

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, JULY, 1856—
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THE FEAST OF TABERNACLES.

The Feast of Tabernacles is described in Leviticus 23. It is there commanded to the Sons of Israel, saying, “And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations. Ye shall celebrate it in the seventh month. Ye shall dwell in tents seven days; all that are Israelites born shall dwell in tents: that your generations may know that I made the children of Israel to dwell in tents when I brought them out of the land of Egypt; I am Jehovah, your God.”

Such is the Institution of the Feast of Tabernacles. It was appointed to be commenced upon the fifteenth day of the seventh month, the very next day that followed the conclusion of the FEAST OF TRUMPETS. There can be little doubt that the Feast of Trumpets was intended as a prophetic type of the day of the Lord. The Trumpet is a military instrument, and is always significative of war. The trumpet was to sound for fourteen days, expressing the duration and the tumult of the Day of the Lord. Nor is it impossible, as some persons have conjectured, that the fourteen days of the Feast of Trumpets may indicate the continuance of the Day of the Lord fourteen years. But, however this may be, the Feast of Trumpets was to be immediately succeeded by the Feast of Tabernacles. And this may be considered beyond question, as a prophetic type, representing to us the progress of those great events which are now fast approaching. Suddenly, as a thief in the night, the Day of the Lord shall break out upon the world, and shall run its disastrous course to the fall of Antichrist; every year more calamitous than before, and one judgment crowding upon another. But when Antichrist has fallen, and the Lord has begun his reign, then the Feast of Trumpets shall conclude; the instruments of war shall be succeeded by those of peace. The Feast of Tabernacles shall then begin, to continue year after year through the Millennial Age. The feast, in itself, is designed for the people of Israel especially, if not solely. “All that are Israelites born shall dwell in tents.” Yet this beautiful display of the mercies of God to Israel is not to be hidden from the Gentiles. All nations are invited, and even commanded to attend; and severe judgments are denounced against those who refuse the invitation.

After the close of the dreadful scenes of the Day of the Lord—after the restoration of Israel, the pacification of the world, and the re-peopling of Jerusalem—the Millennial Reign of the Son of Man shall begin over all the earth, having its centre on Mount Zion. The Temple

shall be rebuilt according to the magnificent designs of Ezekiel; the land of Israel divided again among the tribes by a new arrangement, quite different from the first. Universal prosperity shall spread over the whole land, until it has become the glory of all lands. Jerusalem shall be chosen as the capital of the King of Kings. —“This shall be my rest forever; here will I dwell, for I have a delight therein.” It shall also be the centre of universal empire, and send forth its omnipotent decrees to all the nations of the globe. There the New Jerusalem Municipality shall be centred as a perpetual guard over the Holy City. In the midst of this community the Lord shall dwell, and shall make it the court of the great King, and the council chamber of the terrestrial empire. Beneath its shelter and within its light, all nations shall be blessed; but Israel, as being the nearest, shall be the most blessed of all. From this heavenly city, messengers radiant with glory, shall go forth to transmit the decrees of the King of Kings; to enforce his commands; to distribute his mercies; and to execute his judgments—for the reign of the coming age is a reign of judgment. At stated periods, the King of Glory shall reveal himself to his subjects at the eastern gate of the Temple—the brightness of his presence shall fill the precincts of the house, and be visible, no doubt, to all the multitudes of Jerusalem, whether Jews or Gentiles. “And behold the glory of the God of Israel came from the way of the east; and his voice was like the sound of many waters: and the earth shined with his glory.”—Ezekiel 43.

At such a time as this, multitudes from all the nations of the earth shall be found assembled at Jerusalem. They have come up to keep the Feast of Tabernacles. The people of Israel will have already made preparations for the feast. The branches of the palm trees and the willow of the brook will have been brought in. They will have been arranged with oriental taste in the form of tents, and beneath their shade, the silver and gold, the massive plates of that wealthy people, is seen in glittering profusion. The priests and the sacrifices are ready. The clouds of incense arise within the Temple; and without, the eight tables of sacrifice are prepared. The courts of the house are filled with the Israelites, who have assembled from all quarters of their land. The streets of Jerusalem and the neighbouring villages are crowded with innumerable strangers; men of every climate and complexion; of every rank of life; of every variety of temperament and manners, are gathered into one, by a common impulse which creates an unaffected brotherhood. All the mighty rivers that flowed down from Ararat to fill the world have here their representatives; the sons of Gomer, the conquerors of the west, are here; the sons of Javan, the inventors of poetry and the arts; the terrible race of Magog, from the forests of the north, and from the awful solitudes of Central Asia—those warlike tribes who have subdued and civilised the world, shall meet in harmony with the once accursed race of Ham—the sons of Cush, Mizraim and Canaan—the most oppressed and pitiable of mankind. The mysterious curse will have been removed—freed from the bondage of 4,000 years, and have been on equal terms with the oppressed—the warlike with the feeble—and all as brothers! The wild Sclavonian race the sons of Tubal, shall pour forth their many gifted tribes, uniting the deep melancholy of thought with the vehemence of passion. Elam, and Ashur, and Aram, shall be there; and the dark-haired race of Ham from beyond the mountains of the east. Every mighty chief of the primeval world shall be represented in his posterity. All the distinctive features which have come down through ages from the original parents of the race, shall be seen in the countless multitudes, lighted up through every shade of complexion, with one common feeling; and all as friends. There shall neither be slave nor master, conqueror nor conquered. The Prince of Peace is the King of Freedom; the city of Peace is the centre of eternal brotherhood. Philosophers have striven in vain even to classify the races of mankind. Statesmen have striven more vainly to unite them. But the reign and presence of the Son of Man will accomplish both these ends by one master-stroke of policy. The Lord will proclaim his universal feast, and all the world shall be divided and united—

divided in their respective tribes, but united in their worship. “Liberty, Equality, and Fraternity,” the idle boast of revolutionists, shall then be realised—by a revolution from above.

It appears, from Ezekiel 43 that the Lord will visit, at stated times, the Temple of Jerusalem, and that the house shall be filled with his glory. We may therefore suppose that so great an occasion as that of the Feast of Tabernacles will not be overlooked. When all nations are assembled at Jerusalem, this manifestation of Divine glory will undoubtedly take place and complete the grandeur and brightness of the scene. It appears also from Isaiah, that some remarkable display of Divine Power will be made in providing for the wants of so vast a multitude. It occurs at first sight at least, to a political economist, that it will be impossible for the land of Israel to sustain so immense assemblage. Such a concourse of nations, and still more from year to year, would be sufficient to exhaust the most fertile country, and to drain it of all its resources. But, independently of the increased productiveness of the land, there is a remarkable indication of some supernatural provision to be found in Isaiah 25. There it is written, “And in this mountain shall Jehovah of armies make unto ALL PEOPLE a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” This chapter is immediately preceded by that terrible description of judgment which occupies the whole of chapter 24. There can be no doubt that these two chapters are as consecutive in time as they are in arrangement, and that the 24th foretells the tremendous judgments of the Day of the Lord—the great tribulation—while the 25th describes the period of prosperity and blessing which is immediately to follow. This being the case, the Feast described in verse 6, may be taken literally as an exercise of Divine Hospitality on a scale worthy of God. The Lord himself has invited all nations to meet him at Jerusalem. They all assemble as his guests; and the preparations for their reception will, no doubt, be worthy of the Host. A feast, on a scale that the world has never witnessed or conceived, will be provided for the guests of the Lord. It is said that Caesar entertained the whole multitude of the Roman people at a single feast; and he defrayed the expenses out of the spoils of the world. But the Lord Jesus, the successor of Caesar, will entertain all the nations of the earth in annual succession, and without the spoil or oppression of the humblest of his subjects. At this stupendous feast, “wines on the lees” form a prominent item of the entertainment. Wine, which the Scripture extols as one of the most precious gifts of God, and which the Lord has commanded to be received as the symbol of his covenant blood. This significant and appropriate symbol has long been discredited by intemperate pietism. Hypocrisy hates the symbol of the blood of Christ as it hates the blood itself; and it has therefore raised up certain zealots to decry the use of wine, and to pronounce it to be sinful. Now that the time is drawing near when the Lord himself shall drink wine with his disciples, in the Kingdom of God, fanaticism is more especially aroused, and it has persuaded even a few of the Lord’s own people to condemn what the Lord has so expressly commanded. But in that great festival of the nations, the false morality of a fleshly pietism will be swept away for ever, and men shall drink wine, as well as “eat bread in the Kingdom of Heaven;” and thus the divine hospitality of the King of Kings shall provide for the wants of all the nations of the earth, when they assemble at Jerusalem, without the danger of exhausting or impoverishing the land.

The aspect of Jerusalem, under the reign of the Age to Come, presents to us the most perfect picture of felicity and beauty that the earth can offer, and one in every way adapted to its end. The magnificent city, fifty miles in circumference, (the present circumference of London—Editor of the Herald), and perfect in all its building; the Temple raised above, on the precipice of Mount Moriah; the Feast of Tabernacles prepared in the streets and courts of Jerusalem: the boughs of goodly trees, fresh from the forests (newly created—Editor); the

assembled crowds, composed of every variety of the human race, from the western sons of Gomer to the dark-haired race of Ham. The soft air breathing through the leaves of a thousand bowers: the blue tranquillity of the sky. All this is peaceful and beautiful: but it is far from being the whole; the Lord himself will appear in the midst of his subjects, attended by the thousands of his saints. He is to assume his place as Son of David and King of Israel, and to fill the Temple with his glory. The wonders of his presence will be revealed to all the multitude; and all the natural pleasures of the feast will be sanctified by his approbation. In that great day the Lord of lords shall be the Host, and all mankind his guests. He whom the Heaven of Heavens cannot contain, will be seen on that speck of his creation which is occupied by the Temple. What a sublime answer to return when a stranger inquires, “Who is your King? Who is the master of this feast? —God himself!” The Creator of the ends of the earth stands, in human manifestation, upon one narrow spot of his creation. He who feeds oceans with waters and volcanoes with fire, condescends to spread a feast for feeble, sinful men. The grandeur of the thought; the beauty of the scene; the beneficence of the Lord of the Land, shall fill the whole earth with admiration. Every man, as he returns to his native city, shall proclaim the marvels he has witnessed; and thus, from mouth to mouth the glories of the Feast of tabernacles shall be published throughout the earth! All nations shall be awakened by the same holy desire to witness the presence of the Lord, and to go up to Jerusalem. “The Gentiles shall come to thy light, and kings to the brightness of thy rising,” “therefore thy gates shall be open continually;” “they shall not be shut night nor day; that men may bring into them the wealth of the nations, and that their kings may be brought.” “Thy sun shall go down no more; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light; and the days of thy mourning shall be ended.” A bond of perpetual union shall be woven at Jerusalem, and diffused through every heart. All men shall be bound together by a common interest and a common pride; for all that glory shall glory in the Lord. And Jerusalem shall be made the Capital of the World, and become the centre of empire by becoming first the centre of attraction.

How beautiful, yet how irresistible is the mechanism of God. Men, for three thousand years, have laboured to drive each other into union by penalty and laws. Philosophers have waved their wands and have brought forth frogs; yea, even in the king’s chamber. Spiritualisers have mangled and distorted Scripture in order to heal and rectify mankind; but all in vain!! But the Lord comes in at last, and sets before the mind his divine conceptions. A nation of saints, a city of palaces; a festival of unrivalled grandeur! the King of Kings descending to his subjects; the light of Jerusalem, then a Heavenly City, radiating glory into the skies; the presence of the Prince of Peace pacifying the wilderness of creation; and thus without violence he takes possession of the avenues of the heart, and shuts out every tumultuous passion. “For in THIS PLACE will I give peace, saith Jehovah.”

