church of the Holy Sepulchre. It is to be understood that possession here does not mean proprietorship, which is denied to the Christians by the Koran, but only the right of usufruct. This right of usufruct excludes by no means the other communities from worshipping in the same place; the possessors having no other privilege besides that of keeping the keys, of repairing and entering the edifices, of kindling the holy lamp, of cleaning the rooms with the broom, and of spreading the carpets, which is an Oriental symbol of possession. In the same manner now, in which Christianity culminates at the Holy Place, the question of the protectorate is there found to have its highest ascension.

Parts of the Holy Places and of the Church of the Holy Sepulchre are possessed by the Latins, the Greeks, the Armenians, the Abyssinians, Syrians, and the Copts. Between all these diverse pretendents there originated a conflict. The sovereigns of Europe who saw, in this religious quarrel a question of their respective influences in the Orient, addressed themselves in the first instance to the masters of the soil, to fanatic and greedy Pashas, who abused their position. The Ottoman Porte and its agents adopting a most troublesome système de bascule gave judgment in turns favourable to the Latins, Greeks, and Armenians, asking and receiving gold from all hands, and laughing at each of them. Hardly had the Turks granted a firman, acknowledging the right of the Latins to the possession of a contested place, when the Armenians presented themselves with a heavier purse, and instantly obtained a contradictory firman. Same tactics with respect to the Greeks, who knew, besides, as officially recorded in different firmans of the Porte and “hudjets” (judgments) of its agents, how to procure false and apocryph titles. On other occasions the decisions of the Sultan’s Government were frustrated by the cupidity and ill-will of the Pashas and subaltern agents in Syria. Then it became necessary to resume negotiations, to appoint fresh commissaries, and to make new sacrifices of money. What the Porte formerly did from pecuniary considerations, in our days it has done from fear, with a view to obtain protection and favour. Having done justice to the reclamations of France and the Latins, it hastened to make the same conditions to Russia and the Greeks, thus attempting to escape from a storm which it felt powerless to encounter. There is no sanctuary, no chapel, no stone of the Church of the Holy Sepulchre, that had been left

unturned for the purpose of constituting a quarrel between the different Christian communities.

Around the Holy Sepulchre we find an assemblage of all the various sects of Christianity, behind the religious pretensions of whom are concealed as many political and national rivalries.

Jerusalem and the Holy Places are inhabited by nations professing religions: the Latins, the Greeks, Armenians, Copts, Abyssinians, and Syrians. There are 2,000 Greeks, 1,000 Latins, 350 Armenians, 100 Copts, 20 Syrians, and 20 Armenians—3490. In the Ottoman Empire we find 13,730,000 Greeks, 2,400,000 Armenians, and 900,000 Latins. Each of these is again subdivided. The Greek Church of which I treated above, the one acknowledging the Patriarch of Constantinople, essentially differs from the Greco-Russian, whose chief spiritual authority is the Czar; and from the Hellenic, of whom the King and the Synod of Athens are the chief authorities. Similarly, the Latins are subdivided into the Roman Catholics, United Greeks, and Maronites; and the Armenians into Gregorian and Latin Armenians—the same distinctions holding good with the Copts and Abyssinians. The three prevailing religious nationalities at the Holy places are the Greeks, the Latins, and the Armenians. The Latin Church may be said to represent principally Latin races, the Greek Church, Slave, Turko-Slave, and Hellenic races; and the other churches, Asiatic and African races.

Imagine all these conflicting peoples beleaguering the Holy Sepulchre, the battle conducted by the monks, and the ostensible object of their rivalry being a star from the grotto of Bethlehem, a tapestry, a key of a sanctuary, an altar, a shrine, a chair, a cushion—any ridiculous precedence!

In order to understand such a monastical crusade it is indispensable to consider firstly the manner of their living, and secondly, the mode of their habitation.

“All the religious rubbish of the different nations,” says a recent traveller, “live at Jerusalem separated from each other, hostile and jealous, a nomade population, incessantly recruited by pilgrimage or decimated by the plague and oppressions. The European dies or returns to Europe after some years; the pashas and their guards go to Damascus or Constantinople; and the Arabs fly to the desert. Jerusalem is but a place where every one arrives to pitch his tent and where nobody remains. Everybody in the holy city gets his livelihood from his religion—the Greeks or Armenians from the 12,000 or 13,000 pilgrims who yearly visit Jerusalem, and the Latins from the subsidies and alms of their co-religionists of France, Italy, etc.”

