

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Editor. NEW YORK, NOVEMBER, 1855—
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THE MYSTERY OF THE COVENANT OF THE HOLY LAND EXPLAINED.

(Continued from October 1855.)

The reader will by this time perceive that the making of a New Covenant with the two Houses of Israel is not the work of a day, as if on Pentecost, but of forty years. A nation may be politically born in a day, as Israel from the Red Sea; but they can know very little of human nature who suppose a nation of uncircumcised hearts can be intellectually and morally, that is, spiritually regenerated in so short a time. At the end of forty years, then, the “regeneration” of the nation, spiritually as well as politically, is complete, and the following testimonies find their full accomplishment:

“Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the MESSENGER OF THE COVENANT, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner’s fire, and like fuller’s soap; and He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and in former years.”

I do not forget what the Lord Jesus said of John the Baptist, and what Mark and Luke say concerning him. Matthew says that John was he of whom Isaiah spoke; and Luke makes the same reference. Mark quotes both Malachi and Isaiah to prove, that a messenger and a proclamation were to precede the appearance or manifestation of the Lord; and having said this he proceeds with his history of events. Speaking of John the Lord says, —

“This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.”

But in Malachi’s prophecies above quoted “a great and terrible day” is spoken of, even the day of the Lord’s coming and appearance as a refiner’s fire and fuller’s soap. Now before that day, says the prophet, a messenger shall be sent; and at the close of his prophecy tells us his name in these words—

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall restore the heart of the fathers in the children, and (hashiv understood, restore, turn,) the heart of the children to the fathers, lest I come and smite the land with a curse.”

Now the contemporaries of Jesus understood this in its obvious sense, namely, that the identical Elijah who was translated should return to Palestine on a mission to Israel before their being made to pass through the refining and purifying process on the day of terror. This appears from the question put by the disciples to Jesus after seeing Elijah on the Mount with Moses—“Why then say the scribes that Elijah must first come?” This was a reason urged by the scribes for rejecting Jesus. As if they said, “This Jesus cannot be the Messenger of the Covenant, for Elijah has not yet made his appearance.” The disciples were in a difficulty. They acknowledged Jesus to be the Christ, but they had seen him before Elijah, which did not harmonise with Malachi’s testimony. Jesus admitted that the scribes were right about the coming of Elijah; for he said, “Elijah truly shall first come, and restore all things.” This is a truth that must not be lost sight of. Elijah’s mission is to restore all things when he comes. What things? Not things pertaining to the Gentiles; for there is nothing Gentile worth restoring. Destruction, not restoration, is to come upon the things of the Gentiles both ecclesiastical and civil. The things to be restored are the things of Moses’ law, as far as compatible with faith in the blood of the New Covenant, constituting the Amended Law. Hence in the verse preceding that about Elijah, the Lord says to Israel, “Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even the statutes and judgments.”—Malachi 4: 4. These are the civil law of the nation, the law of the state, the existence of which is quite compatible with the New Covenant to which it will be accommodated in the time of emendation.

On a former occasion, Jesus said to the multitude, “If ye will receive it, John is the Elijah being about to come.”—Matthew 11: 14. I understand Jesus to say in these words, that Elijah’s coming is still future. He says, too, “John is Elijah”—but in what sense are they identical? Let the angel of Jehovah who appeared to John’s father, answer the question—“John shall go forth before the Lord Israel’s God in Elijah’s spirit and power, to restore to posterity the fathers’ dispositions, and disobedient ones to just persons’ mode of thinking: to make ready a people prepared for the Lord.”—Luke 1: 17. then “Elijah’s spirit and power,’ like his mantle on Elisha, had fallen upon John; and hence the identity, which, however, did not at all affect the proper coming of Elijah at the appointed time. In this sense Jesus said to his disciples, “But I say unto you (though there is truth in what the scribes say) that Elijah once came (elthe 2. aorist) already, and they did not know him, but have done to him whatever they listed.”—Matthew 17: 12. John said of himself plainly, “I am not Elijah.”—John 1: 21.

The appearances, then, of the Messenger of the Covenant to the nation, are preceded by messengers sent by Jehovah to Israel—messengers, individually two, but officially and spiritually one. The power and spirit of Elijah, viz., one spirit and power through whomsoever manifested, the operation of which in regard to Israel, prepares them for the appearance of the Messenger of the Covenant in their midst. This one spirit-power is exhibited in the history of Elijah. On comparing it with John’s, their identity evidently consisted in both being possessed of the same spirit of prophecy and a like authority in Israel, which appears to have been “the power” referred to by the angel. The word of the Lord came to them both while sojourning by the Jordan, and thence their influence was felt among all ranks and classes of the nation. But “John did no miracle;”—John 10: 41. Elijah performed many of great magnitude: John’s identity in power with Elijah was therefore not wonder-working. Christ’s mission to Israel was covenant-confirming and individually

enlightening, and converting—Luke 5: 32; not political: his political mission pertains to the future. —Jeremiah 23: 5. Jehovah's messengers who precede and introduce his king's appearing, have each a mission corresponding to Christ's. Hence John's mission in Elijah's spirit-power was confirming and personally enlightening, and converting; while Elijah's when he comes in his own proper person to Israel will be nationally enlightening, converting, and political. The combined result of the Elijah-spirit-power mission, is the spiritual and political restoration of all things before Christ's manifestation to the Twelve Tribes as their king sitting on David's throne in Zion. The restoration effected by this power through John, was a spiritual restoration affecting the hearts of many—Luke 1: 16—of the people, not of all; a restoration of the Abrahamic mind and disposition in his contemporaries. Beyond this nothing was restored. But through "Elijah the prophet," the same spirit-power will "restore all things," and among these the tribes of Israel when its mission will be complete.

Such appears to me to be the Scripture teaching concerning Elijah. He has a great work to perform in the midst of Israel, before they are permitted the honour of a personal interview with their Lord and King in his glory. The angel in the bush did not go down into Egypt in person to meet Israel there, and preach to them. On the contrary, he sent Moses to bring them to him in the wilderness, where he would meet them as the representative of the Invisible Majesty. When they arrived in Horeb he met them, but though they heard his voice, He did not permit them to see his personal glory. This was a privilege accorded only to the nation's chief men, not to the tribes at large. Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, were alone permitted to ascend Mount Sinai; but of them only Moses and Joshua were allowed to approach the Lord's glory on the top. The rest were restricted to a lower altitude. After being with them on this part of the mountain for six days, Moses and Joshua left them, and were absent above towards the top during forty days and nights, leaving Aaron and Hur to attend to matters below. During the six days they saw above them the glory of the God of Israel. The testimony is, "And they saw the God of Israel: and under His feet was as it were a paved work of sapphire stone (of a sky-blue, or fine azure colour), and as it were the body of heaven for clearness. But against the nobles of the children of Israel he stretched not forth his hand, though they saw God, and they did eat and drink."—Exodus 24: 9-11. This arrangement was afterwards represented in the Tabernacle—Moses and Joshua admitted to the Most Holy; the elders, &c., to the Holy Place, and the Tribes in Israel's Court below. But what we refer to this scene for is to show the arrangement of things for forty days in Israel after crossing the Red Sea, as a miniature representation of the ordinal relations which will exist for forty years when the Tribes of Jacob shall have been brought into the wilderness of the peoples, under the Leader we have hinted at before.

In order to bring this matter out so as to exhibit the ordinal relations then subsisting between Jehovah, the Lord Jesus, Elijah and the Saints, and the Twelve Tribes in the wilderness of the peoples, we must change our position and survey the subject from a different point of view. "John is Elijah," as "this bread is my body;" that is, he is the type or representative of Elijah in the discharge of the spiritual part of his future mission to Israel; hence, as John made proclamation to Judah, that the Messenger of the Covenant was then about to appear, so Elijah will make proclamation to all Israel that the same personage is about to manifest Himself to them in great power and glory. In other words, as Moses preached the Gospel concerning the covenant-land to be typically and temporally inherited, to Israel in the literal Egypt; so Elijah will proclaim the same gospel to be antitypically and everlastingly realised, and therefore everlasting gospel to the twelve tribes scattered abroad in "the Great City, figuratively called Egypt." That there is to be a proclamation of the kind is a point easily proved; and to save words, we affirm, that it is to be made subsequently to the

advent of Jesus, the resurrection of the righteous, and the battle of Armageddon, and before the passing of Israel through the refiner's fire in the wilderness of the peoples, which is to them and the nations "the great and terrible day of the Lord." Now for the proof.

In the last chapter of Isaiah it is written according to Lowth and others, "Behold, the Lord shall come as a fire (to Zion—Isaiah 59: 20;) and his chariot as a whirlwind: to breathe forth his anger in a burning heat, and his rebuke in flames of fire. For by fire and by his sword shall the Lord execute judgment upon all flesh; and the slain by the Lord shall be many. . . .It shall come, that I will gather all nations and tongues together; and they shall come and see my glory. And I will place a WONDER among them (Israel) and I will send those that escape of them unto the nations, Tarshish, Pul, and Lud, Meshech, Tubal, Javan, to the far distant coasts that have not heard my fame, neither have seen my glory; and they shall proclaim my glory among the nations. And they shall bring all your brethren from all nations, for an oblation to Jehovah to my holy mountain Jerusalem, saith the Lord."—Isaiah 66: 15-16, 19-20.

In view of the above testimony we would ask, where shall the nations be gathered to in the providence of God? Jehovah replies, "I will gather all nations against Jerusalem to battle, and the city shall be taken." And what then? "The Lord shall then go forth and fight against those nations, as when he fought in the day of battle."—Zechariah 14: 2-3; Joel 3: 2, 16-17. How did he fight in the day of battle? Read the history of Joshua, who says, "There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other they took in battle. For it was of the Lord to harden their hearts that they should come against Israel to battle, that He—the Lord—might destroy them utterly, and that they might have no favour."—Joshua 11: 19-20. "The Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah. And as they fled from before Israel, the Lord cast down great stones from heaven upon them, and they died; there were more that died with hailstones than they whom the children of Israel slew with the sword."—Joshua 10: 10-11. This is the way the Lord fought in the day of battle; and so he declares he will fight again—Ezekiel 38: 21, 23: for "Judah shall fight at Jerusalem, because the Lord is with them; and they shall be as his goodly horse in the battle."—Zechariah 14: 14; 10: 5, 3. And how will the battle against the gathered armies end? He will leave but the sixth part, for Gog shall fall upon the mountains of Israel, and his multitude shall be buried in the valley of Hamon-Gog. —Ezekiel 39: 2, 4, 11. This is the victory of Armageddon.

Who are those that escape among whom the "Wonder" is placed? The third part of those Jews residing in the land during the war which is consummated by the victory of Armageddon. Of these it is written, "In all the land, saith the Lord, two parts therein shall be cut off, and die; but the third part shall be left therein. And I will bring the third part through the fire, and I will refine them as silver is refined, and I will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, the Lord is my God."—Zechariah 13: 9. Who is the wonder or Sign whom Jehovah will place in the midst of this refined part? He who in prophecy says, "I was a wonder to many;" —Psalm 71: 7; and of whom it is testified, "His name shall be called Wonderful."—Isaiah 9: 6. Joshua the high priest, and his fellows, who were typical of the Branch and his associates are styled "men of wonder," or sign (anshai mophai); —Zechariah 3: 8; and the prophet says, in words applied by Paul to Jesus and his brethren, "Behold, I and the children which God hath given me, are for Signs and Wonders in Israel from Jehovah of hosts, who dwelleth in Mount Zion."—Isaiah 8: 18. The answer then to the question is, that the Lord Jesus is the Wonder,

whom Jehovah will place in the midst of the third part; and that He with his refined third and the risen saints, will constitute the little stone-kingdom in Judea, which after a lapse of forty years will by war and conquest have become as a great mountain filling the whole earth.