Torquay, England, November, 1851.

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“AN HOOK WITH SIX TEETH.”

GOG TURNED BACK.

“And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, &c.”—Ezekiel 38: 4.

Under the above caption and text from Ezekiel, the Expositor for April 15, submits some remarks to the reader, written, we suppose by the editor, (for there is no signature) for the purpose of showing, that Gog is now turned back in the check Russia has experienced in the Black Sea, which has been perfected in the peace concluded in Paris.

His words are, “The fulfilment of the important prophecy of which this text is a part, was to take place ‘in the latter years’—verse 8. We are now in those years. The Russian power, —the Czar, is the Gog spoken of. Possession of Palestine seems to be the predicted object which was to move him to war in ‘the latter years.’ Instead of succeeding in his first attempt, he was to be ‘turned back.’ This appears now to be fully accomplished by the peace recently concluded in Paris. Political hooks have been put into the jaws of Gog—he has been drawn back with an ‘hook of six teeth,’ as the margin of Ezekiel 39: 2, reads.”

Having assumed that the “hook of six teeth,” which is the marginal reading of chapter 39: 2, is more correct than that of the text, “a sixth part,” and that said marginal reading is the true equivalent or parallel of chapter 38: 4, “I will put hooks into thy jaws;” and having assumed also that one hook of six teeth, is the same as six hooks; and that these are “political hooks” existing at this present in the jaws of Gog; —having assumed all this, our worthy friend goes on and essays to prove, that “hooks” or “teeth,” supposed to be the same, are political, by showing that the twelve tribes of Israel in the day of their ascendancy, are twelve teeth of invincible military power. The evidence which satisfies our friend’s mind of the accuracy of his views is contained in the following paragraph:

“It is predicted of Israel as follows: “Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains”—Isaiah 41: 15. The confederacy of twelve tribes we understand to be the “threshing instrument,” and the teeth, the tribes which constitute this confederacy. They will yet so gain the ascendancy in military power as to ‘thresh the mountains,’ or conquer all opposing kingdoms. According to this view of the meaning of the figure of teeth, Ezekiel must refer in his symbol of six teeth to the members of a national confederacy which would be engaged in drawing Gog back in the latter years. The members of that confederacy must be six. Just six nations have signed the terms of peace by which the Czar of Russia has been drawn or turned back from the accomplishment of designs which moved him to engage in this war. France, Great Britain, Turkey, Austria, Sardinia, and Prussia are those six nations: they are the six teeth, we think, of the confederacy which turns Gog back at this time.”

Being satisfied that this is the interpretation of “Gog turned back,” our friend predicts that the “turning back will be only of short duration:” for he says, “we are told in the very next sentence which speaks of the turning back—that Gog shall be brought ‘forth and all his army’—which will be constituted of all the nations of Continental Europe, Asia, Ethiopia, and all Russia. God has promised so to bring forth his mighty Gog power, ‘like a storm’ or ‘whirlwind,’ conquering all before him, until he ‘shall plant the tabernacles of his palace between the seas in the glorious holy mountain,’ or on Mount Zion, whereon he will ‘come to his end,’ by being destroyed with all his hosts, by the Lord of Glory at his appearing.”

It is at all times a matter of regret when we cannot agree with honest-hearted and sincere students of the word. We believe that our friend of The Expositor is one of these; and as such, we want to see eye to eye with him, and to stand shoulder to shoulder also, in doing battle for the truth against all who do, and will prevail against it “until the Ancient of Days come.” Faithfulness, however, to that truth will not permit us at present to occupy so desirable

a position. Nevertheless, we fondly hope that the time is not far distant when all the discrepancies will be cleared up, and “the unity of the Spirit,”—“the unity of the faith, and of the knowledge of the Son of God,”—will alone prevail. In noticing, then, our friend’s (not Ezekiel’s) “hook of six teeth,” we would remark, that his interpretation is without foundation in the word, and unsustained by the events and circumstances of the times.

In the first place, the Gog power does not yet exist: and cannot therefore have been hooked and turned back. It is the Gog erez ham-Magog, THE EMPEROR OF THE GERMAN FATHERLAND, that is the subject of the prophecy. At present, there is no such emperor, how then can he have been turned back, and hooks be fastened in his jaws? But the nesi Rosh, THE PRINCE OF THE RUSSIANS, is in opposition with Gog, and will be one and the same power? Granted; but let us be content to wait for the execution of the sentence until the Prince of Rosh becomes the Emperor of Magog in the fullness of his power.

Ezekiel’s prophecy of Gog relates solely to the invasion of the Holy Land by that power; to the antagonism presented by the British; to the overthrow of the invader by the Lord God—Adonai Yehovah; —and to the subsequent restoration of “the whole house of Israel.” There is no evidence of two attempts of the Gog-power against the Land of Israel. When it moves in that direction there will be no turning back by six nations; for the Lord says, “I will bring thee against my land that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes.” The invasion will be consummated, and the “first attempt” will be the last.

In the next place, there is no evidence that the hooks are the “political hooks” indicated by our friend. Hooks are used in the prophets to signify Jehovah’s judicial policy in regard to the people of his curse. Thus, he says to Israel, “The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks”—Amos 4: 2. This taking away with hooks is illustrated in the deportation of the tribes from the Holy Land by their Assyrian invaders.

Again, “Before the harvest, when the bud is perfect, and the sour grape is ripening, there shall be a blossom, he shall both cut it off as sprigs with pruning hooks, and take away and cut down the branches. They shall be left together to the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them,”—Isaiah 18: 5-6. Hooks in the jaws, are to draw out the power owning the jaws from the waters in which it swims, as the great Leviathan or Dragon. They are not for drawing or turning him back, but for drawing out—Ezekiel 29: 3-4; but when pruning hooks are used they are for lopping off, cutting down, and slaying, as Isaiah predicts of Gog in the above quotation; for of him have all the prophets spoken—Ezekiel 38: 17.

The hooks to be put into Gog’s Dragon-jaws, are for the purpose of bringing him forth from his place in the north parts, and all his army with him, that the power may be captured and destroyed upon the mountains of Israel. This is fishing the Dragon that is in the seas—Isaiah 27: 1. Adonai Jehovah is the fisher, with his hooks armed with a bait that has never failed of bringing up the Leviathan family of the sea to the mountains of Israel—Possession and dominion over Jerusalem and her land. The Lord will draw him up there with his hooks; and “with his sore, and great and strong sword punish him” with a wound he will not recover for a thousand years.

The teeth are a part of the threshing instrument; and therefore each tooth bears part in the threshing process. This being so, we cannot accept our friend's similitude as an illustration of the character of the Peace Conference at Paris. That conference is not a threshing instrument, or fanning mill, in any sense. It is not a "hook with six teeth," whose teeth are red with the blood of Gog's jaws. Austria and Prussia have been Russia's good friends all through the war; and respectful to the Allies only so far as they feared them. The Conference is a company of wily diplomatists, who, instead of threshing Russia, have been outwitted by that power, as will be seen by all men before many months have passed away. Besides how can that Conference be a confederacy to hook Russia, when Russia is as much a member of the confederacy as any of the six? Russia, Austria, and Prussia, three-sevenths of the Conference, have no contrarious interests, and are therefore as one: Turkey and Sardinia, as nothing more than representatives of the Italian and Eastern questions to be settled by the strongest. England and France remain as the members of an alliance, hated and feared by Russia, Austria, and Prussia. Hence the whole heft of these powers is to dissolve that alliance. France being continental, despotic, popish, and revolutionary, has to be won over, and separated from a power that is constitutional, Protestant, and the European protector of civil, literary, and religious liberty. England, Sardinia, and Turkey, are doubtless well disposed; and would willingly put hooks in the jaws of all the other powers, and thresh them too if they were able. But this is not their mission. Sardinia will be swallowed, and Turkey dried up, in the end; and England, with all her faults and shortcomings the only respectable power of the old world, will find herself in her natural position, continentally distrusted and proscribed.

But, we reject our friend's interpretation as being founded upon words not found in Ezekiel's prophecy of Gog. The original text of chapter 39: 2, says nothing about "a hook with six teeth," or hook at all. Gesenius renders, *we-shovavtichah*, *we-shisshaithichah*, *we-haalittechah*, "I will turn again and will lead thee and will bring thee up." This shows that he is not satisfied with the common rendering of the text; *shasha*, rendered *leave a sixth part*, in the English version, is explained in the Septuagint by the word *καθοδηγησω* I will lead; in the Vulgate by *educam*, "I will bring out;" and in Targum by I will seduce thee. "The signification of leading," says Gesenius, "is quite clear from the context. But the ancient interpretation which refers it to *Piel ishsshah*, to sixth, i.e. to divide into sixth parts, does not suit the context."

Boothroyd renders this text, "And I will turn thee and lead thee about when I cause thee to come up from the north quarters, and bring thee upon the mountains of Israel." In chapter 38: 4, he renders the word, *shovavtichah*, "I will turn thee back." It is the same word in both places, only Masoretically modified by writing instead of which *cholem*, I conceive, has no business there at all. Bishop Newcome, D.D., renders it, "I will turn thee back, and leave but a sixth part of thee when I cause thee to come up from the north quarters, &c."

But neither of these versions appears to me to be the meaning of the Spirit's words by the prophet. I should translate the passage "And I will break thee; yea, I will entice thee and cause thee to ascend from the uttermost parts of the north; and I will cause thee to come in against the mountains of Israel"—to be broken there, as amplified in verses 3-5. This passage is exegetical of Ezekiel 38: 4. "And I will break thee; and I will put hooks into thy jaws, and will cause to come forth thee and all thine army, &c."

I have rendered *we-shovavtichah*, "I will break thee," as more correct than "I will turn thee back," and also as in strict accordance with the fate of Nebuchadnezzar's image, and of the Fifth Horn of the Grecian Goat. Of the image, it is said, "A stone smote the image

upon its feet of iron and clay, and brake them to pieces”—Daniel 2: 34-35, 44-45. The breaking is mentioned four times here, and is affirmed of the feet, legs, thighs, trunk, arms, and head—all existing in the latter days—verse 28, as the kingdoms and dominions of the Habitable. Of the fifth horn of the goat it is likewise said, “He shall stand up against the Prince of princes; but he shall be broken in pieces without help”—Daniel 8: 25; 11: 45. Now, the image of the latter days, and the fifth horn when it stands up against the Prince of princes to be broken; and the King of the North, who comes to his end at the smiting of the image and the catastrophe of the great horn, are all identical with Gog. The breaking of them to pieces is therefore the breaking of Gog when he “falls upon the mountains of Israel.” Wherefore it is that Jehovah says to him, “I will break thee:” for he is enticed to invade Palestine, not to be “turned back,” but to be broken and to fall, and to rise no more for a thousand years.

We see, then, the importance of having the translation verified, before we proceed to interpretations. Had our friend known that “a hook of six teeth” was not in the original, he would not have found in the Parisian Conference an interpretation of Ezekiel 39: 2. We would suggest, that he forbear to insist on Russia’s present position being “turned back.” He is not to be turned back, but broken: wa-hashivothicah, “and I will cause thee to return” bad-derek asher-batha bah “by the way in which thou camest,” is the form of words in 2 Kings 19: 28, rendered in the common version, “I will turn thee back.” It is easy to perceive that wa-hashivothicah and we-shovavticah, though distantly related, require a different rendering into English. Sennacherib was turned back by the way he came, and the Assyrian power continued still to exist; but when our modern Assyrian Gog, “shall be visited after” the “many days,” his overthrow shall be the affliction of Asshur, which is perdition unreprieved—Numbers 24: 24. The two words, in their several contexts, express this diversity in the fate of the ancient and modern invaders of the land.