Beside their monasteries and sanctuaries, the Christian nations possess at Jerusalem small habitations or cells, annexed to the Church of the Holy Sepulchre, and occupied by the monks, who have to watch day and night that holy abode. At certain periods these monks are relieved in their duty by their brethren. These cells have but one door, opening into the interior of the Temple, while the monk guardians receive their food from without, through some wicket. The doors of the church are closed, and guarded by Turks, who don't open them except for money, and close it according to their caprice or cupidity.

The quarrels between churchmen are the most venomous, said Mazarin. Now fancy these churchmen, who not only have to live upon, but live in, these sanctuaries together!

To finish the picture, be it remembered that the fathers of the Latin Church, almost exclusively composed of Romans, Sardinians, Neapolitans, Spaniards and Austrians, are all of them jealous of the French protectorate, and would like to substitute that of Austria, Sardinia or Naples, the Kings of the two latter countries both assuming the title of King of Jerusalem; and that the sedentary population of Jerusalem numbers about 15,500 souls, of whom 4000 are Mussulmans and 8000 Jews. The Mussulmans forming about a fourth part of the whole, and consisting of Turks, Arabs and Moors, are, of course, the masters in every respect, as they are in no way affected with the weakness of their government at Constantinople. Nothing equals the misery and the sufferings of the Jews at Jerusalem, inhabiting the most filthy quarter of the town, called hareth-el-yahoud, in the quarter of dirt, between the Zion and the Moriah, where their synagogues are situated—the constant objects of Mussulman oppression and intolerance, insulted by the Greeks, persecuted by the Latins, and living only upon the scanty alms transmitted by their European brethren. The Jews, however, are not natives, but from different and distant countries, and are only attracted to Jerusalem by the desire of inhabiting the Valley of Jehoshaphat, and to die on the very places where the redeemer is to be expected. “Attending their death,” says a French author, “they suffer and pray. Their regards turned to that mountain of Moriah, where once rose the temple of Lebanon, and which they dare not approach, they shed tears on the misfortunes of Zion, and their dispersion over the world.” To make these Jews more miserable, England and Prussia appointed, in 1840, an Anglican bishop at Jerusalem, whose avowed object is their conversion. He was dreadfully thrashed in 1845, and sneered at alike by Jews, Christians and Turks. He may, in fact, be stated to have been the first and only cause of a union between all the religions at Jerusalem.

It will now be understood why the common worship of the Christians at the Holy Places resolves itself into a continuance of desperate Irish rows between the diverse sections of the faithful; but that, on the other hand, these sacred rows merely conceal a profane battle, not only of nations but of races; and that the Protectorate of the Holy Places which appears ridiculous to the Occident but all important to the Orientals is one of the phases of the Oriental question incessantly reproduced, constantly stifled, but never solved.

KARL MARX.

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## JEWISH AFFAIRS.

### GERMAN EMIGRATION TO PALESTINE.

The official Gazette in Wirtemberg published at the commencement of this month some account of the plans now rife in that country for emigration to Palestine. A “Society for the bringing together of God’s people in Jerusalem” has constituted itself, and among other proceedings has prepared a petition to the Bund at Frankfort, the purport of which is as follows: —That the Assembly of the German Confederation will be pleased, through the agency of the two great Powers of Germany, to induce the Sultan to permit the “Society for the bringing together of God’s people in Jerusalem” to found communities in the Holy Land, under the following conditions: —

1. Self-government in all civil and religious matters, that they may be able to be arranged entirely according to God’s word.
2. Security for person and property against the arbitration of Turkish officials, and against uncontrolled and oppressive taxes.
3. Exemption from Turkish military service.

4. Guarantee of the same rights to all who shall subsequently become a member of this society, whether he may have previously been Christian, Jew, or Mohammedan, Turk or foreigner.
5. The assignment of the Holy Land to these communities, in order that they may settle there conformably to the object and purpose which themselves stated above.