Now, from this third part become as gold and silver well refined, the Wonderful will choose men whom he will send as messengers to the nations; as it is written, "I will send those that escape of them to the nations." Being sent they are consequently apostles; men, not only sent, but equipped for their work—in the highest sense, ambassadors of Jesus, the King of the Jews, to the nations. These messengers are not apostolised to take up their residence at the courts of kings like ordinary ambassadors; but, like Moses and Aaron, sent of Jehovah's angel to Israel in Egypt, to proclaim the fame of the king, their master, and the glory of his name; and to invite the aggregation of his people Israel into the wilderness, that they may be thence presented as an offering to Jehovah their God. In doing this, they will announce the gospel of the everlasting kingdom of the Lord Jesus, which, as the little stone, will then be in its incipient state. And here I would direct the reader's attention to the symbolisation of these events. —Revelation 14: 6-7. In the passage referred to, he will find the symbology. There this company of messengers, in Greek termed angels, is represented by a single angel or messenger flying in midheaven; that is, taking his course between the governments and the peoples. He is not sent to "the Powers that be"; they are doomed to overthrow without remedy; but "to preach the everlasting gospel to them that dwell upon the earth," which is apocalyptically opposed to "them that dwell in the heaven." Their proclamation is symbolised by "a loud voice;" for, unlike the preaching of the gospel now, which is "a still small voice" exciting but little attention, it "sounds through every nation, kindred, tongue, and people," becoming the greatest question of the age. The nations are informed, that the Gospel of the Everlasting Age to Come, which thirty-nine centuries before had been announced to Abraham, is about to become an accomplished fact—that the hour had arrived to bless all the families of the earth in Abraham and his seed. —Galatians 3: 8. They are not invited to inherit the kingdom with eternal life and glory; the time of that invitation passed away with the battle of Armageddon; but they are called upon to submit to the Stone-kingdom as the inheritance of its king. —Psalm 2: 8. As it is written, "Fear God, and give glory to him; for the hour of his judgment comes (elthe): and do homage to the Maker of heaven and earth." To accept this invitation would be to renounce all allegiance to the powers that be, which the nations, even if disposed, will not be permitted to do by "the Beast and the kings of the earth," who to maintain their own ascendancy, prepare for war against Israel's king. —Revelation 19: 19-21. The proclamation, however, will be believed by the Israelites scattered among the nations. Their king will not permit them to remain there exposed to his judgments upon their oppressors. The proclamation, therefore, has no especial reference to them. "Go," says he, "and proclaim these words towards the north (Meshech, Tubal, and Javan) and say, 'Return thou backsliding Israel, saith the Lord; I will not cause my anger to fall upon you: for I am merciful, saith the Lord, and will not keep anger forever.'" —Jeremiah 3: 12-18. The result of the proclamation is that "they come together out of the land of the north;" for however unwilling the north will certainly be to give them up, and the south may desire to keep them back—Isaiah 43: 6, 18, 21, they will assuredly be separated from the nations with terrible effect upon them; and marching forty years through the wilderness of the peoples, "come to the land Jehovah hath given for an inheritance to their fathers"—yea, even "to Zion with songs and everlasting joy upon their heads."—Isaiah 35: 10. These messengers of the third part, with Elijah the prophet at their head, are not merely preachers of the everlasting gospel; but endued with power to gather Israel together in the face of all the opposition that can be organised by the powers that be to prevent it; as it is written, "They shall bring all your brethren as an offering unto the Lord, out of all nations:" not direct from

the countries into Palestine, but circuitously, “by a way they knew not, and in paths they have not known.”—Isaiah 42: 16. This will have been a stupendous work, but nothing is too hard for the Lord, reigning in Zion. The good tidings brought by him publishing peace and salvation to Israel, will have been effectually proclaimed by a powerful, if not a very numerous company of Israelites: and the resistance it will have occasioned on the part of the powers, will have caused him to “make bare his holy arm in the eyes of all the nations:” for he comes not with persuading, but “with a strong hand, and his arm shall rule for him.” — Isaiah 40: 10. The exhortation to Israel among the nations is, “Depart ye, depart ye, go ye out from thence; touch no polluted thing; go ye out from the midst of Her, (the great city) figuratively called Egypt and Babylon;) be ye clean that bring the vessels of the Lord (that is, who lead the Israelites.) Verily not in haste shall ye go forth; nor by flight shall ye march along: for Jehovah shall march in your front; and the God of Israel shall bring up the rear.”—Isaiah 52: 7-12. In this particular the exodus will be unlike that under Moses, for then they fled from Egypt; but in the time to come, they have to give battle to their oppressors, and by victory after victory, to retire valiantly—Numbers 24: 18—to the wilderness, where Elijah, in restoring all things, as a second Moses, will prepare them to enter the land of Israel under the Lord Jesus, the Captain of Jehovah’s host—Joshua 5: 13-15, who as another Joshua, will give the nation everlasting rest.

This proclamation by some of the refined third part is subsequently to the resurrection of the righteous, and previously to the fall of Babylon the great city; for John saw the Lamb surrounded by 144,000 before he saw the angelic preacher, who is “followed by another angel” proclaiming Babylon’s fall. The resurrected, I apprehend, are not comprehended in the preaching symbol, because that is called “another angel flying through mid-heaven.” The 144, 000 occupy “the heaven” “before the throne,” and “follow the Lamb,” or Israel’s King, “whithersoever he goes.” This is a more exalted sphere of operation than that occupied by the agents of the third part. The transformed and risen saints with the Lord at their head, will be ready to “execute the judgment written” when the proclamation shall have produced its intended effect. Hence they appear in another scene as the strateumata or staff and body-guard of the Great Captain, ready with him to judge and make war on “the Powers that be” in righteousness and truth—Revelation 19: 14, 11; for it is their mission at the head of the armies of Israel, “to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all God’s Saints.”—Psalm 149: 7, 9.

It would seem from the Mosaic type that the eyes of the nations, and of all Israel save the third part, will be holden; so that while the nations fell the vengeance of the Lamb and his companions, who cooperate with Israel as did the captains of the Lord’s host in the days of Joshua, they see only the hosts of Israel with who they fight. For an illustration of this arrangement of things read the account of Elisha in Dothan, against which a mighty host of Syrians assembled for the capture of one man. —2 Kings 6: 8-17. This invisible cooperation is necessary; first, that the governments and their armies may be led on to their destruction; and secondly, that scope may be afforded to Israel for faith: for, the grafting of them “into their own olive tree” is to be effected by God “if they abide not still in unbelief.” “And so all Israel shall be saved” from all their enemies, and those that hate them: as it is written, “there shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins.”—Romans 11: 23-27. We cannot here forbear the expression of our astonishment at the ignorance and presumption of pious Gentiles who undertake to convert the Jews to the faith of Jesus. God only can accomplish it after the manner we are expounding. Gentile machinery may convert Jews into Gentiles; but it

can never turn the seed of Abraham after the flesh into the seed of Abraham after the spirit. They may persuade a few Jews to forsake the little of Moses they still adhere to, and to confess that Jesus is Christ and join a church; but to “turn away ungodliness from Jacob” is a work beyond their knowledge and ability. It is an honour reserved for the Deliverer, who when he returns to Zion will execute his mission as becomes a God.

As the result of the proclamation and its immediate consequents, the Elijah-work of restoring all things will have progressed so far as to restore liberty to the tribes, and the introduction of them to the wilderness of the peoples. The work, however, as we have seen, will not then as yet be complete. Elijah has to give them a national organization there as Moses did when their ancestors arrived at Sinai. This organization will doubtless be adapted to their forty years’ sojourn in the peoples’ wilderness, where, as the House of Israel, they will be preparing for an everlasting union with the House of Judah, already as the little Stone Kingdom strengthening and enlarging itself under Messiah in the Holy Land. Here, then, we have the ordinal relations of things brought out to view. In the days of Moses, the Holy and Most Holy places were perpendicularly presented on the mountain side; but in the days of Elijah’s future mission they will exchange the perpendicular for a horizontal extension. The Most Holy, instead of being on the top of Mount Sinai, will be in Zion, of which it is written, “O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and thy foundations with sapphires. And I will make thy battlements of rubies, and thy gates of carbuncles, and the whole circuit of thy walls shall be of precious stones. And all thy children shall be taught of the Lord, and great shall be their prosperity.”—Isaiah 54: 11-13. In Zion thus beautified, and possessed of the “Nazarites purer than snow, whiter than milk, ruddier than rubies, and of sapphire polishing”—Lamentations 4: 7, exist the Four Cherubim, representative of the 144,000, antitypical Nazarites, and the intensely dazzling, crystal-like expanse above them, supporting the sapphire throne, on which sits the Son of Man, the bearer of Jehovah’s glory. —Ezekiel 1: 22-28; Zechariah 6: 13. This is Zion’s city when the Lord is there—Ezekiel 48: 35, reigning before his ancients gloriously. —Isaiah 24: 23. It may be remarked here that the sapphire is the most precious stone next to the diamond. It is of fine azure, or like the purest blue of heaven. When highly polished and reflecting the sun’s dazzling light, it looks very brilliant. As in this state, it is used in Scripture to illustrate the glory of the saints, who, under the law, were represented by the Nazarites. “He shall be called a Nazarene,” whose body is as “bright ivory overlaid with sapphires.”—Song of Solomon 5: 14. To say of the Nazarites “a sapphire their polish,” sapphir gizrahshahm, signifies the same thing as to say of “the wise,” they shall “shine as the brightness of the firmament”—Daniel 12: 3, which is a solar light richly blended with the azure of the sky.

These things as they will then exist in Zion the Most Holy, when “the judgment is set, and the books are opened,” were seen in vision by the prophet, who thus describes them: “I saw, behold, while thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head as the pure wool; his throne as the fiery flame, and his wheels as burning fire. A stream of fire flowed and came forth from his presence; a thousand of thousands attended Him, and ten thousand then thousands rose up before Him; the judgment did sit, and the books were opened.”—Daniel 7: 10. This represents that from the presence of the Glory-Bearer in Zion judgment was proceeding against his adversaries, among whom is the Beast spoken of by John—Revelation 19: 19, which is utterly destroyed. This judgment-period and the forty years in the peoples’ wilderness are coeval, a time during which “everlasting destruction from the presence of the Lord, and from the glory of his power” goes forth against “them that know not God, and that obey not the gospel of our Lord

Jesus Christ,” a time “when He shall be glorified in his saints, and admired by all who believe.”—2 Thessalonians 1: 7-10.

But the tribes in the wilderness are not permitted to see this glory of the Most Holy, though they are cognisant of what proceeds from its presence, as their ancestors were. Between it and them is the breadth of the Holy Place, or land, towards which they then look, as the heaven of the covenant with whose blood they have been sprinkled. While they are in the wilderness they are in the court without, the way into the Holy Place not being laid open to them till the end of the forty years. But with Judah, the third part, refined in the fire, it is not so. “He rules again with God—od rahd im-Ail; and with the holy ones is true.”—Hosea 11: 12. God having saved Judah’s tents before Ephraim’s—Zechariah 12: 7, his King possesses Judah, his portion, in the holy land—Zechariah 2: 12, while Ephraim, under Elijah, is passing under the rod. This relation of Judah, the little stone-kingdom, in Judea, to the Ten Tribes in the wilderness, is as the Holy Place to the Court of Israel, the Court of the Gentiles beyond, not being then, as yet, measured—Revelation 11: 2, seeing that the war against them is in progress still. These ordinal relations may become more obvious to the reader, as exhibited in the following series:

1. MOST HOLY PLACE.

The Holy oblation south of the canton of Judah, and north of Benjamin, 25,000 cubits square—Ezekiel 48: 8-22, about 7 miles, “the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, saith Jehovah.”—Ezekiel 43: 7.

ZION

In this city where David dwelt, the King of Israel, bearing the glory of Jehovah, occupies the sapphire-throne, angels ascending and descending upon him from the Majesty in the Heavens.

The Holy Ones, or saints, whose symbolical number is 144,000, and their representative measurement 144 cubits, belong to the Holy Oblation, as joint heirs in the throne.

2. HOLY PLACE.

All the Covenanted Land not included in the Holy Oblation and the Prince’s portion.

THE STONE KINGDOM.