Had the Millerites been careful to verify translations before they proceeded to interpretations, they might have been preserved from much foolish speculation in writing and speaking. No text was more insisted on than Daniel 8: 14: “Then shall the sanctuary be cleansed.” Concluding that the 2300 days ended 1843, they were very positive that immediately they ended, the sanctuary would be cleansed. This came of interpreting “then” in the English sense of instantly; not knowing that it meant subsequently, without fixing the time. Another blunder they made was in supposing that “sanctuary” signified what Gentiles very absurdly style “the church;” and that “cleansed” meant to purify or justify believers, and burn up the wicked in a general bonfire of the world? Had they known that we-nitzdak kodesh signified “AND THE HOLY SHALL BE AVENGED,” they never would have fallen into such an absurdity. Thus, 2300 years were to elapse from the going forth of a certain decree concerning Jerusalem till the arrival of “the time of the end,” which would be marked by the King of the South pushing at the power which divides the land of Israel or the Holy, for a price—Daniel 11: 39-40. The time of the end having arrived, the covenant with Abraham, Isaac, and Jacob, and the Holy were to be remembered. We see at this day that God is remembering the land, and is preparing to avenge it. What else is signified by the rising fortunes of Palestine, and the drying up of the Euphratean, or Ottoman power, that has for so long intensified the desolation of the Holy Land, city, and people? The Eastern question, more remote from settlement by the six powers than ever, is big with the destinies of the Holy. It has created a Western question, which can only be solved by the manifestation of Gog; who, when in gorgeous blossom, will seize the baited hooks, enticing him to plunder and spoil the Holy. He will swallow the bait with all-devouring greed, being insatiate, and of boundless ambition and pride—Habakkuk 2: 5. He invades the Holy and takes Jerusalem; but “the day of vengeance and the year of recomences for the controversy of Zion” comes; the blossom

is cut off; it falls upon Israel's mountains; "and the Holy is avenged." Seven months the house of Israel bury the carcasses of the slain, that they may tahhair eth-ha-aretz, cleanse the land. But all things Jewish were ignored by Millerism. Like a perverse and froward thing it would have its own conceits, or nothing. It despised translations that destroyed its crotchets, and as a natural consequence, became the laughing-stock of the world. Let all take warning from the past, and beware of reasoning out from assumptions interpretations of prophecies which have no existence, save in the ideality of nervous and sanguine temperaments.

EDITOR.

* * *

COLLOQUIAL.

Conversation with an Ex-Professor of Roman Theology on the Bible and Italy; an Italian Catholic Church; Popery as it is in Italy; Mazzinianism; the Destiny of Sardinia.

The other day we were agreeably surprised by a visit from a Roman celebrity of the ecclesiastical order. On entering our apartment, he presented us with the following letter of introduction from a medical friend, formerly of England, but now of Buffalo New York:

Dear Sir: —I beg to introduce to you the Rev. Dr.-----, of controversial notoriety with Cardinal Wiseman of London, in 1851. He separated from the Church of Rome in 1842; since which time he has been an earnest seeker after light and truth connected with the word of God; and I know of no person better able to guide him in his research than yourself.

Yours faithfully,

R.W.N.

Buffalo, N.Y., December 15, 1855.

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We had read the life of this gentleman, whom we shall for the occasion term Dr. Ayaccio, as well as some of his more recent adventures in Rome, and in London subsequently to his liberation from the Inquisition. The simple annunciation of his name, therefore, would have secured him a cordial reception; much more, however, when he presented himself with an introduction from our friend as "an earnest seeker after light and truth connected with the word of God." Extending our hand, we bid him welcome, and bowing him into a seat, we were soon engaged in earnest discourse upon topics the most interesting it is the privilege of the human mind to contemplate. It would, however, have afforded us increased gratification, if we could also have been favoured with the presence of the doctor's friends, Mazzini, Gavazzi, and others of his Italian compatriots, who are his co-workers in the praiseworthy, but impossible labour of "Italian Independence and Unification." But this is humanity-like; there are no enjoyments, however agreeable, but it desires something beyond its reach to perfect them. Let us then be content for the present with such as we have; and in default of a conversazione on a more extended scale, renew the gratification of our tête-à-tête by relating to our readers the interchange of ideas that passed between us. And this we shall now proceed to do, as nearly as we can remember, in the colloquial form hereafter presented for their perusal.

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Editor. It gives me great pleasure, Dr. Ayaccio, to make your acquaintance through our friend Dr. N-----; I am not a little astonished, however, at the incident, being quite unaware of your presence in the United States.

Doctor A. Indeed; I have been in the country about two years; and am now living in retirement at M-----, that I may be the better able to pursue, without interruption, the great work of translating the Old Testament into the Italian language, about which I am engaged for the New York Bible Union.

Editor. But is it not already translated into Italian by Diodati?

Doctor A. It is; but Diodati's is more paraphrastic than literal: my mission is to give to Italy the word of God as near as possible to the original. This is the work Providence has called me to. I feel within me (drawing himself up into a constrained position, and then suddenly relaxing his arms with impulse) an inspiration that impels me to the execution of this great work. It is my mission.

Editor. And when you have accomplished the translation, what then? The circulation of the Bible is interdicted in the Italian States: how are you to give your work to Italy, and in so doing perfect your mission?

Doctor A. I am waiting for the Revolution. Things cannot long remain in their present state. Popery is detested, Austria is hated, the people are republican, some of the Cardinals even are with us: such a state of things cannot last, and when the movement begins, I return with the Bible, and circulate it through the length and breadth of the land.

Editor. Are you acquainted with Mazzini, doctor?

Doctor A. Intimately.

Editor. What does he, in sober earnest, propose to accomplish for Italy?

Doctor A. Our watch-words are, "Away with the Austrians; down with the Pope; and one Italy!" These three items cover the whole ground of the faith and hope of Mazzini and his friends.

Editor. The things you propose are certainly very desirable; and, as a philanthropist, unenlightened by the word of God, one might wish you God speed with abundant success. It is a very good work to give men the word of God in so intelligible a translation that he who runs may read. For your own sake, I wish you ample success in translation; but I am by no means sanguine that you will be able to give it to your countrymen within the frontiers of their native land. As you say, things cannot maintain their present state, nor is it desirable for the interests of humanity that they should. There may be a republican outbreak: it cannot, however, be permanent. There are no prophetic symbols in connection with the Roman Beasts; that is, Daniel's Fourth Beast—and John's Dragon, Ten-Horned and Two-Horned, Beasts of the Earth and Sea—representative of a permanent Italian Republican Power of the Latter Days. A Mazzinian or republican revolution, effective of the three points even, could only be transitory, like the Republic you were contemporary with in Rome, in 1849. It would

end in a reaction more terrible than the present; and put to death, for the existing generation at least, the liberty and happiness of your beautiful, but blood-stained and unfortunate land.

Doctor A. Do you think so? The word of God is powerful.

Editor. It is indeed, as the history of Europe since the days of Wickliffe, Huss and Luther abundantly proves. It is powerful for two things; first, “for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works;” and, secondly, for stirring up nations which imperfectly understand it, to combat civil and ecclesiastical tyranny; and thereby, if successful, to establish antagonisms which mitigate the despotism, and afford more scope for intellectual, moral and social development. But the insurrection against arbitrary power is often a failure. Even this, however, is a good. The movements of an insurgent people whose ideas are in advance of their oppressors, superinduce a repressive policy which works out the purposes of God. If peoples remain quiet, things become stagnant. It is necessary to trouble the waters, and the Bible is powerful to do it. Officials of church and state know this. Hence their hostility to the Bible, and its circulation among the people. I wish you, therefore, abundant success in introducing your translation into Italy; not that I expect it will “instruct any in righteousness:” the day is passed for that in Italy; but, that it may be a means of still more agitating the waters there, by which the policy of “the powers that be” may become more anti-French, and consequently more pro-Russian and Austrian, that the words of God may be fulfilled that says of them, “They shall agree and give their power and strength unto the Beast, with whom they shall receive power as kings one hour, until the words of God shall be accomplished.”—Revelation 17: 12-13, 17.

Doctor A. But why may not Italians be instructed in righteousness, in Italy, by the Bible, as well as Italians and others beyond its limits, say in England or the United States? How is the day of grace for Italy passed away?

Editor. I expected that my remark would suggest these inquiries, which I will endeavour to meet. You are aware, Doctor, that the Scripture reveals, that during “the times of the Gentiles” the unmeasured Court without the Temple is occupied by them; that while they occupy it, their civil and ecclesiastical organization in church and state in the West, is represented by the Beast of the Sea, with “a Mouth speaking great things and blasphemies;” that, contemporary with the existence of these Western Powers, there also exist “THE HOLY CITY,” and the “Two Witnesses;” styled also “Two Olive Trees,” “Two Lightstands,” and “Two Prophets,” “which stand in the presence of the god of the earth;” that is, of the Papal power: you are also aware, that whatever particular things these symbols may be intended by the Spirit to represent, they are representative of a power opposed, or hostile to, the Western Governments; and that a state of war is the condition of their parallel existence; for it is written, “Unto the Beast it was given to make war with the Saints.” Your acquaintance with history will, doubtless, suggest to you ample illustration of the character of this contest between the Papal powers doing the will of their “god upon earth,” as the Pope is styled and of the earth; and the adherents of the Bible, with their allies, the “advocates of civil and religious liberty” in all the countries of the Roman West. The Bible has ever been their inspiration—the oil of their Olive-lightstands, however little, as in the present day, as friends of liberty, they may have doctrinally understood it. Now, you will please mark, the result of the warfare between these two antagonists; it is written “Unto the Beast it was given to conquer them, and kill them.”

Doctor A. But, when did the war commence which results in their subjugation and civil death?

Editor. That is a very pertinent question, and necessary to be answered, that my remark may appear in force. The Scripture says, “When they shall have finished their testimony the Beast shall make war upon them, and conquer them, and kill them.” Now, although the resurrection of the conquered is predicted to the terror of the Powers that put them to death, “their testimony” is not revived. In England and the United States, both beyond the limits of the apocalyptic “earth and sea,” their death and resurrection do not occur. “Their testimony” in these countries was not “finished” when the war against them began: it is still borne here with a loud voice to the great annoyance of the despots of the Papal Earth; though doctrinally, even in Protestant countries, “their testimony” is heard only in feeble whispers amid the confusion of tongues.

Doctor A. When do you consider that the resurrection of the Witness Power occurred?

Editor. At the epoch of the first French Revolution when “the Tenth of the City fell.” Since that time you have seen a power at work in the Roman West, to which all its revolutions are referable. If you study its character in Belgium, France, Spain, Portugal, Sardinia, Austria, and the Italian States, you will find its watch-words to be, “Down with Popery, Sovereignty for the Peoples, Liberty of the Press, Equality and Brotherhood for all!” you are yourself, Doctor, a denizen of this power; and a personal illustration of the fate of its testimony. You have circulated thousands of Bibles in Rome; and for a few months, your friend Mazzini and his colleagues would have protected any man who would have preached the Gospel of the Kingdom from the steps of the Vatican. But there was in Rome no man to preach it. The denunciations of the Bible were fulminated against Popery; but there was no voice to preach “the Hour of Judgment” at hand; and the millennial blessedness of all nations in Abraham and his Seed, when that “hour” shall have passed away. These tidings are not announced in Papal Europe. The governments would not permit them to be preached. The Bible is proscribed in Italy; and even when circulated, its doctrine for salvation is made of none effect by the traditions of men. The doctrinal testimony is finished in Italy; IT IS NOT PROCLAIMED THERE—cannot be; nor will it until Christ shall come in power and great glory, and even then its proclamation will be rejected. The hearts of the people are like Pharaoh’s.

Doctor A. Then you expect the personal presence of Christ again upon earth?