Many of our readers will doubtless think that an extensive emigration swindle is at the bottom of this movement; but while a little consideration devoted to the subject of tenure of land in the East will show the groundlessness of such an idea, the following will indicate that the plan is by no means confined to a few or to illiterate persons: —During the sittings of the Evangelical Kirchentag, the seventh of which was held in Frankfort towards the close of September, a number of its members endeavoured to procure the adoption of a motion, that the Kirchentag should in its totality apply to the Bund to take steps to procure the Holy City of Jerusalem to be declared a free town, and put under the protectorate of the great Powers of Europe. Some of the leading members of the meeting, possessed of a little more worldly wisdom than these enthusiasts, advised them, however, first to apply to the Sovereigns of Austria and Prussia, and endeavour to induce them to favour their views when engaged in settling the terms of a peace and in arranging the affairs of the East in general.

The Jewish Chronicle, referring to this extraordinary movement, says: —The origin of this idea of the great exodus is the peculiar view of the present social relations generally, and of religious life especially. Both are considered to have fallen into decay to that extent that it is the duty and requirement of every one, to whom the will of God and his own true salvation are yet dear, to disengage himself betimes from this degenerating position. This the masses can accomplish only by turning their back to the Babel, and gathering together in the Holy Land; there, unaffected by corrupt influences, to form a state in which the will of God, as the highest law, shall be recognised in its full power, and arrive at the desired consummation. As far as we can learn, the petition to be laid before the Diet, has already received the signatures of 3000 families. This intelligence is the more remarkable, since the families thus resolved to leave their fatherland for Palestine are not of the Jewish, but of the Christian faith. —*Liverpool Times.*

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#### A QUESTION ANSWERED.

Major Noah, a learned Israelite, was thus interrogated: “The second coming of Christ is believed by a large portion of Christians. Would the Jews believe in his spiritual and temporal Messiahship if he should again appear on earth?”

The Major, in his paper, the *Sunday Times*, thus answered:

“He would, we think, be less welcome to the Christians than to the Jews. He could not, we think, recognise the reformed religion which is carried out in his name. He who preached against pride, ostentation and arrogance—who was the friend of the poor and rebuked the rich and worldly-minded—who preached ‘peace on earth and good will to men’—who ordained obedience to the laws and submission to rulers—who would not brook the desecration of the christian pulpit, occupied by some men who endeavour to stir up rebellion and division among the people—who falsely quote the Scriptures to carry out their fanaticism—who openly defy the laws, and wickedly recommend opposition to them—who are sowing division

and misery throughout the land. He would say: 'I had trouble with the Scribes and Pharisees, who were my own people—they did not recognise my mission; but here are my followers—as they represent themselves to be—who ought in my name to carry out my principles, but who do not—who consider that there are many of my orders, directions and doctrines which they cannot carry out, alleging that they do not conform to the spirit of the age!' He would find his own people as he left them two thousand years ago—with one faith and one God; but the Church which he established he would find divided into numerous sects, one arrayed against the other, preaching all kinds of doctrines, and understanding better what he meant to establish than he did himself. The question is not 'How would the Jews receive him!' but 'How would he be received by those professing to be Christians?' This is not the age for such a visitation."

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The Major erred in supposing that the "numerous sects" are divisions of Church established by Jesus; they have no affinity with Him or it. They are but factions of an apostasy which arose out of "THE MYSTERY OF INIQUITY"—the tares sown among the wheat by the enemy of Christ, in the days of the apostles. The Church of God is a dispersion, styled in the aggregate the "One Body," all of whose members are characterised by the "one Faith, one Hope of the calling, one Spirit, and one Baptism," and whose position is a standing protest against all Greek, Latin, and Protestant Gentilisms.

The Major, on the other hand, is right in saying "The question is not, 'How would the Jews receive him?' but 'How would he be received by those professing to be Christians?'" this question we answer in the words of a Christian Jew of our acquaintance, saying that "If he were to appear now among the churches as he appeared 1800 years ago among the Scribes and Pharisees, the contention would not be, who should first receive him into fellowship, but who should betray him to be crucified." The existing fortunes of the truth are a sure and certain index of the treatment that would be accorded to Him, who was the incarnation of that truth in the days of old.

EDITOR.

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**JEWS IN THE UNITED STATES.** —According to the synagogue rolls, there are more than 250,000 Jews in the United States.

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### ROMISH MATTERS.

From the New Orleans Christian Advocate.

#### A FEW OF THE BEAUTIES OF ROMANISM.

The religion and humanity of Romanism are marvellous. Some of its beauties as set forth by its own organs, will be found below. Read and see how you like them:

Protestantism of every form has not, and never can have any rights where Catholicity is triumphant. —Brownson's Quarterly Review.