Consisting of Judah, the Third Part, cut out of the Mountains, organised and refined. David’s original kingdom before the submission of the Ten Tribes, when his throne was in Hebron.

3. COURT OF ISRAEL.

The House of Israel, or Ten Tribes called Ephraim, in the peoples’ wilderness, where like a heifer he is being broken to the yoke, by Elijah the prophet and his companions of the

third part, the representatives of Israel's king in restoring all things preparatory to their entering into the Land promised to their fathers.

4. COURT OF THE GENTILES.

The nations under the Beast and False Prophet, and the Kings of the earth, &c., subject to terrible and devastating wars by the sword of Judah and Israel, the Lord's weapons of war—Jeremiah 51: 19-20; Isaiah 41: 14-16, which continue until their kingdoms become Jehovah's and His Christ's—Revelation 11: 15.

5. THE GREAT MOUNTAIN.

Peace between Israel and the nations for a thousand years. The stone-kingdom, by the reunion of the Twelve Tribes for the first time since the rebellion of the Ten against the House of David under Jeroboam, being a period of some 2894 years, becomes the great mountain "filling the whole land," and as the everlasting kingdom of Jesus, ruling over the earth. — Daniel 2: 35; Psalm 103: 19. "The middle wall of partition" between Israel and the Gentiles is "broken down" nationally, as it was spiritually, when Jews and Gentiles became one in Christ as heirs of the kingdom to be established. Henceforth one Court in the temple of the Branch's building—Zechariah 6: 12—serves as the arena of prayer for Israel, and the worshippers who come up to Jerusalem to do homage to Jehovah and his king out of all nations. "Rejoice, O ye nations, with his people," for there is peace over the earth, and good will among men.

(To be continued in our next.)

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ELDER COOK'S POINTS AGAINST "ANATOLIA." (Continued from last month.)

Point 5. Even the two advents of Jesus, denominated by the apostle "once" and "again," or "the second time," Dr. Thomas does not leave unchanged! He inserts an "appearing" between these two; although it clearly involves the absurdity of inserting an "appearing" between "once" and "the second time!" Some of his most important expositions are based on the monstrous misconception!

Point 6. "The season and time" of Daniel 7: 12, he expounds or expands into "a thousand years!" Thus, "a season is two times" or 720 years. "A time is the period of gestation—9 months," equal to 270 years, which added to 720 is 990 years. Then, as ten days, or years, are wanting to complete the thousand, he adds them, from, and only from, his own prolific fancy. But the whole is (so far as I can learn from the language) as baseless as the fabric of a vain vision. The "season" may mean ten "times," if he please, as well as "two," and thus he may fabricate, and "add to" a hundred days as logically and as religiously as he does "ten"!!!

Thus, in his prophetic arithmetic he has altered, added to, or taken from "as seemeth him good," to suit his presumptuous theory. Other examples may be given, but these must for this time suffice.

Point 7. “As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be.”—Matthew 24: 27. This he applies to Jerusalem’s destruction by the Romans; though the language of the text, and the facts of history are in most palpable contradiction to all such teaching. The language requires that the movement should be “from the East to the West!” But he denies this by applying it to the Romans who went from “the west to the east”! As to the grand fact of Christ’s coming referred to in the text, we do know that the Roman army (had they come from the east) was not any how this coming.

Again, this parousia, or “coming,” is identified with the judgment and with the resurrection no less than six times in Thessalonians. Surely a theory that so confounds the “east” with the “west”—that overlooks such essential facts as the resurrection (at this parousia) must be utterly wanting in credibility. The author seems not to see, that the only coming after the first, is “the second time;” nor that the second is the next after the first! Let the doctor show us a number in any series, divine or human, between the “once” and the “second time;” or confess that his peculiar exposition is a monstrous fabrication.

Point 8. The same extreme misconception of fact and of language, characterise his expositions of “the heavens and the signs thereof.” As he applies the prophecy, “The sign of the Son of Man” must “appear” in the political constitution! The angels must gather the saints from the one end to the other of the political constitution! And God will “thunder on his adversaries” out of the political constitution! Let it be shown that God belongs to that inverted, allegorical, mystical, heaven; or else his broad assumptions are palpably untrue. He quotes some authors who held this view before him; but those authors were so in the dark that they did not see, according to his own teaching, “the first principles” of the gospel. Of course they are no authority, except to serve a turn among those “who know not God” in his word.

Point 9. The aim, the national ambition, of Gogue, is “against” Gogue—Ezekiel 38: 3. Russia’s ruling desire, since about the time of Peter the Great, 150 years ago, has been to “take the kingdom” over “the land of Israel.” This plan of Gogue, I conceive, cannot prosper, as Dr. Thomas teaches, because God says, “I am against thee, O Gogue, and will turn thee back.” Back from what? “Back,” of course, from all that would defeat or derange God’s revealed order of succession “in the kingdom.” In God’s order there are “four,” and only four, that reach on to the divine kingdom. Thus the history tallies with prophecy.

Gogue, it is true, will yet invade that prophetic land; but not to establish or administer the kingdom. Gogue goes there and will “fall.” Thus saith the Lord of him and his confederates: “they shall fall on the mountains of Israel.”

This incursion and “fall,” in God’s word follows Israel’s return. An incursion of Gogue’s host “after” the people shall have returned, and “gotten cattle and goods” cannot be fulfilled by any imaginary “Russo-Gogian” kingdom before that event. The word is not “yea and nay!”

Such a class of facts has once transpired, and may again, precisely as the prophet of God has foretold. Egypt, the oppressing power was judged: Israel was gathered to their promised land; and then the kings and nations confederated against them! But it was to their destruction. Thus shall God rain on Gogue and all his bands a like destructive tempest. — Joshua 10: 10-14; Ezekiel 38: 21.

But all this seems never to have come within the range of this author's reading, except as some items are remoulded into a totally different form, and converted to another and totally different class of events.

Point 10. The prophetic imagery of Rome, "the fourth kingdom" in the New Testament, agrees with the old. The Beast with seven heads (seven mountains) and ten horns goes with the woman "to perdition!" This imagery cannot portray Russia. Russia has had one head of gradual growth since its place amongst the great European nationalities. The imagery is Roman; the history is Roman, and can no more be fulfilled in Russia than in Kamschatka.

Note. —The doctor's silence for near a year, is it a concession of his error?

J. B. COOK.

Rochester, 1855.

ELDER COOK'S TEN HORNS PLUCKED UP BY THE ROOTS.

POINT 5.

THE ELDER'S ASTONISHMENT INCREASES.

When people get into a maze of astonishment as our critical friend seems to have done in his fifth point, judging by his exclamation-signs which terminate his sentences, they are very apt to mistake the phantasmata of their own excited imaginations for realities. His mind is possessed of the idea that we teach an "appearing" of the Lord between the "once in the end of the age" when he appeared for the abolishing of sin; and his "appearing a second time without sin-offering." Some of our "most important expositions," he says, "are based on this monstrous misconception." His imagination must be monstrously hallucinated to make such a charge against us as this. We have said no such thing, nor thought such a thing. We have spoken of the invisible presence of the Son of Man at the destruction of Jerusalem, according to his own prediction—Matthew 10: 33; 24: 27-28, but not of his appearing to them that look for him for their salvation at that time. Our friend seems incapable of discerning the difference that exists between a simple parousia, or presence, and an apokalupsis, when, he shall be seen by them who wait for him—2 Thessalonians 1: 7; 1 Peter 1: 7, where "revelation" and "appearing" are apokalupsis; while the glory of it is the evidence, or manifestation of his presence—2 Thessalonians 2: 8. He was not seen at the destruction of Jerusalem and the Temple; but he was nigh; as James, Peter and Paul, have all testified in their epistles.

POINT 6.

THE ELDER'S IGNORANCE OF PHYSIOLOGY CONVERTS HIM INTO A FALSE ACCUSER.

Our very critical friend charges us with adding ten years to God's arithmetic, from, and only from our own prolific fancy; and declares that in our interpretation of times, we alter, add to, and take from, according to our own good pleasure, to suit our presumptuous theory. If this were true, it would convict us of wickedness; and reduce us to a level with himself and friends, who, in the days of their Millerism made a bonfire of all the promises of God, that did not square with their theory, which they now confess was a gross delusion. Our friend ought to be very careful how he sets himself up for public prosecutor. One would have

thought that his own past experience would have wonderfully augmented his natural modesty, and have taught him “not to think more highly of himself than he ought to think; but to think soberly,” and diffidently. But we regret to have to bear witness against him in this particular. The many somersets he has made in theology seem to have induced a dizziness of the brain, as is clearly manifest from the evidence afforded in this unfortunate “Point 6.” Our erratic friend should be very careful how he makes accusations in future; for in doing so, as is abundantly evident, he is handling weapons extremely dangerous to himself.

He can only “laugh aloud” at our interpretation of Daniel’s “season and time;” zeman we-iddan, an appointed time, and a definite time. His numerous exclamation signs are his signs of laughter; but they convey no better interpretation than that at which he laughs. He affords us no solution; and we think from the evidence before us, that he has no rational solution to give. All he can do is to exclaim and falsely accuse. Our friend “chops logic,” but gives us none.

But, for his deliverance from the bondage of ignorance, and the information of the reader, we will show the wherefore we conclude that John’s apocalyptic thousand years are Daniel’s

“SEASON AND TIME.”

The interpretation we have given does not appear in this phrase itself. The words zeman we-iddan simply express, that the national systems represented by the Lion, the Bear, and the Leopard, which are to continue after that system represented by the Fourth Beast is destroyed, shall exist without dominion for an appointed and definite time. But, how long that definite time is appointed to last, the words do not define. Nevertheless, it may be satisfactorily ascertained.

Of the Lion system of nations it is written, “In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land; whom Jehovah of armies shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance;”—Isaiah 19: 24. And in relation to the Bear it is declared, “I will set my throne in Elam,” or Persia, “and will destroy therefrom king and princes, saith the I shall be. But it shall come to pass in the latter days I will bring again the captivity of Elam, saith the I shall be.”—Jeremiah 49: 38. But Egypt, Assyria, and Persia, will not be all; the isles of the sea will be in subjection and amity with him. Thus “sing unto Jehovah a new song, and his praise from the isles and the inhabitants thereof.” The “isles” refer especially to those of the Mediterranean; of which it is said, “Ahasuerus laid a tribute on the isles of the sea;” that is, on the Greeks, or the people of the Leopard. “The isles shall wait for his law.” “The isles shall wait upon me, and upon mine arm shall they trust.” “All the isles of the nations shall serve him.” These isles, several of which are already under the British Leopard, will most of them, if not all, yet come under its dominion before the Lord appears. But, “the Kings of Tarshish and the isles shall bring presents” to Jehovah’s king. These are the systems of nations represented by the heraldry of the prophecy, which are to lose their dominion in its being transferred to Jehovah’s resurrected Son and King; of whom it is decreed that “he shall have the nations for his inheritance, and the uttermost parts of the earth for his possession;” but as to the nations of the apocalyptic beast and the image, their organizations will be utterly destroyed. The papal kingdoms and dominions will disappear; and Europe will become a threshing floor, swept and clean, to be thenceforth inhabited by a population having no antiquity to boast. The political existence of Assyria, Persia, and Greece, will be prolonged

for a season and time; while that of France, Spain, Belgium, Naples, Sardinia, the Roman States, Portugal, Lombardy, &c., &c., &c., will all be abolished, and their name will be put out for ever and ever.

Now, the question is, seeing that Assyria, Persia and Greece are to continue in political life, but without self-government for a season and time, who will govern them, and for how long? Daniel answers, that the Son of Man and the Saints will govern them; and John adds respecting the saints, "They shall be priests of God and of Christ, and shall reign with him a thousand years." Then Assyria, Persia and Greece are without self-government for a season and time; and the Saints with Christ reign over them for a thousand years, during which time the Dragon power is suppressed; will any reasonable man then deny that Daniel's "season and time" is interpreted by John's "thousand years?" There can be no doubt of it. The one is explanatory of the other; and our critical friend can torture it into nothing else.