Editor. Yes, sir, with full assurance of faith and hope. But, may I here inquire of you with respect to that article of the republican creed: “Down with the Pope,” when popery may have been abolished, what ecclesiastical system do you propose to substitute in its place?

Doctor A. The Catholic Church. It has been found impossible to unite mankind upon the principles of faith. There always will be differences of opinion; we must, therefore, allow faith to be perfectly free, and leave men to believe what they will. In Italy we want a large church with a great many doors, that men may enter through which they please, and all unite within doors upon the principles of love and charity. This would be a large house that would contain all; so that if there were Episcopalians, and Presbyterians, &c., who wanted churches in Italy, they could have them; and yet by love and charity belong to the Catholic Church of Italy.

Editor. In a certain sense, I could approve of this scheme. Man being a creature endowed with moral sentiments as well as with intellectual faculties, he must be dealt with in legislation as in need of institutions adapted to the development of all. A code that treats him as a purely intellectual being leaves his moral nature a desert to be obliterated by passions of the fiercest and wildest type. This experiment was tried and illustrated by the legislation and terrors of the first French revolution. If you were to abolish Popery in Italy, and to substitute no moral system for the regulation of the manners of the people, you would soon have its last end worse than the first; for anarchy would reign, and anarchy is brutality unrestrained.

Doctor A. That is true.

Editor. In the absence of Jesus Christ, it is no doubt, impossible to bring mankind to unity of faith; but I conceive, also, that it will be as impossible to bring them to unity in “love and charity” without that unity of faith; for the love of christian fellowship is a fruit of the truth believed. If you could unite the Italians in love and charity it would be an improvement upon any thing that has gone before; but from observation of human nature under the most favourable circumstances, circumstances which Italy does not afford, I confess I have no expectation of your success. “Love and charity” flowing from the “one faith” will scarcely hold together in christian fellowship the smallest society in modern times; how much less likely a great Catholic Church of twenty millions without the faith; and but recently emancipated from the vile and debasing superstition of the church of Rome! Are you acquainted with Alessandro Gavazzi, Doctor; he seems to have a different idea for the ecclesiastical union of Italy?

Doctor A. I am very well acquainted with him. He wants to unite Italians upon faith; and to carry them back to primitive Christianity: but I have told him often, that the world cannot be carried backward 1800 years; the tendency of things is progressive—it is a progressive age; “progress” is a watch-word of the times: “love and charity,” not faith, is the only possibility.

Editor. Gavazzi was in New York City in 1845, lecturing upon the ecclesiastical interests of Italians. I did not hear him, but read reports of several of his addresses. I sympathised much with his idea of returning to first principles. But he did not go far enough back for me. He renounced the Pope and Popery, and declined at the same time to be identified with Protestantism. This was good, and in advance of Protestants themselves. But then, the primitive Christianity he rejoiced in as the faith of the Italian Church, was not the gospel exhibited in Paul’s address to the Elders of the Jews’ synagogue, and in his letter to the Saints at Rome; but the system of things in Gaul and Italy which gave birth to an armed “Defender of the Faith,” Constantine the Great, whom it recognised as a good christian bishop of the church, though a persecutor, tyrant, and murderer of his son! I wrote a letter to Mr. Gavazzi, which I published in the Herald of the Kingdom for June 1854, encouraging him to maintain his independence of Popery and Protestantism; and showing him his mistake in preaching Constantinian Catholicity for primitive Christianity, which I briefly defined.

Doctor A. I should like to see that letter. Did you hear any thing more from him?

Editor. I did not write under the expectation that I should. The influences around him would scarcely permit him to attend to what was written. Gavazzi was a star so long as he belaboured Popery, and advocated a Christianity no earlier than Constantine. Had he assumed the ground marked out in my letter, he would have been a star fallen to the earth into the

darkness of utter isolation, for in embracing the truth, he would have ceased to glorify his patrons, and to reflect their sentiments in his eloquent harangues. Before you leave, sir, I will give you a copy, which you can read, and adjudicate for yourself.

Doctor A. Thank you, sir, I shall read it with much attention.

Editor. May I enquire, Doctor Ayaccio, what caused you first to become dissatisfied with your ecclesiastical position?

Doctor A. While I was Professor of Theology, in the college at Rome, my mind became disturbed on the subject of Transubstantiation. I renounced this dogma at length; and for my offence was put into the Inquisition there. On condition, however, of resigning my professorship, and leaving Italy, Gregory XVI, who was my friend, ordered my release. I left the country; but when Gregory was dead, and Pio Nono had fled to Gaeta, I returned to Rome, where I remained circulating the Scriptures until the fall of the Republic, and the capture of the city by the French.

Editor. Did you not then think it necessary to beat a retreat?

Doctor A. Yes; I went to Mr. Freyburn, the British Consul, who is a very sincere friend of mine, and asked him what he thought I should do? He said, that the Pope had not returned yet; and that he thought I would be quite safe till then. This quieted my apprehensions, and I remained. In the mean time, the Pope and his officials appeared earlier than was expected; and hearing that I was still in the city, they arrested me, and incarcerated me in the Inquisition, where I remained six months. My first imprisonment there was slight; but this was very severe.

Editor. That is an evil place to be entombed in; how, my dear sir, did you escape their clutches?

Doctor A. It is an evil place, indeed; but I owe my deliverance to the governments of France and England. Before my release, I was required through Mr. Freyburn to sign a paper agreeing to return no more to Italy. He told me that the British Government required me to do so. I signed the paper, and was not prevented from taking my departure. When I arrived in London, I called on Lord Palmerston, to thank him for my release, and told him of the paper. When he heard it, he was very indignant, and said, that no such requirement had been made by them. I then wrote to Louis Napoleon, and requested him to obtain permission for me to reside in the kingdom of Sardinia. In about three weeks I received an answer, in which he stated, that he had consulted with the Sardinian ambassador upon my case; and that his government declined to permit my residence in Sardinia, as they already had too many difficulties on hand with the Pope, to add willingly to the number by receiving me. I am, therefore, excluded from Italy till the revolution comes.

Editor. Are you personally acquainted with the present pope?

Doctor A. Not personally.

Editor. There is an idea abroad that he was once a serjeant in the army of Napoleon I. Is it a true report?

Doctor A. Not at all. He was Bishop of Imola, before he became pope; and I am well acquainted with all his family. As a man he is good and well-disposed.

Editor. Is he French in his political tendencies?

Doctor A. He was in the beginning of his career; but he got alarmed, and is now decidedly Austrian. The Cardinals, who are the princes of the Church, very dignified and independent, are mostly Austrian in principle. Austria is the pillar of the church in Italy. Hence, the first thing is "Away with Austria," and then, down goes the Pope.

Editor. But the French emperor, it is said, aims at Napoleonising the Papacy; and as a first step to it, has garrisoned Rome with French troops; and as a second, has obtained a Cardinal's Hat for his cousin the Prince of Canino. This ambition will no doubt complicate affairs, and lead to important results; but I have no idea that it will succeed.

Doctor A. Success is impossible. The Prince of Canino is an imbecile, with no ambition, or influence apart from his cousin. The French are distrusted, and out of Rome they have no influence. The Romans know that if the French were not in Rome, the Austrians would be; the Austrians are hated, the French distrusted; but the French are better than the Austrians, so that they are tolerated in hope of better times for Italy, when the power of the foreigner will be expelled to return no more.

Editor. What sort of a man is Cardinal Antonelli, the Pope's Secretary of State?

Doctor A. I know him well; he is thoroughly Austrian, and a perfect tyrant.

Editor. Do you believe, sir, that the Pope, cardinals, and priests, have any faith in popery as a religion?

Doctor A. Literally none; it is with them a question of the loaves and fishes.

Editor. The Church of Rome is well described by the Spirit as "the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." That men should uphold such a system of iniquity, knowing that it is a bald imposture of the darkest ages, for the sake of the wealth and power, and therefore of the means of gratifying their brutal lusts and passions, it places at their disposal, is a deplorable, but striking, illustration of the sinfulness of our common humanity when abandoned of God to the dominion of its propensities. Heartily do I respond to your sentiment, "Down with the Pope;" and I would add, "Away with every vestige of 'Catholicity' from the earth." but there is much to be done and suffered before this consummation so devoutly to be wished, shall become the rule of things in Italy. On the supposition, however, that the political regeneration of Italy be possible in the absence of Jesus Christ, it seems to me that Mazzini and his friends aim at accomplishing more in the present than in the nature of things they have the ability to perform. They proclaim "One Italy" in place of the Sevenfold Italy as now existing; and that Italian Unit a republic, one and indivisible, on a territory where there shall be neither Austrian nor Pope. This is grand in theory, but with Mazzini's means, and the obstacles opposed, impossible of execution. If the Mazzinians were God's people Israel, I should not talk about impossibilities; for in hewing out their future glorious destiny, nothing is impossible. But they are not. The Mazzinians are Jews in no sense; but the sons of their enemies, as anti-Jewish in their principles as their fathers, who "made war upon the saints, and conquered them, and

killed them;” and as sons worthy of such a parentage, ever ready to renew the war should the saints and their soldiery the Jews, claim Italy for “THE KING OF THE JEWS,” in opposition to Italy for the Mazzinian republicans. I say, then, that the obstacles opposed to the republican programme are too great to be overcome. If I had Mazzini’s ear as a politician unenlightened by the word of God, I should suggest the expediency of an alliance with the Constitutionalism of Sardinia, as the basis of the “Unification of Italy.” This would secure the cooperation of England and France, which have guaranteed its independence of Austria. Here would be a point d’appui from which liberty, whose principles have begun to vegetate there, might radiate throughout all Italy; and when the country had become “One Italy” under the king of Sardinia as “King of Italy,” if the people were then dissatisfied with monarchy, a convention of their representatives might be assembled in Rome for a revision of the constitution, and its adaptation to the then prevailing republican ideas. But, to start right off the reel with republicanism and “no Popery,” as Mazzini proposes, is to oppose unarmed and impoverished people against the disciplined battalions of Austria, France, England, and Sardinia, backed by the treasures of church and state, and the demoniac fanaticism of the priests.

Doctor A. Sardinian constitutionalism is a sham. Mazzini has no faith in it. He says, there are so many inveterate and incurable political abominations in Italy, that the only remedy for the people is that they should rise in mass and destroy them—abolish them at one sweep.

Editor. Instructed by the word of God, I admit that Sardinia to the republicans would prove what Rabshakeh said of Egypt, if they should trust to it—“It is the shaft of a broken reed, whereon if a man lean, it will go into his hand, and pierce it;” so is Victor Emmanuel, king of Sardinia, to all that trust him. But Sardinian Constitutionalism is a fact, and of possible improvement; republicanism only a theory impossible of realisation. “A bird in the hand is worth two in the bush,” and that is the advantage of Sardinianism over Mazzinianism; both of them birds, however, that the hand cannot retain.

Doctor A. Sardinia cannot stand; its present strength is not inherent; but derived from the power of the Allies and their existing relations with Austria.