Let us dare to assert the truth in the face of a lying world, and instead of pleading for our Church at the bar of the State, summon the State itself to plead at the bar of the Church, its divinely constituted judge. —Ibid.

I never think of publishing any thing in regard to the Church, without submitting my article to the Bishop for inspection, approval and endorsement. —Ibid.

I declare my most unequivocal submission to the Head of the Church and to the hierarchy in its different orders. If the bishops make a declaration on this bill, I would never be found speaking against it, but would submit at once, unequivocally to that decision. They have only to decide, and they also close my mouth; they have only to determine, and I obey. I wish it to be understood that such is the duty of Catholics. —Daniel O’Connell, 1843.

Heresy and unbelief are crimes: and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes. —R. C. Archbishop of St. Louis.

Protestantism of all kinds, Catholicity inserts in her catalogue of mortal sins; she endures it when and where she must; but she hates it, and directs all her energies to effect its destruction. —St. Louis Shepherd of the Valley.

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#### ROMISH SUPERSTITION.

The foreign correspondent of the N. York Observer, who writes under the signature of “G.de F.,” in a late letter says of Belgium, that, in regard to the gospel, the majority of the people are grossly superstitious. Nowhere, except perhaps in Spain and the more retired districts of Italy, have the priests taught more extravagant fables. He gives the following examples:

“There is near Brussels a place much renowned for its pilgrimages. At certain appointed seasons thousands of poor people go thither from all the provinces of Belgium. They walk upon their knees around the altar, and so numerous, that the marble pavement is worn hollow. What has been placed in this much frequented chapel? Enter, and you see upon the altar an iron coffin. And what is in the coffin? A distaff, with a few bits of thread wound around it. Well, this distaff and thread belonged, according to the declaration of the priests, to the Virgin Mary! The virgin spun with this distaff, while the infant Jesus slept in her arms. These sacred relics therefore work wonderful miracles! What imposture and profanation.

In the city of Liege there is a black Virgin, who also works astonishing miracles. This black Virgin, who seems to belong to the African race rather than to an European people, in her turn, draws innumerable pilgrims. The priests relate that this Virgin miraculously protected the city of Liege during a bloody siege, and that she received all the enemies bombs in her apron.

There is, also, a saint who cures all horse diseases. Sick horses by hundreds and thousands are annually led thither from all parts of Belgium. A solemn mass is first celebrated; then the relics of the saints are successively placed upon the head of each horse,

and their cure is effected. The only truth in this shameful farce is, that the popish ecclesiastics receive much money. Nothing in the world is more lucrative than popular superstitions to those who possess the art of taking advantage of them.”

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#### ROME AND THE BIBLE.

The Council of Trent, the authoritative expounder of the deepest thoughts of the Roman Mother of all the Abominations of the Earth, has decreed that, “As it is evident that the free use of the Bible will produce more harm than good, all bishops, curates, and confessors are enjoined not to allow it to be read by any but such only to whom its perusal can do no harm, and to refuse absolution to such as shall read it without permission.”—Council Trent, Sess. IV. De Lib. Prohib. Reg. IV.

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#### ROME AND LIBERTY.

You should do all in your power to carry out the intentions of his Holiness the Pope. Where you have the electoral franchise, give your votes to none but those who will assist you in so holy a struggle. —Daniel O’Connell, 1843.

For our part we take this opportunity of expressing our hearty delight at the suppression of the Protestant chapel in Rome. This may be thought intolerant, but we ask, did we ever profess to be tolerant of Protestantism, or to favour the doctrine that Protestantism ought to be tolerated? On the contrary, we hate Protestantism—we detest it with our whole heart and soul, and we pray our aversion may never decrease. We hold it meet that in the Eternal City no worship repugnant to God should be tolerated.  
—Pittsburgh Catholic Visitor, 1849.

No good government can exist without religion; and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true faith.  
—Boston Pilot.

A heretic, examined and convicted by the Church, used to be delivered over to the secular power, and punished with death. Nothing ever appeared to us more necessary. More than 100,000 persons perished in consequence of the heresy of Wickliffe; and a still greater number for that of John Huss; and it would not be possible to calculate the bloodshed caused by Luther; and it is not yet over. —Paris Paper.

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