Now, it will be seen from what we have adduced, that our interpretation is not dependent on any arithmetic, presumptuously expanded or contracted. We saw that the political existence of the three beasts was prolonged for a thousand years. We then became curious to know of what divisions this period was susceptible. We therefore divided it by one of Daniel's periods, called "a time," which is known to consist of 360 years; and we found that it contained two of these, or 720 years, with a remainder of 280 years. We believed then, that we saw in the two times the duration of "a season;" but what sort of a time was the 280 years the contents of? In looking at this question, we recollected that a like period was introduced into Revelation 12: 2; a period of gestation. Among the signs that John saw in the heaven of the fourth beast, was "A woman clothed with the sun, and being with child cried, travailing in birth, and pained to be delivered:" and he says, "she brought forth a male child, who was to rule all the nations with an iron sceptre; and her child was taken by force to God, even to his throne." Now, this pregnant woman was representative of the so-called "Catholic" community in the Roman empire, which had become a powerful party in the State: she was therefore invested with the sun, placed upon the moon, and crowned with the diadem of the "Twelve Caesars," or stars of the Roman system. These imperial decorations represent the party as it existed between the death of Constantius, A.D. 306, and the breaking out of civil war between Constantine and Maxentius, A.D. 312. Constantine was at the head of the Catholic party, and shared the imperial sovereignty of the Roman world with five other emperors. All the emperors except Constantine were enemies of the Christians; whose political influence increased in the ratio of their departure from "the love of the truth." Though their influence had become great, they were still much oppressed in all parts of the habitable, except in Britain, Gaul and Spain, the acknowledged jurisdiction of Constantine, Apollo, or the Sun's, worshipper, their political patron and friend.

But, this woman existed in a humbler sphere before her imperial investiture. This the reader is prepared to expect from the declaration that she was enceinte. The decorum of the symbol, then, requires that a period should obtain in her life answerable in some sense to the natural period between impregnation and the parturient act; the latter being marked by the appearance of one in her interest who should have the supreme power. The painful manifestation of this important personage as the open and avowed champion of Christianity, would be the birth of the woman's male child; and between this birth and the implanting of the principles in the Habitable which developed it, ought to be a period of gestation literal or symbolical. What, then, was the fact? It was not literal time, but a time well represented by the literal. A period of 280 years elapsed from the day of Pentecost to the publication of the celebrated Edict of Milan, by which Constantine made a solemn and authentic declaration of

his sentiments, and restored peace to the Catholic Church. This edict, which was issued March 313, five months after the victory of Saxa Rubra, which placed him at the head of the Roman world, was received as a general and fundamental law of the empire. It was a great and important epoch in the history of the Church.

Being struck with this remarkable analogy, we concluded that the remaining 280 years of the one thousand were a time, definite, or “set time,” as the period of Sarah’s gestation is styled in Genesis 17: 21. We believed we might fairly receive it as such; and so believing, we affirmed it without note or comment. But alas for our discovery! Here comes our physiological friend, and thrusts his “sixth point” at our vitals. He says that a period of gestation is only 270 days; and that we have added on ten days to suit our presumptuous theory, with no other authority than our own prolific fancy. He says, too, that the whole of our views about the “season and time,” is “as baseless as the fabric of a vain vision.” The reader, however, by this time, will have arrived at a somewhat different conclusion. He will, perhaps, agree with us that we have a base, and that it is pretty broad. But what defence shall we make for unwarrantably expanding 270 days into 280! A doctor, too, and not know that a period of gestation is 270 and not 280 days! Surely our friend must have thrust his sixth point into the very weak spot itself of our reputation! But, that the excess and intensity of our friend’s joy at having so triumphantly exposed our ignorance and wicked presumption, may not break his pitcher at the fountain, we would invite him to moderate his excitement by reading the following extract from Carpenter’s Human Physiology, a standard work upon the subject it treats of, and of somewhat higher authority in the scientific world than even our very critical friend. He says, “Although the duration of pregnancy is commonly stated at nine solar months, it would be more correct to fix the period at 40 weeks, or 280 days; which exceeds nine months by from 5 to 7 days, according to the months included”—p. 709, 930.

What says our friend now? We fixed the period more correctly at 280 days; so that our view of the decorum of the symbol was right; and it is found to harmonise precisely with the number of the years occupied by the Woman, taken from the side of the second Adam, in producing the Man of Sin, who seated himself upon the throne of God, and rules the nations with an iron rod.

POINT 7.

THE ELDER BECOMES VERY POSITIVE.

Our friend is displeased at our interpretation of Matthew 24: 27, because it does not coincide with his opinions. After what we have seen of his remarkable fallibility, we need not now be particularly concerned at that; having sufficiently demonstrated that his views and the truth have no very intimate acquaintance.

We have said, that the coming of the Roman Eagles against Judah’s carcass, was that particular coming of the Son of Man referred to in Matthew 10: 23—a coming, not in the sense of an apokalupsis, or appearing; but of a simple parousia, or being nigh. This coming of the Eagles to the carcass is given by Christ as an illustration of his meaning when he compared the coming of the Son of Man to the lightning shining from east to west. Let the reader turn to the passage, and read it with emphasis on the word “FOR” in the sense of because, and our remark will be apparent.

Jesus did not point to the west as the quarter from which the lightning of war was to shine forth. Had he done so, the disciples would have looked for the appearing of a fleet as a sign of his standing at the door for judgment upon Jerusalem. No, he instructed them to expect the Eagles from “the East;” and from that country they came. “Titus was adored by the Eastern Legions,” says Gibbon, “which, under his command, had recently achieved the conquest of Judea.” The seat of empire was in the West; but the Eagles that destroyed the city and temple came from “the east.” Isaiah places Syria east of Judea in chapter 9: 11. Hence from this, and other passages quoted, Calmet says, that “in Scripture style, the East is often used for the provinces which lie easterly, though perhaps inclining to the North of Judea and of Egypt.”

But, our friend says, that even if the Roman army came from the east, he does know that it was not anyhow this coming, or parousia. There is no proof, however, in positive assertion. He is mistaken. “This parousia” is not identified with the judgment and resurrection spoken of in Thessalonians; for in Matthew 24, the subject of judgment is “the Jew first;” and in the letter to the Thessalonians, “also to the Gentile” at the destruction of the Man of Sin, nearly 2,000 years apart. We need not repeat what we have said about “once” and “second time” under point 5; we will only add here, that hitherto our friend has adduced nothing to justify confession of error from us upon a single point.

POINT 8.

THE ELDER INTENSELY RHETORICAL.

Our zealous friend on this point pronounces our exposition of “the heavens and the signs thereof” to be “palpably untrue;” that is, it is not in accordance with the speculations of those who look for God’s signs in our atmosphere. He is, we believe, still of this sagacious class, whose credulity will grasp anything but the truth. It is notorious that these used to teach, and many of them do so to this day, that the darkening of the sun in Yankeeland, A.D., 1780, and the meteoric stellation of November, 1833, were the darkening of the sun, and the falling of the stars predicted by Jesus in Matthew 24: 29, as events, or signs, to be manifested indicative of his appearing. With such “interpreters” of prophecy it is impossible to reason. They have yet to learn, that God’s signs of the approaching consummation of his purpose, which is political, having relation to the affairs of nations, are not atmospheric, but political also. This principle must be admitted, or the prophecies cannot be understood, nor the signs of the times discerned. Failing to do this, our friend cannot discern them. The sign of the Son of Man, which exists, he cannot see; because he has got the notion into his head that “the heaven” in which it was to appear is not political, but atmospheric. This was the blunder of the old Pharisees, who wanted signs from the natural heaven, but never obtained them. He knows what sort of a generation they belonged to; a generation, we regret to say, which is far from being extinct at this day.

The signification of the word “heaven” is not one and uniform throughout the Scriptures. God dwells in a heaven into which no man has ascended but Jesus Christ. “He dwells in light which no man can approach unto; whom no man hath seen, nor can see:” he is therefore truly “the Invisible God.” “No man,” said Jesus, “hath ascended to heaven” but himself; yet Enoch and Elijah ascended through our atmosphere: it is evident, therefore, that our atmosphere, and where they are, are not the heaven where Jesus is.

A country beyond the jurisdiction of the Babylonish government is said to be at “the end of heaven;” for, speaking of the Medes and Persians as Jehovah’s sanctified ones, and weapons of his indignation for the destruction of the Nebuchadnezzar dynasty, Isaiah says, “They come from a far country, from the end of heaven, Jehovah AND the weapons of his indignation, to destroy the whole land,”—chapter 13: 5. This teaches that the coming of the Medes and Persians against Babylon was the coming of the Lord against Babylon. He came in this sense, although he was unseen, save by the eye of faith. And He and his Medo-Persian hosts came from Media and Persia at the end of heaven. Our friend cannot understand this, because his eyes are closed by his traditions. If he could understand the coming of the Lord to destroy Babylon, he would be able to comprehend the coming of the Lord to destroy Jerusalem; but these comings are only intelligible to the “taught of God,” who can discern between a coming and an appearing; which our friend manifestly is not competent to do.

Now this “heaven,” beyond which Media and Persia were situated, had its heavenly bodies—its sun, moon, stars, and constellations; which were subject to all the phenomena, in a political sense, affirmed of the physical heaven and its orbs, in a natural sense. These political heavens, with the peoples over which they ruled, constituted a system or “world,” having its own peculiar “heavens and earth,” which were destroyed by the Lord and his Medo-Persian hosts, in the Day of the Lord. All this will be seen from the following testimony, or “burden of Babylon”: “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it: for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” The interpretation of which is thus given: —“And I will punish the world for evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold (for scarceness), even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of Jehovah of armies, and on the day of his fierce anger.” All this was accomplished in the overthrow of the Chaldean empire by Cyrus, “Jehovah’s anointed shepherd,” whom he called by name many decades of years before he was born; that he might punish Judah’s oppressor, restore the Jews, and say to Jerusalem, “Thou shalt be built; and to the temple, Thy foundation shall be laid.”—Isaiah 44: 27; 45:1-6.

It is not necessary for us to respond to our friend’s call, to show that God belongs to such a heaven to save our exposition from being scripturally condemned. God did not belong to the Chaldean heaven, nor did Cyrus; for they came from the end of it to destroy it. The heaven does not therefore cease to be a heaven; the Chaldean system was a heavens and earth, like the Mosaic in Peter’s day, in which iniquity reigned. Our friend’s remark shows that his conception of the scriptural use of the word heaven is very restricted. He has evidently not studied the prophetic style to any useful purpose; but is as one who undertakes to explain the contents of an Arabic book, though ignorant of the language. His incompetency is common to him with nearly all “the learned,” who indoctrinate one another into their rules and opinions, which only serve to darken the Lord’s counsel by words without knowledge. Till we sat down to examine our friend’s “points,” we thought more favourably of his proficiency in the word than we do now. But we perceive that his old Millerite delusions still strongly and injuriously affect his judgment. We do not, therefore, regard his condemnation, couched, as it is, in the swelling words and phrases which decorate his “points.” We see the animus of it all. Men will pardon you for any offence, if you will only flatter them that “the house that Jack built” stands upon a rock, and not upon the sand. But to compromise the truth for popularity’s sake is not our mission. We therefore not only show him the fallacy of his “points,” but testify, that

unless he suspend his “teaching,” and become a child-like student of the word, he will fall into the error the apostle so sedulously avoided, and become, while he preaches to others, a castaway.

POINTS 9 and 10.

THE ELDER ARRIVES AT KAMSCHATKA.