Editor. That is doubtless correct. The destiny of Sardinia is to be “plucked up by the roots” by Austria and its allies that will be, as Hungary and Lombardy have been before. I believe that this is its fate indicated by the finger of God. No doubt, Doctor Ayaccio, you remember what is written in Daniel 7: 8, 24. In that chapter a Gentile Power, or rather System of Powers, is brought into view under the form of a “dreadful, terrible, and exceedingly strong beast,” styled there “a Fourth Beast.” It appeared to Daniel with Ten Horns, which, you know, are representative of Ten Regal Powers. He considered these Horn-Powers, and while he was considering them, he saw an Eleventh Horn-Power, which, because of the smallness of its beginning, he styles “a Little Horn,” which he says, “arose AFTER them.” This Little Horn arrested his especial attention; because there was something peculiar about it, which the others had not. “It had Eyes like the eyes of a man, and a Mouth speaking great things against the Most High; with a look more audacious than its fellow horns.” This is no other than the Papal Power—a power constituted, not of pure and simple Popery, but of the two abominations under which the Italians groan, the Imperial Military and the Pontifical. The Imperial Military and Pontifical Powers in Italy united by Concordat, was shown to Daniel in the Little Horn before us. It comes up after the foundation of the kingdoms existing upon the Roman earth. Now, mark what the prophet says of its relation to three of them; and

then look at the facts which obtain—"Three of the first horns were plucked up by the roots before the little Horn;" and if it be inquired, "How?"—the prophet answers, "The Little Horn shall conquer three." In understanding this, we must keep our minds intent upon the Roman territory, that being the area of the Fourth Beast; and on the western division of it, that being the area occupied by the Saints of the Most High Ones in their conflict with the Little Horn. What then do we observe in the Roman West answerable to the prophetic scene? We see Hungary "plucked up by the roots," and we see Lombardy whose iron crown Napoleon I wore as King of Italy; here are two of the three horns "plucked up by the roots," but where is the third? You say, Doctor Ayaccio, that Sardinia cannot stand. Doubtless it cannot. Sardinia's present policy, which is anti-Austrian and anti-Pontifical, is preparing her for a day of judgment, when she also will be "plucked up by the roots" by the power she now defies under the protection of the Anglo-French alliance.

From this, Doctor A, you may perceive the destiny of so much of Italy as is comprised in the Lombardo-Venetian, Sardinian, and Pontifical States, with the Duchies dependant on Austria. This, in truth, is all Italy save the kingdom of Naples, and the little Republic of San Marino. By studying the chapter in question, you will find that there is no resuscitation of the Three Horns. They are eradicated by Imperialism—"plucked up by the roots," not by Democracy, nor for it; but by the power that upholds by its sword the Eyes and Mouth of its Imperialism.

Doctor A. What you say about the extirpation of Sardinia is very likely. The dissolution of the Anglo-French alliance would be fatal; especially in the event of war between France and Austria. Lying between the two powers in Italy, it would be involved in the conflict, and in the end absorbed into the dominions of the victor, unless preoccupied by the revolution.

(To be Continued.)

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THE PROTESTANT MINISTRY.

By Rev. C. Beecher.

Who are the Protestant Ministry? How are they ushered on the stage?

They generally go from the bosom of the family to college, without seeing the world at all. There they are secluded for four years, which seem, in after-life, like an elysian dream. Thence they step directly into the Theological Seminary; and thence, after three years more of seclusion, into the pulpit.

What chance have they to know the world? All they have known is HOME, and seven years' study. What do they know of business? What do they know of men, and things, and the stern struggles of life? They go forth, in a majority of cases, babies in worldly wisdom; rich, perhaps, in literary lore, in piety and purity; but, ah! wholly unaccustomed to buffet the wide world's waves. The severest crisis of their whole life is, when they are beginning the lesson of practical life. They are dependent, hopelessly dependent, on their profession. Like new-fledged birds, they have never fairly tried their wings. Sensitive, sincere, timorous, naturally

anxious for success, in suspense, the least professional failure strikes like an knell at their heart.

I have heard my father say, that when a situation was first offered him, he felt as though, if he failed in that, he never should have another chance as long as he lived.

And all this, you will perceive, is but the natural effect of their training.

Now, what sort of an ordeal is prepared for them in society? i.e., religious society, for they know no other. Let us see.

The religious world has what is called a public sentiment of its own; and this is formed chiefly by the great evangelical denominations. Other denominations are, owing to their paucity of numbers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled, that an unlicensed preacher is no preacher at all. He must have licence, then; all his hopes centre on that. But there is not one of these great evangelical denominations from which he can get licence, unless he will subscribe the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, any where, without accepting some book besides the Bible.

It is true, each denomination says, "We inflict no penalty—we only decline to receive into our ranks one who does not agree with us." And this is so specious, it sounds so reasonable, that it might deceive the very elect; but it is the most consummate stroke of infernal craft, and doubly-distilled Jesuitism.

It is like Rome handing over the victims of the Inquisition to the civil arm, charging it to do them no harm, and then piously lauding her own lamb-like disposition. It is true, the denominations do not do the candidate any harm; they only silently leave him to his inevitable fate.

Unlicensed, without moral affinities with the minor sects, alone, before he has formed the self-sustaining habits of a man, before he has yet tried his armour, self-distrustful, generally poor, often in debt, inexperienced—he finds an invisible, intangible POWER has entangled and enveloped him in complicate, writhing folds. The frown of society is upon him, public sentiment is against him—the public sentiment of good men, yea, of the best and most devoted! He is whispered to be unsound, unsafe, heretical. He is called by every sectarian name most frightful to ears evangelical—right or wrong; and yet, nobody does it. He is smitten; he looks here and there, behind and before; he can see nobody. And thus he is politely, and respectfully, and silently, and invisibly CRUSHED. He is, in the religious world, what a broken-down candidate is in the political, dead.

Now, there never was a torture of the Inquisition more exquisitely suited to extort conformity from an agonised victim. Not the body, but the mind is on the rack. Every most noble feeling is tried to the utmost. His natural need of livelihood, his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness—yea, the very inmost, sacred emotions of his devotional experience—are here taken hold of, in the dark, by an unseen, ruthless hand, and are wrung, and racked, and

wrenched to the last extreme of mental torture. And there is no eye to pity, nor arm to save. The public will not hear him. He is nobody; an outcast; a madman.

This, my friends, is the PENALTY which good men, out of good motives, unconsciously, yet really, are proposing to the eyes of every candidate for the ministry—this intense spiritual martyrdom. During seven years, it stares him in the face; during the whole forming-time of his opinions. And for what?

For daring to say, “I do not receive your creed as containing the system of doctrines contained in the Bible.” And for daring to say what God has said: “With that Bible alone, I am perfect, thoroughly furnished unto all good works.” For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostasy, then, that martyrs him? And is not the Protestant church apostate? Oh, remember, the final form of the apostasy shall rise, not by Rome’s aggressive march; not by the Pope’s long arm outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It develops. It is an apostasy that shall spring into life within us—an apostasy that shall martyr a man who believes in the Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly, that, proposed as a test, it is an unwarrantable imposition! That is the apostasy we have to fear; and is it not already formed?

Accept the Bible and the book, and you may put your own private construction on both, as every one does. Accept the Bible, and put your own private construction on that—the great paw of the beast is on you. This is what I call taking the Bible out of the hands of the ministry.

Will it be said that these fears are imaginary? Imaginary? Did not the Rev. John M. Duncan, of Baltimore, in the year 1824-6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the Confession of Faith? And was he not; for daring to say what the Westminster Assembly said, that, to require the reception of that creed as a test of ministerial qualification, was an unwarrantable imposition, brought to trial, condemned, excommunicated, and the pulpit declared vacant?

There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years’ study, the Protestant candidate for the ministry sees before him an authorised statement, spiked down and stereotyped, of what he MUST find in the Bible, or be martyred. And does any one acquainted with human nature need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion? “the liberty wherewith Christ maketh free?” Rome would have given that. Every one of her clergy might have studied the Bible to find there the pontifical creed on pain of death. Was that liberty?

Hence I say, that liberty of opinion in our theological seminaries is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal (or rather Evangelical) handcuff. Hence, it has secretly come to pass, that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or, if they do study and search, they dare not show the people

what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

For, through the ministry, the same spirit has been conducted to the people. The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth: wealth requires numbers and patronage. This creates a servile dread of novelty; for every thing that another party can get hold of, strikes at the gold. Therefore, the people watch their minister, and the minister is afraid of his people. For, if he study independently, if he go outside of the book, if he slip the handcuff, the people tremble; it will not please; the opposition will seize it; we shall be unpopular; we shall not succeed.

Oh, woeful day! oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked!

Thus are the ministry of the evangelical Protestant denominations not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of the apostasy.

Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere: but ah! it is hopeless of reform. We all pass on, and the tide rolls down to night.

The time has come when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers, when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, nobody knows how, among good men, out of good motives!

Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another General Council! A World's Convention! Evangelical Alliance and Universal Creed!

And what, then, is to be done? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister, and the Christian church, then may my right hand forget her cunning, and my tongue cleave unto the roof of my mouth.

Brethren, you see the standard that has been unfurled this day. What will you do? It is the standard of the Cross. It is the banner of the Spirit of the Lord! Rally around it. Away with your fears of other denominations! Away with false policy! Rally around this central principle, look to the Lord, and you are impregnable. The waves of the coming conflict which are to convulse Christendom to her centre, are beginning to be felt. The deep heavings begin to swell beneath us. "All the old signs fail. God answers no more by Urim and Thummim, nor by dream, nor by prophet." Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of Divine indignation which shall sweep away the vain refuges of lies. When "the Lord shall cause his

glorious voice to be heard and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire; with scatterings, and tempest, and hailstones;" in that day, what shall save us? For judgment will begin at the house of God. What shall be our defence? Put your trust in Him, whose eyes are as a flame of fire, on whose head are many crowns, who is clothed with a vesture dipped in blood, whose name is called THE WORD OF GOD! For "behold! a king shall reign in righteousness, and princes rule in judgment, and a MAN shall be as a hiding place from the wind, and a covert from the tempest!" Even so, Lord Jesus! Come quickly. AMEN!

* * *

WHAT IS PROPHECY?

Prophecy is a revelation of God's will and designs in relation to man, and the government of the world.

Prophetic truths are presented in various forms, suited to the varied circumstances and conditions of those addressed.

Prophecy may include doctrine, instruction, warning, entreaty, expostulation, or whatever Jehovah has been pleased to reveal to man.

But specially and principally, Prophecy is the foretelling of future events. It is a delineation of the fate of cities, nations, kingdoms, and empires; sometimes with all the minuteness of historic record.

To reveal future events is solely the prerogative of Him who "sees the end from the beginning;" with whom all things are present—nothing past, nothing future.

God accomplishes his purposes through various media. Sometimes he "makes the winds his messengers, and the lightnings his ministers;" the sea hears his voice, and executes his high behests; the earthquake heaves the solid earth, and cities fall; volcanoes belch forth their flames and fiery floods, and consternation and devastation are spread around.

But man is the medium through whom God has been pleased to reveal the purposes of his will; and those through whom he thus communicates are called Prophets.

CHARACTERISTICS OF A TRUE PROPHET.

A true prophet is one who is under the direction of the Spirit of God. Without this Spirit he could as easily invade heaven and scale the throne of the Eternal, as to lift the thick veil of futurity and unravel its dark mysteries. Yet aided by that Divine afflatus, he records with unerring precision the destinies of nations and kingdoms, even before they exist.

In his revealings he uses no mummeries—no incantations—no cabalistic signs—no mysterious knockings. He invokes not the aid of familiar spirits—neither does he pretend to read the destinies of men and nations by the configurations of the heavenly orbs. He makes no pretensions to superior sagacity or foresight, nor to greater holiness. Neither does he boast of the possession of intellectual powers and literary attainments higher than other men.

When God makes choice of men to fill the Prophetic and Apostolic offices, he passes by the reputed wise, learned, and honourable among men, and chooses “the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty,” &c., and this he does “that no flesh should glory in his presence,”—1 Corinthians 1: 27-29.

A true Prophet faithfully reports or records what God has revealed to him while under the Divine influence. If the things come to pass which he has spoken in the name of the Lord, then we know assuredly that the Lord has spoken by him.

Sometimes, when under the afflatus, the Prophet heard, as it were, the voice of God speaking to him, directing him what to do and what to say—as, “Thus saith the Lord;” “The word of the Lord came unto me, saying.”

Sometimes in dreams and visions of the night, things and events were portrayed before them with all the minuteness and vividness of reality—a daguerreotype likeness of things before they transpire; as, for instance, the prophecies of Isaiah are represented as “visions of things which he saw concerning Judah and Jerusalem;” also the vision which Peter, James, and John saw on the mount of transfiguration, representative of the glory which Jesus and the saints will have in the future age; and also, the vision of things beyond the power of utterance, which Paul saw and heard in Paradise, &c.

Again, symbols are sometimes employed to represent nations, kingdoms, empires, peoples, governments, powers—Heaven’s heraldic signs of things to come, represented by the sun, moon, stars, heavens, earth, seas, &c.

PROPHETIC SYMBOLS.

Sun, Moon, and Stars—Symbolic of kings, princes, and nobles.

The Heavens—Symbolic of the Political Constitution of a nation or kingdom. As the constitution of a nation is the basis of law and government, so the heavens are said to rule.

The Earth—Symbolic of the People upon whom these heavenly constellations shed their glory.

The Sea—The People in a state of agitation.

Earthquake—A Revolution—a change of Government—a turning of things upside down.

Hail—Invasion.

Wild Beast—A roving, warlike power of a character and disposition akin to the representative beast.

Wings—Speed. When attached to a beast, irresistible and rapid conquest. Sometimes they denote shelter and protection.

Horns—Power—Strength.

Darkening of Sun and Moon, and Falling of Stars—The overthrow of thrones and principedoms, and the extinction of nobility, by reducing them to the level of the people.

The Rolling up the Heavens as a scroll—The rolling up and laying aside of a parchment, upon which the constitution of a nation is engrossed, when no longer in use.

The passing away of the Heavens and the Earth with a great noise—Great debate, clamour, and uproar among the people, consequent upon the extinction of their constitution and the loss of their nationality.

New Heavens and New Earth—A new Constitution and arrangement of things, which will effect a complete change in the character of the people. —Millennial Advocate.

* * *

THE JEW.

The Jew still walks the earth and bears the stamp of his race upon his forehead. He is still the same being as when he first wandered forth from the hills of Judea. If his name is associated with avarice and extortion, and spoken of in bitterness and scorn, yet in the morning of history it gathers round it recollections sacred and holy.

The Jew is a miracle among the nations. A wanderer in all lands, he has been a witness of the great events of history for eighteen hundred years. He saw classic Greece when crowned with intellectual triumphs. He lingered among that broken but beautiful architecture that rises like a tombstone, over the grave of her departed splendour.

The Jew saw Rome, the “mighty heart” of nations, sending its own ceaseless life’s throb through all the arteries of its vast empire. He, too, had seen that heart cold and still in death. These have perished, yet the Jew lives on—the same silent, mysterious, indestructible being. The shadow of the Crescent rests on Palestine, the signet of a conqueror’s faith—still the Jew and his religion survive. He wanders a captive in the streets of his own once queenly Jerusalem, to mediate sadly and gloomily on the relics of ancient power. Above him shines the clear sky, fair as when it looked down on the towers of Zion, but now, alas, behold only a desolate city and unhappy land. The world is his home. Trampled on and exiled, his name a badge of infamy, he still lives, full of ancestral pride. The literature of the ancient Hebrew triumphs over all creeds, and schools, and sects. Mankind worship in the sacred songs of David, and bow to the divine teachings of Jesus of Nazareth, who also was a son of Abraham. Such is the Jew. His ancient dreams of empire are gone. How seldom do we realise, as we see him in our city streets, that he is the creature of such a strange, peculiar destiny. Neither age, nor country, nor climate have changed him. Such is the Jew, a strange and solitary being, and such the drama of his long and mournful history. —N. Y. Evangelist.

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WHAT ARE WE LOOKING FOR?

The term we, is here applied only to those who have upon a belief of the Gospel, put on the name of Christ in baptism, —and not the sect, or world generally. Were, I, indeed, to

attempt to give a list of the varied speculative fancies and idle dreams of men of the present day, in regard to the prospective future, I should impose upon myself an arduous task.

Thousands there are who cherish the belief that could the doctrines of Swedenborg, or the New Jerusalem Church, be spread throughout the earth, her people would at once be raised to a perfect standard of morality. And a hundred other schemes are propagated for the world's redemption. But these, we know, always fail. None, save that grand scheme, planned by God himself, will ever prosper. Then brethren, let me ask, what are we looking for?

1. We look for a time which is near at hand, when Jesus of Nazareth shall descend in the clouds of heaven, invested with unlimited power, and great glory—Acts 1: 10-11; Matthew 24: 30.
2. At that time, all who have died in the faith will come forth from their graves, and all who are living, and love his appearing, will be changed, “in a moment, in the twinkling of an eye,” and both possessing immortal, incorruptible bodies, will ascend into the air to meet the Lord of glory. Having met him, (and what a glorious meeting that will be!) they will return together, crowned with honour, and filled with joy—1 Corinthians 15: 51-52; 1 Thessalonians 4: 16-17.
3. This being accomplished, and the colossal power of Gog (Russia) being broken on Israel's mountains—Ezekiel 39: 4, the Lord will establish his kingdom in the Holy Land, and proclaim it to all the kingdoms of the earth, calling on them to submit. Those who are obstinate, and refuse to obey his mandate, will suffer his vengeance. —Psalm 2: 7-12. While these scenes are being enacted, God's ancient people Israel, will be restored to their former possessions, and be brought forth from among the nations, never more to be cast out. The day of their exaltation will have come, and they will be the chief among the nations of the earth. —Isaiah 30: 10; Ezekiel 11: 16-17; 39: 25-29; Micah 2: 12.
4. When the nations are thus subjected to Him “whose right it is” to reign, the glorious millennium so long spoken of, will commence, and the earth will be blest with abundance of peace. —Psalm 29: 11; 72: 7. In Mount Zion, the hill of the Lord's holiness, will sit the Son of David, enrobed by glorious messengers. —Isaiah 24: 23; Micah 4: 7. Those saints who are made kings will go forth to govern the people in righteousness and justice, —Daniel 7: 18, 27; Revelation 1: 6, while many of God's chosen ones will go to the ends of the earth, proclaiming the everlasting Gospel then promulgated.

These, brethren, are the glorious events which we are looking for, and hoping to attain unto. These are the sure words of prophecy, unto which we do well to take heed. Ours is a living hope—one which we can lay hold of, and not the vain hope that at death our winged souls will rise, through seas of ether unto the throne of the everlasting God, in the heaven of heavens, there to float forever, an intangible, unseen nonentity. Away with such vain philosophy.

When the resplendent glory of that golden age bursts forth in all its grandeur, the earth will shout with gladness, and it may be truly said, that—

“One song employs all nations; and all cry,
‘Worthy the Lamb, for he was slain for us,’
The dwellers in the vales and in the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round.”

—Gospel Banner.

* * *

Dr. Chalmers says, a time will come when “God’s own truth, expressed in God’s own language, will form the universal creed of intelligent, and harmonised, and happy Christendom. When men’s faith and their affections will come into more direct contact with heaven’s original revelation; and the spirit of good will to man, which prompted heaven’s message, will be felt in all its freshness and power: when the uproar of controversy is stilled, and its harsh and jarring discords have died away into everlasting silence.”

* * *

A SIGN OF MESSIAH’S APPROACH.

“Thou, O Gentile, standest by faith. If thou continuest not in the goodness of God thou shalt be cut off as was Israel.”—Paul.

“Now, in that which I am about to say, I be very singular, nevertheless, such is my conviction of its truth that I will declare it, that never since the Reformation of the 16th Century, was there a period of weaker faith in the Church than at this present time, and I say so in the face of all the exertions which are making at home and abroad for the spreading of ‘the gospel.’ In proof of which it is well known, that among the Protestants of the continent of Europe, there has, for the last century, been such a decrease of faith, that every mystery of the gospel hath been entirely exploded, and the Christian revelation hath died away into a system of morals, its miracles explained away into juggling tricks, or deceptions of unlettered men, its prophecies set at naught, and its doctrines disputed and generally rejected; its discipline obsolete and foregone, and a thin, cold, meagre, nakedness hath come, instead of the warm and glorious apparel of Christ’s doctrine and righteousness, with which the church was arrayed by the Apostles. The question might certainly be at this present time well asked of Christendom—When the Son of Man cometh, shall he find faith upon the earth? And,” saith the Presbyterian Divine, whose writing this is, “with respect to ourselves, the best way of ascertaining the present condition of our churches compared with what they have been, is to take up the standards which were composed by the Reformers as the forms of their faith; and by these measure the knowledge, the discourse, and faith of modern times. The larger catechism of our church, upon which the ministers were wont to catechise the people of Scotland, is become like a great oak casting its leafless branches athwart the half of heaven; but, alas! stripped and bare, or happily with a few shoots or sprigs of tender green, in certain nooks and crevices of his mighty growth, and these rather aftergrowths, or chance grafts, rooted by the weather in his clefts, than any portion of his original vigour.

“And again, in the sister church (the Anglo-Hibernian Daughter of the Babylonian Mother) the forms of her service book, so devout, so deeply theological, are become a

continual rebuke to the blank voice, blank ears, and blank understanding which they now entertain. Baptismal and communion services, comminations, fastings, and festivals, ordinations, and all the other revered forms of the Latin Church (to which she hath modelled herself rather than to the primitive church being but hollow spectres of their former selves; like the ancient armour of our fathers, they mock their puny children, and leave us breathless, even to conceive the manly strength which once endured them, and with giant might did wield them to and fro. And time would fail me to show how faith, which heretofore was the strong trunk round which every muse did wreath her garland, hath become despised of them all; so that poetry, history, science, moral philosophy, law, and policy, and every thing else, whereby a people doth express the spirit it is of, have refused to be sustained any longer by religion—‘They have forsaken the fountain of living waters, and hewn out to themselves broken cisterns, which can hold no water.’

“And even among such as are Spiritual, there is a thinness, meagreness, and insufficiency of faith, a constant appeal to the useful, to the visible fruits, to the good that is done; and, above all signs of weakness, there is a glorying in one another, and a praise of the age, which go further than almost I dare express, to show men into what a misery and poverty we are come in respect of primitive faith. The intellect hath become all-sufficient. And such an intellect! We must preach from the intellect to the intellect, instead of preaching from the Word of God to the faith of his children. No one will believe, in fact, more than he can understand; and that is generally as much as he can see the good of. As an instance whereof, this doctrine of Christ’s second appearing, which was wont to shine so bright in the eyes of the church, that they were always plunging forward to reach it before the time hath become, through the decay of faith, almost forgotten; was, I really think, altogether forgotten, till, within these few years, some of God’s faithful ones have made a strong effort to revive it again. And in general, the prophecies, which are the great test of faith, as being unseen, are given up by this clear-headed, sound-minded generation of believers! And the doctrines by which our fathers articulated the church, are become unapproachably high. And the whole organ of the world they have turned to the same flat key. So that, taken all for all, this last sign of Messiah’s coming, drawn from the state of the Protestants, is always as strong to my mind as the three former, drawn from the aspect of the Catholic and Mohammedan powers.”

The above is a true testimony against Babylon and her Daughters from the pen of a talented and popular “divine,” whose discourses a few years ago, moved the heart of Britain from the Court of St. James’ to the tappery of John O’Groat’s.

EDITOR.

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“THE GOOD TIME COMING.”

In the September Number of the “Banner” for 1853, is an article with the above head, and a few remarks in the next one on the following extract therein contained.

“The United States belong to our Lord, the Pope, and are his property; and the time is coming, Christians—before long too—when the Roman Catholic Religion will be the only one allowed among the people.