These “points” are more a statement of Louis Napoleonism than aught else—a system of opinion, as far as we have got hold of it, so self-evidently absurd, as to demand no more grave consideration than the coming of the Lord in 1855. We class it with that, and the darkening of the sun, in 1780, and the meteoric stellation of 1833. Louis Napoleon, “the King of the North,” alias “the Prince of Rosh, Meshech, and Tubal!” What next? Judging from present appearances, that is, “walking by sight” and not by faith, our friend foretells the triumph of Louis Napoleon over Russia; and has built up a theory in harmony with his assumption. ANATOLIA is subversive of this crotchet root and branch; hence his zeal to discredit it; but with what success the reader will not be at a loss to say. Anatolia is a rock which suffers nothing by the artillery of our friend. However vulnerable it may be in fact, Louis Napism cannot inflict upon it a scratch. Our friend is in a labyrinth and cannot find his way out. We might leave him there, and say no more; but, out of personal respect to him, we will add a few words in conclusion.

Be Gogue whom he may (and we have elsewhere proved that the Gog-power is under a Russian dynasty, or protectorate), the Scriptures teach that he will practise and prosper so far as to invade the Holy Land, and to take possession of Jerusalem. The Gogue power, as we have also said, does not exist, but is in process of formation. We see a power in the world represented by the “Prince of Rosh, Meshech, and Tubal”; that is, by the Czar of Russia, Muscovy, and Tobolsky; or as he styles himself, Emperor and Autocrat of all the Russias. But we do not yet see Gomer, Magog, Persia, Khush, and Libya, with their bands, in confederacy with him. This is an important fact, and an insuperable difficulty in the way of those who talk about Gogue being now “turned back,” because Russia has withdrawn her forces for strategic purposes from the Danubian Principalities. The Turks did not expel them, nor did the Allies; but they withdrew.

It is the Prince of Rosh, when he has become the Gogue of the gold, and silver, and brass, and iron nations, as he is now the Prince of the clay, that is to be “turned back”; he is also to be turned back by ADONAI JEHOVAH, that is by the Lord Jesus, and not by any Gentile power: the turning back is to be his expulsion from Palestine after he has invaded it, and encamped upon its mountains like a storm-cloud to cover the land; and the turning back will consist in a signal and irretrievable overthrow by mutual slaughter, by the sword of Judah, by pestilence and blood, an overflowing rain, great hailstones, fire and brimstone, that will leave him but a sixth part of his original armament. In this way his purpose of establishing his dominion permanently over the people and territory of Christ’s kingdom, will be circumvented, and the rights and cause of Jesus maintained, and “the controversy of Zion” settled in his behalf.

The invasion and fall of Gogue do not follow the return of the Twelve Tribes. In this our friend is as much mistaken as he used to be when he denied their return in toto; and declared with infidel emphasis, that God had cast them utterly away. “In the land there shall be a tenth, and it shall return, and be eaten.” By British survey it is ascertained that “one-

tenth” of 300,000 square miles is the proportion of the country now under cultivation. This is to “return” to prosperity before Gog’s invasion, and to “be eaten” or browsed, by numerous flocks and herds. At war with Britain, and aiming to subvert her Indian Empire, he will invade the Holy Land to possess it, and to make it the basis of future operations against the Far East. But his purpose shall not stand; for he shall be turned back, and ADONAI JEHOVAH, or the Lord Jesus, shall be magnified and sanctified by this manifestation of power, and be known to many nations as the “I SHALL BE” promised to Israel. After this, “the Lord will set his hand again the second time to recover the remnant of his people,” that is, to graft them into their own olive tree again. But this is to be done upon a principle of faith, for “if they continue not in unbelief they shall be grafted in.” But there is no agency extant in the world that can work faith in the tribes of Israel. A new and adequate system of means must be instituted for the purpose by the Lord himself. When Gogue invades the country the Jews already there will be in unbelief; and one providential purpose of the Lord’s bringing him against the Jews will be to thin them of “two-thirds” of the incorrigible there. Ezekiel testifies that it is after the destruction of Gogue that the work of recovering “the whole house of Israel” upon divine principles begins; for having finished the prophecy of the overthrow, he adds, “Now, saith Adonai Jehovah, will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name.” Though our friend professes to believe in the restoration of Israel, he is evidently but little instructed in its details. He has too much sectarian divinity in his head yet to comprehend it scripturally. He cannot interpret the judgment of the Fourth Beast until he does. Nor can he get at the truth of the matter until he shall know what is meant by the Beast’s “nails of brass,” and “stamping the residue with his feet.” He may declaim about “imaginary Russo-Gogian kingdoms,” but until he does he cannot tell what is “imaginary,” and what real.

Our friend in his “Point 10” talks about the seven heads of the beast upon which “the woman” rides. These seven he parenthesises as “seven mountains,” without telling us, however, that they also signify “seven kings,” or forms of governments, upon them since they were erected into the capital of a dominion. The mountains, he says, go to perdition with the woman; but he has told us nothing about a certain “eighth head, which is of the seven, and goeth into perdition” likewise, and which eighth head is also styled a Beast, and which holds the same relation to the scarlet-coloured Beast, that the Eleventh Horn of Daniel holds to his fourth beast. He does not seem to suspect that Russia may be an element with Austria of a two-horned dominion in the midst of the Ten Horns, which shall agree and give their kingdom thereunto, until the words of God shall be fulfilled. He says, that the imagery of Revelation 17, “cannot portray Russia.” He has given us no reason to believe that it does not include it, and his assertion is without authority, owing to his numerous mistakes. The imagery and history, he says, are Roman: granted; but “the people, and multitudes, and nations, and tongues,” symbolised by the scarlet beast, in race are not Roman, but Goths, Gauls, Franks, Belgian, Celts, &c., &c.; they pass for Roman nations, however, because they are the inhabitants of the habitable formerly subject to Italy, and now acknowledging the Roman Pontiff. Upon the same principle, Russia will become Roman when she shall have taken up the position on the Roman habitable marked out for her in the things noted in the Scriptures of truth.

But our friend has decreed the contrary, and declares that Russia has no more to do with the imagery than it has to do with Kamschatka. That truly is a long way off; but as he has got there at last, we will leave him in Petropaulovski if he please, in cool and quiet contemplation on the untowardness of the inspiration that impelled him to force us from a whole year’s silence into action, to the eradication of his unlucky horns, both root and branch!

He will have a fine opportunity, in that high and frigid latitude, of coolly determining for himself, if “the doctor’s silence for over a year is a concession of his error.” That he may have a happy deliverance from his own, and by getting quit of the beam that now obstructs his vision, he may be the better able to pluck the mote out of our’s, is the sincere and earnest heart-breathing of his good friend the EDITOR.
September 1855.

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“Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.”—Psalm 122.

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ANALECTA EPISTOLARIA.

GLAD TIDINGS FROM AFAR.

Dear Brother: —We suppose a short account of the doings of “the Reformers” in a town where you have been the main instrument in sowing the seed of the Kingdom, will be a source of pleasure to you.

Your valuable works we highly prize, as it is through them and your lectures in Newark many have been brought to a knowledge of “the Kingdom of God and the name of Jesus Christ.” The good seed, or “word of the Kingdom” after a long time is now taking deep root in many honest and good hearts. Several have renounced the traditions of their fathers, and have been immersed into the name of the anointed Jesus with a knowledge of the Kingdom, as the one and only hope that justifies; while others have abandoned the God-dishonouring superstitions disseminated from Bethany, and have demanded re-immersion. Still, we have a good deal to contend with from those professed religious and pious friends of the old school; we know, however, that “the truth” will work its way, and those of a child-like disposition will receive it. On every first day, we now have the kingdom of God set forth in the name of Jesus as the “one faith” and “hope of the calling.” Such, dear brother, is the state of things here, which creates within us a lively hope that ere long we shall see all our late brethren walking in love and peace, contending hand in hands for that faith “once for all delivered to the saints.”

With respect to myself I am happy to say that I have reaped great benefit from the study of Elpis Israel, and the Herald of the Kingdom, with the Scriptures; as also of the little work styled “the Wisdom of the Clergy proved to be Folly,” which you will remember writing at my house.

In conclusion, we join in testifying our heartfelt thanks to you; and that our Almighty and Heavenly Father may bless your endeavours to publish to the world “the Gospel of the Kingdom” as believed and preached in the days of the apostles, is the prayer of yours in hope of “the kingdom which He has promised to them that love him.”

DAVID JOHNSON.

Newark, Nottinghamshire, England, September 1855.

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It affords us much satisfaction to hear that our labour in Newark has not been lost. Having heard nothing from thence for nearly five years, we had concluded that the little disturbance we had produced in the town had been effectually suppressed; and that all things had resumed their old stereotyped position. But we are agreeably disappointed in finding that God has given increase to the seed sown. May the fruit be unto eternal life in the Kingdom of our God; where we trust, we may all have a glorious convocation, and a happy re-union, if not before.

Our excellent friend, Richard Robertson, Esq., who forwarded to us the above, remarks, "It is truly encouraging to receive, so frequently as I do, similar testimonies of the precious fruits of your valuable Christian labours; and doubtless the time is at hand when you will receive the full reward for all your toil in this heavenly calling, by an abundant entrance into Life eternal."

Accompanying brother Johnson's, we also received under the same cover a letter from another brother in Newark from which we extract as follows: —

My Dear Brother: —No doubt but you will be happy to hear a little from the church in this place. Though to you I am personally unknown, yet you live in me, if I may so say; for it is through your valuable work 'Elpis Israel' that I have been brought to a knowledge of the truth as it is in Jesus.

Long have I inquired for a publication which afforded information respecting the progress of the gospel of the Kingdom of God among the people; but none could I find, though many and various are the publications which are issued, and to a great extent carried on by men of talent and learning: but their pages are filled with ideas which have emanated from the philosophers, pagan and sectarian, ancient and modern. But, what we wanted we have found in the Herald of the Kingdom and Age to come; for which I have forwarded to Mr. Robertson eight shillings and four pence, and an additional shilling to prepay this letter, that he may request you to mail the current volume to me at your earliest opportunity: and for the future, I hope to stand as a permanent subscriber; for we are anxious to know all we can, as the events that are now transpiring come as shadows of interesting and wonderful developments. But the world discerns them not. It does not perceive the hand of God in the different movements of the times; but trusting in the arm of flesh, they grasp the sword to support and strengthen the existing constitution of things, which is founded in selfishness, and can only result in bloodshed, war, and strife. We feel for the people who feel not for themselves. They see not the storm gathering, nor the clouds which are blackening, and about to burst with tremendous fury upon their heads. But while humanity shudders, yet we rejoice, knowing that the redemption is at hand, through which the oppressors of the earth shall be laid low, and peace and righteousness become triumphant among the nations.

The kingdom of God is becoming, more and more, of greater interest and importance to the church here. It has had its effect upon a few who have been led to consider their position; and with a childlike disposition have submitted themselves to a re-immersion, for an induction into the faith of the Kingdom of God: and we trust the time is not far distant, when all who had not the knowledge of "the covenants of the promise" before their immersion, will come forward, and demand to be immersed into the faith preached by Christ and his apostles, in heartily believing which they will become partakers of the divine nature; and ensure to themselves an abundant entrance into the Kingdom of our Lord and Saviour Jesus

Christ, which is the prayer of their well-wisher, and of yours in the blessed hope of immortality when the King comes.

JOSEPH HARRIS.

Castle Gate, Newark, England, September 6, 1855.

N.B. Will you be so kind as to give us your views of church government, and the most scriptural method of instituting elders, &c.? The work called "Anatolia" has found its way from London to Newark. Of its merits too much cannot be said; and those who are looking for the Kingdom can look upon it only with pleasure and delight; and in the Christian mind it will tend to strengthen the faith already possessed: and lead him to pray that you may live long to pursue your labours of love, which is the prayer of yours,

J.H.

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In some future number will appear an article already written, entitled, the "Ministration of the Spirit," which will give some idea of the "government" of the apostolic churches before their Lightstands were removed. When this is understood, "church government" will cease to trouble the minds of the brethren; for none that can be devised will be aught but an approximation to the original form, but without the power. A feeble company of wayfarers in the wilderness, brethren and devoted to the truth, need be at no loss how to meet the exigencies of their case. They would agree to request the most competent to see that all things were done to edifying for the spiritual good of all. Let the truth govern in the spirit of the truth, and all things will work together for good. He that would be great, let him make himself the servant of the least; remembering that our great example in the heavens, though equal with God, and Lord of all, made himself of no reputation; but took upon himself the form of a servant, being obedient and faithful in all things. A company of such will lose sight of themselves, and seek only the well-being and advancement of the common cause: but those who are not so minded, no government, however well contrived, will turn the evil into good. This much in passing on "government" in the church.