“Our church has had eighteen hundred years’ experience—she is right, and has decreed it. She is infallible, and therefore cannot be wrong. We are all working to produce so desirable a result. Our religion must, can, and should be supported by government.”

Truly, the above are monstrous assertions, and will probably never receive their accomplishment; yet, there is no doubt, but that the Catholics are gaining a firmer foothold in this country than most people are aware of. No doubt but they look forward to the time when, not only the United States, but all the earth will be once more subject to the rule of the Pope. I think we may safely say, this never will be. The very thought is enough to chill the blood of every human heart. Popery has had its day, and such a day of dark superstition and bloody strife, it is to be hoped will never visit us again. When we look back on the time when licentious Popes had full power, being worshipped as gods; making kings, emperors, priests and all subject to their will; committing thousands of their fellow beings to the flames, and many thousands more to the cruel tortures of the Inquisition; I say to look back on these things, and think of their again obtaining a supremacy among us, is enough to make the blood run cold. No! my dear friends, Catholics may look for this as the good time coming, but Christians look for a better time. They look for the time when righteousness shall spread over the earth, and peace to the ends of the earth. I think it will be well briefly to contrast the two periods: the world as it was under the protecting arm of the Church of Rome, and as it will be under the protecting arm of the Redeemer of Zion. I will make a few extracts from “Dowling’s History of Romanism,” the first of which describes the terrible slaughter of the inhabitants of Beziers, who would not submit to the religion of Rome, but when the Pope’s Legate sent to them to submit, they said, “Tell the Legate, that our city is good and strong—that our Lord will not fail to succour us in our great necessities, and rather than commit the baseness demanded of us, we would eat our own children.”

After this, their enemies entered the city, and found themselves masters of it, before they had even formed their plan of attack. The knights learning that they had triumphed without fighting, applied to the Pope’s legate, Arnold Amalric, to know how they should distinguish the Catholics from the heretics; to which he made this reply: “Kill them all, the Lord will know well those that are his!”

Though the stated population of Beziers was not over fifteen thousand persons, yet the influx of the people from the surrounding districts, especially women and children, was so large, that not less than sixty thousand persons were in the city when it was taken, and in this vast number, not one person was spared alive! The terrified and defenceless women, with their babes, as well as many of the men, took refuge in the churches, but they afforded no protection from these blood-thirsty popish zealots. Thousands were slain in the churches, and the blood of the murdered victims slain by the holy warriors, drenched the very altars, and flowed in crimson torrents through the streets. When the crusaders had massacred the last living creature in Beziers, and had pillaged the houses of all they thought worth carrying off, they set fire to the city, in every part at once, and reduced it to a vast funeral pile. Not a house remained standing, not one human being was left alive!

Does this not speak well for that pure, holy, guiltless church? Pure indeed! She is corrupt from the Pope to his meanest vassal. How speak the lives of Pope Sergius III, John X, John XI, John XII, Benedict IX, and a host of other Popes? With reference to the last named we give the following: “He was placed on the papal throne at the age of eighteen years, A.D. 1033. His vicious life can only find a parallel in that of the most debauched of the Roman Emperors, Heliogabalus, Commodus, or Caligula. The Romans, shocked at his daily public

debaucheries, more than once expelled him from the city, but by means of the emperors, or some other powerful friends, he was as often restored. Finding himself, at length, an object of public abhorrence, on account of his flagitious crimes, he finally sold the popedom to his successor, Gregory VI, and betook himself to a private life, rioting without control in all manner of uncleanness.”

Of course this man claimed to be God’s Vicegerent on earth. Oh, thou “Mother of Harlots,” where does thy corruption end?

The following are a part of the maxims of Gregory VII, who probably held more power over the kings and emperors than any other Pope.

1. The Roman pontiff alone should of right be styled Universal Bishop.
2. All princes are to kiss his foot, and pay that mark of distinction to him alone.
3. It is lawful for him to depose emperors.
4. He is to be judged by no man.
5. His judgment no man can reverse, but he can reverse all other judgments.
6. The Roman church has never erred, nor will she ever err, according to Scripture.

These maxims serve to show what preposterous ideas these base men had.

I will make a few extracts showing the absolute subjection of kings and emperors to the will of the Pope. The first instance is that of the Emperor Henry IV, who was rather obstinate, but who finally did penance at the gate of the Pope’s palace. “At length, after continuing for three successive days, from morning till evening, in a woollen shirt, and with naked feet, and fasting, in the cold month of January, the humbled emperor was admitted into the palace, and allowed the superlative honour of kissing the Pope’s toe.”

Another instance is that of King Henry II of England, and Louis VII of France, meeting Pope Alexander and at once dismounting and holding each of them, one of the reins of his bridle, walked on foot by his side, and conducted him in that submissive manner into the castle.

King John, also, another obstinate man, was brought down low. He surrendered his kingdoms to the Pope, and gave his crown on bended knees to the Pope’s legate, receiving all back as fiefs of the Holy See.

Thus we see how kings and kingdoms submitted to the will of his Holiness, the Pope, but rejoice to think that the time is near at hand when this Man of Sin shall be destroyed by the brightness of the Lord’s appearing; when he shall come the second time, not as the despised Nazarene, but as a Mighty Conqueror, to subdue the nations. And when “that great city, which reigneth over the kings of the earth,” (Rome) shall receive her plagues in one day, even “death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her.” “For her sins have reached unto heaven, and God hath remembered her iniquities.” She is “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” And on her forehead is a name written, “Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth.” Then those who have prospered by her evil devices shall stand afar off, saying, “Alas, alas! that great city, Babylon, that mighty city! for in one hour is thy judgment come,”—Revelation 18: 10. O, thou wretched, bloody city, thou who hast spilt righteous blood, then the hour of thy judgements

shall have come, and “the cup which thou hast filled shall be filled to thee double.” Thus shall this mighty abomination of past and present ages, be utterly swept from the face of the earth, to make way, as it were, for the glories of the Future, or Millennial Age. Christ shall then rule the world in righteousness and peace for one thousand years. Then “his name shall endure for ever, his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed.” And to those who have suffered trial and persecution for his name’s sake, he will grant honour, power, and immortality. —Gospel Banner.

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THE PRESENT CONDITION OF TURKEY.

“The Eastern war is ended; peace has been formally declared; yet the problem still remains unsolved. What is to become of Turkey? The philo-Russian party, outside of the dominions of the Czar, admit, that the unlimited extension of the provisions of the treaty of Kainardji, demanded in 1853, by Prince Menschikoff, and the subsequent refusal of the Court of St. Petersburg to withdraw the army of invasion from the Principalities, excepting on conditions that would have annihilated the independence of Turkey as an Empire, were two gross blunders, which Russia has had to expiate severely, and which have introduced inextricable confusion into the Eastern question. Nevertheless, there never has been a moment in the history of Turkey when Cossack prognostications and the prediction of Nicholas concerning “the sick man” were in more complete process of verification than at present. The more recent events of the war; the terms upon which peace has been concluded, and the preliminary Constantinople Conferences, demonstrate the enlightened wisdom of the Court of St. Petersburg in forming their political premises, however hasty may have been the conclusions to which they led.

“The deplorable state of decay into which Turkey has fallen is most evidently shown by the failure of every attempt of the Allies to galvanise it into life. Its cohesive power is gone, and it crumbles even where it was expected to retain elements of solidity and strength. The puerile jealousies and avarice of Omar Pacha have shown how little reliance is to be placed upon its ablest commanders; the corruption of Mehemet Ali Pacha and of Reschid Pacha betoken the state of the Divan; south of the Balkan the administration of local affairs has virtually passed under French dictation, and civil war is only averted from the Principalities by Austrian occupation; Asia Minor is divided among scores of petty despots; and the Sultan has partially yielded to the encroachments of the Rayahs, whom he fears and hates, and hopes to betray. It was predicted, when the war began, that such a sight as tens of thousands of the bravest troops of England and France, assembled from such vast distances to defend her coats, would have aroused a spirit of martial enthusiasm throughout the length and breadth of the Turkish Empire. It was believed that Abdul Medjid would emulate the valour of Mahommed, the Conqueror—gird on the war harness, and, as the Father of the Faithful, preach a crusade against his Cossack oppressors, in which he would himself take the chief and boldest part. All honour to the heroes, native and foreign, who have bled in Asia, on the Danube, and in the Crimea! But what has been done by the effeminate being who inherits the sword of Amurath, the Cruel? He has permitted rivers of blood to flow in his defence; has flattered the Cabinets who have served him; and presented Arabian horses to the monarchs of England, France, and Sardinia! He has not adopted a single independent measure, nor displayed any desire to participate in the dangers which others have undertaken in his behalf. In the midst of military movements and diplomatic negotiations, the seraglio has continued, as in days of yore, to be the scene of palace intrigue: and while three hundred thousand men

have died at the foot of his throne, the Sultan has recalled, by his licentiousness and debauchery, the darkest days of the most unscrupulous Pashaliks.

“At the commencement of hostilities, the Turkish force, with its Egyptian contingent, numbered 240,000 men. Of this number, over half have been lost by the fevers of the Danube and Balaklava, and the reverses of the Asiatic Generals; but while England and France have quadrupled their troops who had been destroyed by disease and war, the Turkish conscriptions have produced fewer than 40,000 raw, undisciplined youths, to patch out the remnant of their army. The short-lived enthusiasm of 1853 had disappeared before the middle of the ensuing year, and the aggregate of Turkish, Egyptian and Tunisian forces amounts now to less than 150,000 men. If it is remembered that a large portion of these are disaffected, that their leaders cannot be trusted, and that revolt everywhere threatens, from the northern boundary of Armenia to the Pruth, some idea may be formed of the unsettled state in which peace will have found the Ottoman dominions.

“Of the finances of Turkey, little has been known of late, excepting that in spite of the £5,000,000 Turkish loan, (which, it is acknowledged, was spent most discredibly, notwithstanding the promise of the English and French ministers that it should be properly employed, under the supervision of the Allies,) public and private confidence is destroyed, and the Empire is reduced to absolute bankruptcy. The disorders of the last year have enabled those occupying high places at Constantinople to peculate to a degree, beyond all former precedent, and the local Pashas have followed the example of the Court. The wheels of Government could not revolve without foreign assistance, if no other obstacle existed, and the continued occupation by the French of Constantinople, as well as other strongholds of Turkey, may be looked for, as security for the payment of the debts which have been and will continue to be incurred.

“The concessions which have recently been made by the Sultan to the Rayahs are, we fear, very much exaggerated in importance by those who do not understand the condition of the Christians of Turkey. The fact is, that Christians have, for several years past, enjoyed every practical advantage which is allotted to the Turks, while the restrictive laws of the Empire have been so interpreted as to exempt them from military duty and various social annoyance to which Mahomedans are subjected. A significant proof of the light in which Christians in Turkey look upon the interference of the English and French in their behalf, is to be found in the protest of the Armenians against the late decree of the Sultan. The oily Armenians, whose cruel persecutions by the Turks have been wept over by our philanthropists, foresee an end to their monopoly of loans, the reversion of Government offices, and those rich pickings which they have hitherto enjoyed; and they consider the so-called future “privileges” of Christians a by no means desirable result of the present war. Roman Catholics and Protestants may be, under the protection of consuls, gainers, and the power of erecting new Churches and propagating Christianity is not to be despised; but the political effect of these changes cannot but hasten the dissolution of the “sick man.”

“Had Nicholas had patience as well as energy, prudence in the same proportion as zeal, the descendants of Othman would have been, in time, replaced at Constantinople, by monarchs of the house of Romanoff, without the sword having been drawn from the scabbard. As it is, Turkey is saved from Russia; but its internal condition is worse than it ever has been; and notwithstanding the present peace, it will remain a dead political carcass in the midst of European States, and perhaps the breeder of wars for generations yet to come. —N.Y. Paper.