EDITOR.

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IN A TRENCH.

Under the Sun, lat. 42°; west long. from Greenwich 86°.

Dear Brother: —Elder Marsh was here last week. We had not, however, much opportunity for conversation, but found that he was principally intrenched behind Acts 8: 37, and the conversion of the Philippian Jailer. We showed him that the confession of the Ethiopian was omitted by Griesbach as a spurious reading, at which he seemed surprised. He said, it would not do to depend on what was considered doubtful. This was about the substance of what passed on the subject. We learn that J.B. Cook's course towards you is not approved; and that personalities will not be admitted into "The Expositor." Articles from J.B. Cook have often been refused admittance because of his personalities against you. Dr. Field's attack upon you was curtailed, and he was privately informed, that articles of such a character would not be admitted again. The principle involved may be discussed in the Expositor, but individuals are not to be abused. We believe that our friend Marsh is very candid, and will advance about as fast as he can see.

Yours in truth,

HYPHELANTHROPUS.

We feel grateful to our brother editor for his kind and honourable disposition towards us in the case of Messrs. Cook and Field, whose zeal for a righteousness of their own has incited them to an intemperate opposition against the righteousness of God contended for in these pages. We feel neither alarmed nor irritated at their personalities; but accept them as the flourish of trumpets supplying sound for sense in the defence of a rotten cause. Their trumpets may blow a loud, long, and lingering, blast of discords; but so long as their pieces have no other charge than powder, we shall tranquilly regard their artillery as “sound and fury and nothing else.”

In regard to our friend’s entrenchment we would suggest whether his position would not be stronger behind the twelfth than the thirty-seventh of the eighth of Acts? In the fifth verse, we are told that “Philip preached the Christ to them;” and in the twelfth, what the Samaritans believed before they were immersed by him. Does not the twelfth verse explain, or define rather, the subject-matter in the preaching of the Anointed One in those days? Was Philip’s preaching of Jesus to the Ethiopian a different preaching to that of his preaching the Christ to the Samaritans? And did Philip preach one doctrine to the Samaritans, another to the Ethiopian, and Paul a third to the jailer at Philippi? Or did they not rather preach one and the same faith to them all? Is it safe and wise in dealing with the I shall be of armies to entrench ourselves behind a two-gun battery, and one of them cracked, when a fortress is accessible which he has pronounced impregnable? Does not the word in its general teaching explain single and solitary sentences and expressions; or does the minor define the major—a part greater than the whole?

The Philippian jailor’s case will be investigated at large in a future number: till then we must leave our friend in his “Little Redan,” in the hope that before the day of assault come, he will find it so untenable as to conclude to blow it up with his own hand.

EDITOR.

* * *

SEVASTOPOL.

The southern division of this world-renowned stronghold, after a siege of nearly a year, has at length been reduced to “a heap of blood-stained ruins” by its defenders. The Malakoff works, which were the key of the position, were taken by the French after six unsuccessful assaults. “The soldiers of Christ,” as the Czar styles his Russians, perceiving that the place must certainly fall into the hands of the Allies, and that a further defence would involve a useless expenditure of Muscovite blood, determined to retire across the harbour; and to leave as little spoil for the enemy as possible. In carrying out this purpose, Prince Gortschakoff drew off the garrison by a bridge of boats, burned and sunk the ships in the harbour, and blew up the fortifications and buildings of the town; the site of which became the principal trophy of the victors, purchased by a sacrifice of life scarcely preceded in the annals of war.

The fall of southern Sevastopol brings us towards the conclusion of the first stage of the war. The Allied Powers would fain hope that it was the conclusion of the war itself. The Frog-power has celebrated the destruction of the place by popish and military parade in the Parisian temple of the Immaculate Queen of Heaven, styled NOTRE DAME, ascribing the victory to the papal Mars; while Victoria, the head of the Anglo-Hibernian Harlot, and

Defender of its Faith, sends her thanksgivings to Napoleon's troops! The joy in France is dynastic, not popular, for what joy can a people have for a victory which confirms, for the time, a faction in power that rules them with a rod of iron. The enthusiasm in France is in obedience to authority; while in England the people are well-nigh crazed with excitement, in the delusive hope, that the expenditure of their "best blood" and treasure is soon to cease—Russia being humbled and Turkey saved, by the destruction of Sevastopol in part!

But all their rejoicings are premature; for Russia is still erect, and Turkey unredeemed. These are stubborn facts; while the Te Deums, illuminations, salutes of artillery, and congratulatory speechifications, only express hopes based upon the present that will never be fulfilled. A correspondent writing from Paris to the N.Y. Times, says, "The fall of Sevastopol has not produced the effect that was expected. It is the most singular feature of a singular succession of events, that the catastrophe, so far from leading to the denouement, only results in new complications, doubts, and suspicions. The people, who have learned that the resources of Russia are not to be annihilated at a blow, and the gentlemen of the Stock Exchange, who, though they often set the tone of political opinion, as often assume it ready set, have not found, in the capture of the Karabelnaia, the guarantee for peace, or that symptom of Russian exhaustion, that the event was expected to furnish. The thirty daily columns of declamatory and triumphant eloquence which are supplied by the morning journals, seem to fall without effect upon the public mind, and the absence of further news would appear to indicate that the conquest has thus far been sterile and unproductive."

The humiliation of Russia and the redemption of Turkey, cannot be effected in the Crimea. We believe that neither of them will be effected; but, on the supposition of their possibility, the conclusion now being tried, cannot be worked out there. The loss of the entire Crimean peninsular will leave Russia unscathed. It would only for the time secure Turkey against aggression from that region; still, however, leaving her open to attack from Odessa and Bessarabia and the Caucasian provinces.

The present stage of the war and its defeats are necessary to the preadventual triumph of Russia. If Russia had not been antagonised on the Danube, in the Crimea, and at Kars, she would ere this be triumphant in Turkey; for she would doubtless have been aided by a general insurrection of the Greeks. Defended by the neutrality of Austria, Germany, and Prussia, on the west; by the shallows and fortresses, and short seasons, of the Baltic, on the north; and by the prudential policy of the Allies, ever careful of the beauty of their "wooden walls," Russia might have concentrated her forces against the Sultan's dominions, and have changed the face of the east. But then, how could she have fulfilled her destiny of leading the nations to battle against Jerusalem? Had she conquered Turkey in the first stage of the war, she would have inherited the empire with the capital, including the Holy Land, of course; in which case, her policy would have been to exclude all nations from Jerusalem, not to lead them there. It is evident, then, that Russia must be kept at bay in the east, until events shall place Jerusalem and the Holy Land in possession of a power strong enough to make it necessary to invade the country with armies drawn from all the nations of "the earth and whole habitable," to expel it. This power, we have proved in Elpis Israel and Anatolia, can only be the Anglo-Indian—the power "shadowing with wings from beyond the rivers of Khushistan."

In the meantime, as we have shown in a former number, while Russia is at bay in the east, the war enters into its second stage, and prevails in Italy and Germany. The policy of the Frog power will compel Austria to abandon its neutrality. Events will occur in Rome and Italy

which will make it impossible for Austria to maintain peace. Shall French or Austrian policy rule the Papacy, and thereby control the destinies of Italy? This is the real Italian Question; and not whether Italy is for the Italians, or Austria. A free and united Italy is an impossibility. Italians may rise and revolutionise; but final success is impossible. The coming issue to be submitted to the arbitration of the sword in their country is, shall France or Austria rule it? This is the pre-adventual issue, which will unite Russia, Austria, Germany, and Prussia, against France. Providence gave a provisional existence to the Roman Republic for the creation of such a situation as should bring about the occupation of Rome by the Frog power. If that republic had not been meteorised, the French would not now be in garrison there; and the element of the coming struggle would have been wanting, and the struggle, consequently, itself postponed. The French were providentially placed in Rome, in order that “an unclean spirit like a frog” might issue “from the mouth of the False Prophet,” and extend the theatre of the war. This will be Russia’s opportunity. Austria at war with France, must ally herself to Russia; for she has neither power nor funds to carry on war with France before, and Russia and a Hungarian insurrection in the rear. Russia has only to bide her time and to watch events in Italy. The imperial ambition of the Frog power will revive the Holy Alliance for its suppression; and the fall of the French empire will be the manifestation of the Czar as the Gog of Ezekiel’s prophecy.

The contest before Sevastopol is for the practical establishment of the “Third Point,” especially the last clause of it, namely, “For the purpose of restricting the power of Russia in the Black Sea.” Russia’s naval power there at present amounts to nothing. Her Sevastopol fleet is all sunk or burned; and for the time being the Allies have gained their point. But the present is only provisional; and the power of Russia there will rise again. I say it must; because the Czar being Ezekiel’s “Prince of Rosh, Meshech, and Tubal,” who hereafter becomes “Gog of Magog,” or Daniel’s “King of the North,” it is declared of him, that “he shall come against the divider of the Holy Land like a whirlwind with chariots and horsemen, and with many ships.” It is evident, therefore, that something must happen to revive the naval power of Russia before this event can come to pass. While the Anglo-French alliance continues, that revival cannot take place. But this alliance, like the French empire itself, is only a temporary affair. The fall of the Napoleon dynasty will be sure to terminate it, even if it be not dissolved by previous misunderstandings and jealousies. The suppression of the Frog power by the Holy Alliance might place (if not previously destroyed) the whole French navy at the disposal of Russia and its allies. What then would England do? Would she send her wooden walls to defend Constantinople; or would she employ them in watching over the safety of her own dominions, which will then have considerably increased? The latter we conclude on such a supposition. The best policy for England, at the present juncture of affairs, is to take care of her ships, and to build as many more as she can man and keep afloat; for, though at present she can do little else than parade them beyond gunshot of the granite forts of Russia, there will be hot and dangerous work enough for them when the time comes to combat the ships of Gomer, under whatever circumstances may then obtain.

The Anglo-French alliance is not an alliance of the English and French people; but of the British government with Louis Napoleon, who is the abomination and contempt of the influential classes of Gallican society. In the nature of things, even if his dynasty should not be set aside by an anti-Napoleon alliance of the northern powers, it cannot become permanent. Louis Napoleon is a profound hypocrite of intense selfishness, as well as a great tragedian. He judges men’s motives by what he knows of his own; and these he knows have no other impulse than his own interest and glory. He needs no confidential communication to enlighten him upon the fact, that the British Government has no regard for him beyond the use it can

make of him in the promotion of its views. This sort of regard is mutual and sincere. British policy is to maintain the balance of power in the old world, especially in Europe; and is devoted to the Sultan's interest so far as necessary to preserve this equilibrium; and to create a profitable customer for her manufactures. Its policy is that of a shopkeeper, who is determined by all possible means, fair or foul, to exclude all rivals from his village; and certainly not to help any one to become more influential than himself. Anglo-Hibernian harlotry being a potent element of the Stat system, its policy is also to weaken the old Mother, rather than to strengthen her on the Continent; unless by her strength the trade and commerce of Britain would be increased. On this ground, it is the policy of the Victoria government to strengthen popery and Mohammedanism, and paganism, in all parts of the world. This, however, is not the policy of Louis Napoleon. Like his uncle, he finds that "the Church" is necessary to the existence of his throne; he has therefore set up for champion of the Roman Catholic Church, which is to be Napoleonised; and the Jesuit paper, L'Univers, which says that this war is waged for the ascendancy of that church, has become the confidential advocate of his schemes. This Napoleonisation of Popery in Europe is anti-Austrian; and implies the establishment of a rival military despotism in the west, of which the Napoleon Dynasty shall be the centre. England is now unwittingly promoting this consummation in endorsing the Napoleon policy against Russia. She is assisting to revive the old fabric which in the days of Napoleon the Great she expended so much blood and treasure to destroy. Will a Napoleon despotism, over-shadowing the Continent, increase her security and commercial prosperity? Will not the time have arrived then to avenge the defeat of Waterloo? And by whom more appropriately than by the nephew? England, when she beholds the greatness of her ally; Rome and Constantinople garrisoned with his troops; a Napoleonised Pope in the papal chair; a Murat dynasty at Naples; and Sardinia, Bavaria, Wurtemberg, &c., the satellites of his glory; may conclude that an alliance with Russia, Austria, and Prussia, would be more promotive of her interests than the present. In that case "the many ships" of the king of the north would be furnished by Britain in consideration for Egypt and the Holy Land as her portion of the spoil; so that while they annihilated the Frog-power on the land, she would sink and burn its ships upon the sea. England in alliance with these powers against France is no novelty; the political wonder is her alliance with the nephew of her inveterate, and old hereditary foe. Some stronger power than the Turks, I apprehend, must be entrenched in and around Constantinople, to make it necessary for the king of the north to come with so mighty an armament against the Ottoman, as Daniel represents. French influence, because French military force is greater, is stronger in Turkish counsels than British; which will also be augmented by the greater éclat acquired by the French troops in the fall of Sevastopol. The Frog-power will, therefore, by its prestige, entrench itself in the Turkish Divan, as it will probably do by its forces in the Turkish capital. This will be placing the "unclean spirit, like a frog," in the very "mouth of the Dragon," so that when it speaks again under the inspiration of this power, it will be in tones by no means in accord with the paeans of the Peace Society. Will Britain rejoice to behold Napoleonism enthroned in Constantinople, and the Mediterranean converted into a French lake? Yet this is practically what she is so zealously labouring to effect! Will she not, then, begin to think that the time has come to take care of herself, when she sees that Turkey has become Napoleonised, and Russia not humbled? Will she not feel justified in regarding the treaty of alliance as a dead letter; and in proceeding to establish English authority in Egypt and the Holy Land, as an equilibrium to Napoleonism elsewhere? And should Louis Napoleon protest against it, may it not be expedient for Britain to come to an understanding with Russia; and to agree that Czarism shall be enthroned in Constantinople, provided that her hold on these countries, and certain islands of the Mediterranean, be guaranteed? Russia would, doubtless, agree to anything, for the time, that would place Constantinople and the Black Sea at her disposal. The third point would then be

a nullity; and all the injury now inflicted upon her by the Allies, abundantly indemnified. Such an arrangement would lead the powers into the third stage of the war. What afterwards transpires, by which Britain and Russia become antagonists, results from “an evil thought coming into the mind” of the Autocrat; which inaugurates the war in its fourth stage, and brings the national forces of “the earth and the whole habitable” against Jerusalem to battle, where the ADONAI JEHOVAH breaks in upon them, and scatters them like chaff before the whirlwind.

We rejoice, then, in the fall of Sevastopol and the barring of Russian progress in the East; and shall rejoice till we see the Frog-power influential enough to excite the jealousy of Britain and the powers. This must become great; but its greatness will prove its ruin. It is at present professedly contending for the “third point,” which its own success effectually destroys—“the better reestablishment of the balance of power in Europe.” Effectually disturbing the balance by its greatness, the Frog-power, not Russia, will become an object of alarm to all the States, and the one to be suppressed. Knowing the reckless character of the present ruler of the French, it requires no great penetration to perceive that, when he beholds a coalition for his dethronement, he will appeal to the revolutionary population of Europe. Then will be a time of great anger among the nations, which nothing but the wrath of God will appease—“the nations were angry and thy wrath came.” Every situation of affairs is encouraging to the believer of the “sure word of prophecy,” but peace. Peace produces delay; and hope deferred does not encourage the heart. But there is no reason to fear peace. The Czar’s Minister of State tells us that Russia will fight until she is exhausted; and before that, great events will come to pass, relieving her of the sole burden of the war. But we must conclude. We thought “the fall of Sevastopol” demanded a few remarks, as an important event bearing upon the triumph of Russia and “Europe Chained.” It will be seen, that though appearances are not flattering to sight, faith penetrates the veil, and beholds a future allied to the reality of the present, in perfect harmony with the word of God. “We walk by faith.” Not so the world; “sight” is the rule by which it goes; so that in regard to the future it goes always wrong. It is perplexed, and from its perplexities sees no escape. There is none. “Blessed is he that watches,” that he may behold in peace the solution predetermined in the scriptures of truth.

October 5, 1855.

EDITOR.

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TIMES AND SEASONS.

In 1 Thessalonians 5: 1, Paul tells the faithful in that city that there was no need of his writing to them of the times and the seasons, for that they themselves knew perfectly that the day of the Lord comes as a thief in the night: and that they were not in darkness that that day should overtake them as a thief. It was the times and the seasons that had given them this knowledge, so far, at least, as they were not reserved of the Father in his own power. The apostle also tells us in Colossians 2: 16, that holy days, new moons, and sabbaths, are shadows of things which are to come; and it is scarcely to be credited à priori, that the times of each Jewish rite, feast, and ceremony, should have been handed down to us with such minuteness, unless they also, as well as the other scriptures, were to be profitable to us. Besides, as the seasons refer to the former rain, seed time, latter rain, harvest, and vintage, so do the times refer to the three times a year that all the males were obliged to appear before the Lord at Jerusalem. The Passover, which was at the commencement of the first feast of firstfruits; Pentecost, which was at the commencement of the second feast of firstfruits; and

the Feast of Tabernacles, after gathering in the harvest of corn and wine; were inchoately fulfilled in the sacrifice of Christ our Passover; the gathering of the firstfruits of the apostolic labours; and the ingathering at the end of their exclusive labours in Judea, after which “the stranger,” or Gentiles, became a gleaning of the corners of the field. These feasts have only had a springing, or germinant, which I have styled an inchoate, accomplishment; but will have their fructiferous, or terminal, fulfilments after the appearing of the Lord in his kingdom. The Passover, Pentecost, and the Feast of Tabernacles, were commemorative and typical; commemorative of the destruction of Egypt’s firstborn, and Israel’s deliverance; of the giving of the Law; and of their dwelling in tents in the wilderness. They were typical of things spiritual and sectional, and spiritual and national: sectionally, they were typical of things pertaining to the “Sect of the Nazarenes” during the apostolic ministration of the Spirit, as already stated in brief. Nationally, the Passover typifies the future vengeance on the Gentiles, and the deliverance of Israel and the saints who are passed over at the appearing of the Lord; the Pentecost, the wave-manifestation of the firstfruits, and giving of the law from Zion; and the Feast of Tabernacles, the Lord’s salvation, or rest for Israel and the nations, which come up to Jerusalem to keep the festival there. —EDITOR.

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THE SON OF HELI AND DAVID’S THRONE.

The Lord Jesus is to reign on earth as any other man would do—in virtue of an hereditary claim. Thus, when he has begun to reign, no one can come forward and charge him with being an usurper. No one can say that he has taken advantage of his power, and seized by force of arms a crown to which he had no pretensions. As the Son of Man he is to reign over the world at large, but especially over ISRAEL; and therefore he presents himself to the Jewish people as the legitimate descendant of king David. The line of David occupied the throne of Jerusalem until the extinction of royalty in the person of Zedekiah. From that time until the present Jerusalem has been subject to a foreign yoke, and has never been governed by a legitimate king. Herod the Great was an alien in the land of Israel, being an Idumean by the side of his father Antipas, and an Arabian by that of his mother Cyprus. The Kingdom of Jerusalem, which was revived again at the first crusade, was a miserable imitation of the royal splendours of David and Solomon; and Godfrey of Bouillon and Guy of Lusignan, who assumed the title of king, were only Norman knights from the barbarian extremities of the west. The crown of David was in abeyance, in the most literal sense, for it had fallen into the female line of Mary; and her first-born who as a male inherited the throne as the representative of his mother, was far away at the right hand of another throne which stands fast uninterruptedly. That abeyance continues to this day, and will continue to the appointed time; and then (to use an heraldic term) the abeyance will be terminated in favour of the Son of Mary—the King of Israel and representative of David.

In the testimonies of Matthew and Luke the genealogy of Jesus is traced up to David, and even to Adam. These two genealogies seem to have created much perplexity in some minds, as if they contradicted one another. But, in fact, there is no difficulty in the case, if we recollect that Matthew gives the genealogy of Joseph, and Luke the genealogy of Mary. Matthew traces the descent of Joseph as far as David first, and then to Abraham; and it appears from thence that Joseph, the father-in-law of Jesus, was descended from David through the line of Solomon, the actual inheritor of the throne. But Luke, instead of the genealogy of Joseph, gives us that of Mary, the daughter of Heli, who was descended from David through Nathan. This removes all the doubt, and makes it evident that the genealogy

of Luke is that of the mother of the Lord. Joseph is called the son of Heli because he was his son-in-law;* Mary, the daughter of Heli, being married to Joseph.

* (This is a mistake. Joseph is not called son of Heli in any sense. The supposition that he is so styled arises from the parenthetic signs being wrongly placed. In the Common Version “as was supposed” forms the parenthesis, which is really only a part of the true parenthesis. The true one consists of these words, “being as was supposed the son of Joseph,” which being removed from the text leaves the rest of the verse to read, “And Jesus himself began to be about thirty years of age * * * who was of Heli;” that is, grandson of Heli, or Son of Heli in the same sense he was Son of David, Son of Abraham, Son of Adam.)—EDITOR HERALD.

It follows from the genealogy given by Luke that Mary (Jesus) was descended from David in the line of Nathan. + But it appears from the book of Chronicles that Nathan was the son of Bathsheba, Uriah’s widow, and that he was the elder brother of Solomon, by the same mother. Nathan had therefore a claim to the throne in preference to Solomon by the law of primogeniture; and it was only by the express decree of God that this claim was set aside in favour of Solomon the younger brother. But now that the line of Solomon has been dispossessed of the throne, the original right of primogeniture reverts to the line of Nathan, or to the elder branch. Therefore the Lord, as the son of Mary (son of Heli—editor H.) and the descendant of Nathan, has claimed the throne of Israel by right of primogeniture, even supposing that the line of Solomon should still exist. So that our Lord has a double connection with the throne of Israel. First, through his father-in-law Joseph, who was descended from Solomon the actual possessor of that throne; and secondly through Mary (Heli) who was the representative of the elder branch of Nathan. And the style and title of “King of Israel,” which had fallen, as it were, into abeyance between females, is now called out of abeyance by a divine decree, and conferred upon the son of Mary, even in preference to the line of Solomon.

+ (The descent of Mary from Nathan only appears indirectly; that is, from the testimony beyond the genealogy, that she was of the House of David and mother of Jesus. The maternity of Jesus proves her descent from Nathan, because the genealogy proves His descent from Nathan. If the descent of Jesus had been shown to be from Solomon instead of Nathan, then Mary’s descent would have been shown to be in the same line—his paternity direct being of God. The writer’s text should therefore read as I have parenthesised it.)—EDITOR.

It is an extraordinary instance of divine condescension that, in laying claim to an earthly throne, the Lord should accommodate himself to the laws of men, and should, as it were, prove his title and descent before he takes possession of the crown. Yet this he has done in the genealogies of Matthew and Luke, as well as in those of the book of Chronicles; nor does he leave room for any sceptic to charge him with usurpation. There stands the throne of David established by the appointment of God, and confirmed to that one line; not only by the immutable decree of heaven, but also by the suffrages of the people themselves. The house of David was adopted by Israel as the fountain of its regal government; and it was equally adopted by the Lord himself, when he said, “I have sworn once by my holiness that I will not fail David.” Accordingly, the right of sovereignty continues to this day as immutably as ever in the House of David. All who have occupied the throne of Israel since the fall of Zedekiah, have been aliens and usurpers; permitted, indeed, of God, but never recognised nor adopted. Then arises the question—Where shall we find the representative of David, in order to replace him upon the throne? The right of sovereignty we all admit, but where shall we find the legal heir? He is not to be found upon earth; and where can we look for him? You will find him in

heaven! He died once, it is true, upon the cross, but he arose again, and now he is alive for evermore. But as long as the heir continues alive, he is still the heir. He can only lose the inheritance when he is dead. But Jesus, the Son of Mary, never dies; therefore he is still the Heir of the Throne of David.