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LOUIS NAPOLEON'S FIXITY OF PURPOSE.

The following is from Alison's new volume of the History of Europe, in relation to Louis Napoleon's belief that he would one day rule over the destinies of France. It appears as a foot note in Alison:

“The idea of a destiny, and his having a mission to perform, was throughout a fixed one in Louis Napoleon's mind. No disasters shook his confidence in his star or his belief in the ultimate fulfilment of his destiny. This is well-known to all who were intimate with him in this country after he returned from America in 1837. Among other noble houses the hospitality of which we shared was that of the duke of Montrose, at Buchanan, near Lochlomond, and the Duke of Hamilton, at Brodrick Castle, in the Island of Arran. His manner in both was grave and taciturn; he was wrapt in the contemplation of the future, and indifferent to the present. In 1839, the present Earl of W-----, then Lord B-----, came to visit the author, after having been some days with Louis Napoleon at Buchanan House. One of the first things he said was, ‘Only think of that young man, Louis Napoleon. Nothing can persuade him he is not to be Emperor of France. The Strasburg affair has not in the least shaken him; he is thinking constantly of what he is to do when on the throne.’ The Duke of N----- also said to the author in 1854, ‘Several years ago, before the Revolution of 1848, I met Louis Napoleon often at Brodrick Castle, in Arran. We frequently went out to shoot together; neither cared much for the sport, and we soon sat down on a heathery brow of Goatfell, and began to speak seriously. He always opened these conferences by discoursing on what he would do when he was Emperor of France. Among other things he said he would obtain a grant from the Chambers to drain the marshes of the Bries, which you know, once fully cultivated, became flooded, when the inhabitants, who were chiefly Protestants, left the country on the revocation of the Edict of Nantes; and, what is very curious, I see in the newspapers of the day that he has got a grant of two millions of francs from the Chambers, to begin the draining of these very marshes.’ All that belongs to Louis Napoleon is now public property, and these noble persons will forgive the author if he endeavours to rescue from oblivion anecdotes so eminently illustrative of the fixity of purpose which is the most remarkable feature in that very eminent man's character. This idea of destiny, of a star, or a mission, which are only different words for the same thing, will be found to have been a fixed belief in most men who attain to ultimate greatness. Whether it is that the disposition of mind which leads to such a belief works out its own accomplishment, by the energy and perseverance which it infuses into the character, and which enables its possessor to rise superior to all the storms of fate, or that Providence darkly reveals to the chosen instruments of great things—‘the vessels of honour,’ to which the working out of its purposes in human affairs is intrusted—enough of the future to secure its accomplishment, will forever remain a mystery in this world.”

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RUSSIA.

“Russia, disabled at last, can no longer threaten and injure Turkey; she has lost likewise, her influence over the Christian population of that country; and, moreover, Alexander II has surrendered his ancestral policy regarding the Ottoman.” Such are the triumphant dicta of European publicists, belonging to the Allies, in their comments on the Treaty of Paris; but they seem to be marked by no very profound or far-seeing wisdom. Nor,

indeed, could the philosophic truth on the subject be expected from such a source, under the present circumstances. The recent ensanguined foe must remain a bitter opponent even after the battle is over; besides, the necessity of persuading the people of the West that the war has been worth all it has cost, renders exaggeration quite natural on the part of these writers. It becomes, then, so much the more proper for us, at this distance from the scene of conflict, to consult the light of impartial facts and of history respecting these allegations, and to endeavour to ascertain whether Russia has really suffered any vital injury, which can avert or much hinder the normal development of her career.

Undoubtedly Russia emerges from the war with ghastly gashes; wounded, too, in her pride and prestige. But the treaty closing this drama has, more forcibly than many preceding it, a material and moral view, and in each a transient and permanent side. The losses of Russia—even the reduction of the sovereignty over her shores—at the worst for her, count only as material diminutions; but such a huge and vigorous political tree, after being clipped and hedged in, must sprout anew, with health and strength undiminished. The new state of things created by the peace for Turkey and the Christians there, may apparently diminish the Russian influence over them during a short time, but in the long run it may throw these same Christians more fully into the arms of the Northern Power. The political, and, still more, the religious current so powerful among the Eastern nations of old, uniting them with Russia, cannot at once be diverted, much less absorbed. Traditions and recollections are not easily destroyed in the popular heart. Besides, it will be very easy for the partisans of Russia, between Cape Matapan and the Pruth—and they are very numerous—to represent to the people that all the concessions and rights, as well as the administrative ameliorations, conceded to them in the Principalities and throughout the Ottoman Empire, result from the efforts and sacrifices of Russia. They may be made to perceive that but for the war all this would not have been wrested from the Porte; and that the contest originated solely in the demand of Russia concerning this object. Without this provocation neither France nor England would ever have taken any decided step in the matter.

Moreover, the Greek Catholic Church which, during centuries of oppression and martyrdom, consoled the Christians of Turkey while preserving their religious and national sentiments, will now be exposed to new trials and dangers. The Romanism and Protestantism of the West under the protection of France, Austria and England, are preparing for a campaign of propagandism in the heart of that communion. Their missionaries will seek to make converts more among the Eastern Christians than among the Mohammedans. But the ties of the people to that Church will not be easily sundered, or her influence destroyed; and her hope of temporal salvation will lie in being drawn more closely than hitherto to the bosom of her secure and powerful sisters in Russia. Under these circumstances the influence of the Czar over the immense majority of the Christian inhabitants of Turkey being fostered by the Greek and Slavonic clergy, will still overshadow that of his Western antagonists. Though Alexander II may wish to abandon the so-called hereditary policy of the Empire from the time of Peter the Great, it will be beyond his power.

Only those wholly unacquainted with the laws which give life and development to nations—as diplomats and politicians generally are—consider this policy as of personal origin, and hence capable of being destroyed by an individual fiat. But the Russian tendency and march toward the south, toward Constantinople, is as old as the existence of the Empire; it was, it is, and will be until fulfilled, a necessary condition of its material and immaterial growth and development. The greatest rivers of Russia running through her richest territories, point to the south, and make a national contact with the Mediterranean indispensable for

commercial purposes. Destiny seems to have traced out this policy from the beginning, long centuries ago, indeed. It began, probably, in the fifth century with the city of Novgorod, the commercial link between the North of Europe and the Orient, and was distinctly pronounced in the ninth century, immediately on the foundation of the empire on the Dnieper by the Varægnes. Their heathen progeny poured around the Euxine, overflowing its shores to the Caucasian slopes, stormed the gates of Constantinople, and shook the thrones of the Porphyrogenes. The nation, christianised, did the same thing afterward. The domination of the Tartars temporarily arrested this current, but it resumed its course so soon as that yoke was broken. The Ivans pushed simultaneously toward the Baltic, toward the Black and Caspian Seas, and the North Pacific Ocean. Under them, religion became identified with this policy, and a marriage with an heiress of the Moslem destroyed the Byzantine throne and gave a certain documentary legality to their aspirations. The Romanoffs, under Peter and his successors, have only carried out what had been for centuries the mainspring of the national life and action. Transient events may arrest this movement for a time, but it will constantly seek to be renewed and with increased force. Can any man, can Alexander II, divert or destroy it?

It is now evidently the interest of Russia to protract, as long as possible, the agony of the Ottoman Empire. Time, ever the best ally of Russia, will work for her. The death and decompositions of Turkey will occur about the time when Russia has healed her wounds, and unfolded more fully her resources with the lights of civilisation, turning to profit the experience for which she has now so dearly paid. What she loses in a naval and military point of view by the neutralisation of the Black Sea, she will gain in a different manner in other waters and on new fields. No one supposes that she will meekly cross her hands on her lap. She will immediately go to work and avail herself of fresh resources. The old battle-ships sunk in the bay of Sebastopol will reappear, more numerous and powerful, as steamers and screw-propellers, on other waters. Navy-yards will be built at Archangel on the White Sea, and the mouth of the Amoor on the Pacific; both having better materials for the construction of vessels than the ports of the Euxine, while to the Amoor machinery may be easily forwarded from the United States. This new basis for a powerful navy is sure and independent, no Dardanelles being there to impede the movement of ships.

The war, it is true, has been with disaster for Russia. But disasters have always proved advantageous for her growth. One is astonished in taking a bird's eye view of her history, and comparing it with that of most other nations, past or present. Indeed, the history of Russia, in its development, bears a similitude to the various epochs of the geological formation of the earth. Russia has stood already about twelve centuries; a lapse of time during which many other empires, for example Persia, and above all Rome, were born, rose, shook the world and fell; or during which others, of modern fame, though chronologically posterior, have reached seemingly the limits of their geographical extension as well as of their internal material development and population. Russia, in this respect, has scarcely entered upon her youth, and her limitless resources are as yet mainly untouched. As geological history is marked by epochs of life-destroying convulsions and revolutions, so in the history of Russia the invasion and long dominion of the Tartars, the invasion of the Poles in the seventeenth century, and the invasion of 1812, threatened to destroy her independence and nationality. And so, after the terrific convulsions of the globe, nature, resuming her powers, bursts forth in new and more perfect creations, so Russia, after each of those prostrating events, has always risen more vigorous, active and expansive. So will it be now. After all, this war has been a salutary and purifying tempest for her and for the world. It has shown to the ruler and the nation that power or greatness is not encompassed wholly by military organization, but must repose on

industrial and intellectual development penetrating all the popular strata. The war has been an electric spark, awakening powers of mind and national resources hitherto hidden.

Long before the end of the present century under the action of general statistical laws the population of Russia, even in her present limits between Germany, the Pruth, and the Pacific Ocean, must naturally reach one hundred millions, or nearly half the population of the rest of Europe; and this on an area where five times that number can live and move comfortably. This mass of people of one and the same creed, language, traditions and aspirations, will then possess a comparatively much higher degree of mental culture than the present generation. Nets of railroads will cover their territory, running, not through solitudes, but through animated and cultivated regions. Russia will acquire a power of elasticity, of contraction and expansion, centupling her gigantic forces. Such a mass, well organised and endowed with normal life, must unavoidably—for good or for evil—wield a momentous influence in the policy or destinies of European States. Russia, like a steadily rising tide, may be momentarily checked; but it will overflow with renewed force any artificial dam. Should, therefore, the relations of nations for the future be guided by the old spirit of rivalry and jealousy, should the force of mutual prejudice and disparagement still overcloud higher impulses, then it is easy to comprehend the pang of fear thrilling through European politicians at the sight of the huge form of Russia and her vast growth and capacities.

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IMMERSION INTO THREE NAMES.

In the last number of The Expositor that has come to hand, its editor expresses an earnest desire that we will state, what we consider the word of God requires of men to qualify them for immersion, so as to constitute that use of water the “One Baptism.” Our conversation with “Josedec” upon that subject was written and printed off before his request arrived. We hope, however, that he will find his request fully complied with; and that nothing will remain, but for him to renounce his old sectarian immersion into THREE DIVINE NAMES, on the basis of a joint-belief with the old demons, who “believed and trembled;” and without delay, to arise, and be baptised, on an enlightened Abrahamic faith of the Gospel, or glad tidings, of the Kingdom of God, into the ONE SOLE NAME under heaven given among men, in, by, and through, which, they can alone be justified unto endless life and blessedness in the Kingdom of God. This hope relates not to him exclusively, but to all preachers and writers, who have been dipped into the three Divine names, or into denominational names, or into any traditions other than those delivered through the prophets and through Jesus and his apostles, for obedience to the faith, which is one and inseparable from an unmistakable call to the Kingdom and glory of God.

EDITOR.

May 14, 1856.

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