In reference to the Kingdom of Israel, Jesus is sent, in the strictest sense, as a man, as the representative of another man, reappearing in Jerusalem, to lay claim to the crown of David, which has so long been in abeyance. As the rightful heir coming to dethrone the usurper; and as the Messiah, anointed King of Israel in that day when Samuel poured the oil upon the head of David within the walls of Bethlehem. The virtue of that oil descended from age to age upon all the Kings of Judah; and when the last King was led captive, the virtue was transferred from earth to heaven, and rested upon the head of the future Son of Mary. The anointing of Bethlehem was an eternal act; it never dies! Its influence rests to this day upon the Jewish nation, upon Palestine and Jerusalem; and in their lowest depths of misery it preserves in them the principle of renovation. It is a maxim of law that no lapse of time can defeat the claims of the church, *Nullum tempus occurrit ecclesia*. It is equally a maxim in heaven that no lapse of time can defeat the claims of the Messiah. He was anointed at Bethlehem in the person of David; and therefore it was announced before his birth, “The Lord God shall give unto him the throne of his father David; and he shall reign over the House of Jacob forever; and of his Kingdom there shall be no end.”

The great war of God Almighty, spoken of in Revelation 16 is the immediate consequence of his claim. The design of Antichrist will be universal dominion. Then will commence the war between the rival Kings, the Usurper and the Messiah; which will terminate in the destruction of the antichristian system, and in the triumph of the King of kings. And from that time forth “The Lord shall be King over all the earth: in that day there shall be one Lord, and his name one.”
Torquay, England, September, 1851.

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PROPHETIC STYLE.

“In Luke 21: 25, there is a key by which any symbols in Scripture may be safely and clearly 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 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 our Lord himself in Revelation 1: 20, that stars are there symbols of ministers of churches [ministries of the seven heritages—editor. H] and the moon, therefore, being a homogeneous symbol with stars, must represent ecclesiastical establishments with their officials. It is amongst these, then, that we must look for the signs which are here foretold. In the same manner we learn that the sea, and the waves roaring, represent tumultuous assemblies of the people.

“From Genesis 37: 9-10, we learn that the sun, moon, and stars, which made obeisance to Joseph were immediately interpreted by Jacob to be symbolical of himself, Rachel, and his other eleven sons.

“We are therefore fully justified in saying, that Heavens mean a political kingdom; Sun, supreme secular power; Moon, ecclesiastical; Stars and Constellations, the aristocratic orders of the State. The heaven of this political world is the sovereign part thereof, through whose host and stars that world is ruled. In the highest place, or region, are gods, or kings, emperors, popes, princes, &c.; next, demons or ambassadors, plenipotentiaries; and other such intermediate lights shining in that firmament. The earth is the undistinguished multitude. The following authors all agree that “heavens” is the symbol for the higher places of the political universe. Dr. H. More, Daubuz, Lancaster, Sykes, Dr. Wall, Vitranga, Lowth, Owen, Warburton, &c. Sir Isaac Newton says, ‘in prophecy, which regards not single persons, the sun is put for the whole species and race of kings.’ Hence ‘to ascend into the 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 waves roaring,’ mean tumultuous assemblies of people, and the sea itself, the people in mass, is manifest from many passages. In Isaiah 60, Zion is addressed as at the time of the Redeemer being there, and it is said to her, ‘the abundance of the sea shall be turned unto thee, the wealth of the Gentiles shall come unto thee.’ Again, in Isaiah 17: 12-13, ‘Ho! 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 Isaiah 8: 7, ‘Behold the Lord bringing upon them the waters of the river strong and many, 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 inconsistent. The earth seems to be generally put for that over which the heavens do rule; and where it is distinguished from the sea, the former represents people in an interior region and perhaps quiet state; and the latter in a disturbed condition. 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.’

“In order to obtain a right key to the symbols we must look to their roots rather than to their single meaning in detached places, and we shall find, that wherever there is a figure expressive of one principle, or one set of men under the influence of that principle, there is also a corresponding figure or symbol representing the opposite character. For example, we have the Lion of the Tribe of Judah, and the lion walking about seeking whom he may devour; the waters of Shiloh flowing softly, or the fountains of living waters, and the seas and the waves roaring, or raging waves of the sea. The Star of Jacob, and wandering stars; the Tree of Life, and trees without fruit, &c., &c. Thus the same key which will unlock the symbols of one part of prophecy, will unlock those of all.”

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CONVERSION AND RENUNCIATION OF THE WORLD.

“I have long arrived at the conclusion, that there are few men who dare either to think or to examine anything for themselves; and I perceive that the leaders of the people are afraid even to approach the subject. I suspect that the secret process of reasoning is somewhat as follows—‘This is a strange doctrine, and were we to become convinced, and afterwards avow it, we should lose our reputation for orthodoxy.’ How many men are there who dare do this? But it is clear that they, and not we, are the real enthusiasts; for to expect the subjection of the world to Christ, while the present frame of human society exists, were as if we were to look

for the full vigour of health in a pestilential atmosphere. It is evident to me that the whole frame work of civil society, and especially the unnatural division of property, is incompatible with a holy condition of the world. All must be rooted up, and will be so in the day of the Lord. When I walk through the crowded streets; when I see the throngs that frequent the places of public resort; when I look around me on every side, I feel that all these things must not be converted, but abolished. The Gentile constitution of things we styled 'the world,' must enter into its grave; and make way for a new and better order of things. The whole air is pestilential, the whole body is sick, from the crown of the head to the sole of the foot. In such a state of things, 'the truth' has to move against wind and tide. A few may be arrested, who, by cutting off a right hand, and plucking out a right eye, are contented to enter life halt, or, with the loss of part of themselves, but to look for the conversion of the world in such a state of things were madness. There are few points upon which professors deceive themselves more than upon their having renounced the world. The world to every one is the little circle of his own acquaintance. A French ambassador was once conversing with a lady who made frequent use of the phrase, 'all the world knows,' &c.; at length his excellency said, 'De quel monde parlez vous, Madame, puisque j'en connois trente? What world do you speak of, Madam, for I know thirty of them? Thus a high-churchman thinks he has renounced the world, because he despises the opinions of the evangelical party, whilst he is exceedingly anxious about his reputation amongst bishops and cabinet ministers. The evangelical, on the other hand, can make up his mind to be lightly esteemed by infidels, or even by the hierarchy, but is tremblingly alive to what will be thought of him at a committee of some society in his neighbourhood. And the Dissenter, who is impervious to all that can be said against him in any established quarter, is very jealous of his character at Highbury, or in a Magazine."

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NATIONAL CONVERSIONS.

The first Christians, with the purest charity to the persons of heretics, gave their errors no quarter; but discountenanced them by every reasonable method.

It has been of unspeakable detriment to the Christian religion, to conceive that all who profess it, are believers of it, properly speaking. Whereas very many are Christians in name only, never attending to the nature of the gospel at all. Not a few glory in sentiments subversive of its genuine spirit. And there are still more who go not so far in opposition to goodness; yet by making light of the whole work of the truth on the heart, they are found, on a strict examination, to be as decidedly void of true Christianity. We have seen the first Christians individually converted; and as human nature needs the same change still, the particular instances described in the Acts are models for us as at this day. National conversions were then unknown; nor has the term any proper meaning. But when whole countries are supposed to become Christian merely because they are so termed; when conversion of heart is kept out of sight, and when no spiritual fruits are expected to appear in practice; when such ideas grow fashionable, opposite characters are blended with each other; the form of the gospel stands, and its power is denied. —Milner's Hist.

National conversions are the work of Messiah and the Saints, and belong to the Age to Come. Men are now converted by the truth, and tried, that, if approved, they may cooperate with Jesus in "his day."

EDITOR.

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THE JEWS. —A correspondent of the New York Herald under date Vienna, July 16, writes:

“It is generally said that a great change will shortly take place in the position of the Austrian Jews. It is well known that they are altogether prohibited from the possession of land, and from holding office in the State, of any description whatever. The subject has lately been brought under the notice of the Minister of the Interior, and it is not unlikely that all disabilities will shortly be removed. The better class of Austrian Jews are men of exceedingly good education, and the measure will, no doubt, be advantageous to the State, and meet with general approval.

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MONTHS.				TIMES AND SEASONS.	TYPICAL EVENTS AND FULFILMENTS.	
Names.	Ecclesiastical.	Civil.	Dates.			
ABIB, or NISAN.			1	New Moons 1st of every month. Numb. x. 10.	Joel ii. 23-27. James v. 7, 8.	
				Latter rain in this month. Josh. iii. 15; iv. 19.		
			10	Lamb set apart. Exod. xii. 3.		Jno. xii. 1, 12. Comp. 1 Pet. i. 19. Mat. xxvii. 4, 23, 24. Luke xxiii. 47.
			14	Passover. Exod. xii. 6.		1 Cor. v. 7. Abram's vision, Gen. xv. 17, 18. Ex. xii. 41. Deut. xvi. 6. 2 Sam. xxi. 9, 10.
			15	Unleavened Bread. Exod. xii. 18. Lev. xxiii. 6.		
			16	Wave-Offering of First-Fruits. Lev. xxiii. 11.	1 Cor. xv. 20-23. Rev. xiv. 4.	
IJAR, or IF.	2	8	14	Passover if unclean in Nisan. Numb. ix. 10, 11.		
IVAN.	3	9	3		Law given from Sinai, Exod. xix. 1, 16. Acts ii. 1. James i. 18. Rev. vii. 3; xiv. 4. Rev. xiv. 14, 15.	
			5	Second, or Pentecostian, Feast of First-Fruits. Lev. xxiii. 16.		
			24	Harvest not long after this. Hag. ii. 18, 19.		
THAMUZ.	4	10			Rev. xiv. 14, 15. Joel iii. 13, former part. Jerusalem taken by Chaldeans, Jer. lii. 6. Zech. viii. 19. Acts x. 35, 45. Mat. xxii. 9, 10.	
				Gleaning of harvest for poor and stranger. Lev. xxiii. 22.		
AB.	5	11	7		Temple burnt, 19th Nebuch., 2 Kin. xxv. 8. Zec. viii. 19. Jerusalem destroyed, Jer. lii. 12.	
			10			
ELUL.	6	12				
T I S R I , OF ETHANIM.	7	1	1	Feast of Trumpets. Lev. xxiii. 24.	Rev. xiv. 6, 7. Isai. xviii. 3; xxvii. 13; lxvi. 19. Zech. viii. 19.	
			2	Sabbatical year began this month. 50th year the Jubilee Vintage. Deut. xvi. 13.	Joel iii. 13. Rev. xiv. 17-20; xix. 15. Isai. lxiii. 1-6.	
			10	Day of Atonement; Jubilee trumpet sounds. Lev. xxv. 9.	Zech. xii. 10. Ez. xxxvi. 31. Joel ii. 1, 15. Zech. ix. 14. Rev. xiv. 8-11.	
			15	Feast of Tabernacles, or Ingathering. Lev. xxiii. 34, 39.	Rev. vii. 9-17; xv. 8. 2 Chron. v. 3, 13, 14. Neh. viii. 14. Zech. xiv. 16-21. John vii. 37. Rev. xx. 4; xxi. 6.	
			22	The last day of the Feast, the greatest.		
MANHESVEN.	8	2				
CHISLEW.	9	3		Former rain and seed-time. Ezra x. 9.	Isai. xxx. 23.	
			25	Winter.	Dedication, Jno. x. 22. 1 Mac. iv. 52-59.	
TEETH.	10	4	10		Jerusalem besieged, 2 Kin. xxv. 1. Zech. viii. 19.	
SHEBAT.	11	5				
ADAR.	12	6				
			14		Feast of Purim. Esth. ix. 17.	

