

HERALD  
OF THE  
KINGDOM AND AGE TO COME.

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

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JOHN THOMAS, Editor. Mott Haven, Westchester, N.Y., MARCH, 1858  
Volume 8—No. 3.

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The Destiny of the British Empire.

Of its Royal Family and Aristocratic Orders, as Revealed by the Prophets.

BY THE EDITOR.

“Howl, ye ships of Tarshish, for your strength is laid waste.”

TARSHISH is a proper name, occurring first in Gen. x, 4, designating the second son of Javan, who was the fourth son of Japheth, eldest son of Noah. Alexander the Great is styled by Daniel "King of Javan," *melech yavan*; and it is worthy of note that the Hindoos call the Greeks *Yavanas*, which is the ancient Hebrew appellation. Tarshish was, then, the second son of him from whom the Greeks descended. He was doubtless an important personage in the original settlement of the coasts, which are always colonized before the interior of new countries. Coasts and islands are represented by the same word in Hebrew, *iyim*. Javan is in apposition with "the isles afar off," in the last chapter of Isaiah. His descendants are a maritime people to this day inhabiting the isles and coasts of the Archipelago, &c. The Javanese settled the coasts of the Mediterranean, the Adriatic, and the Atlantic region above the Straits of Gibraltar. It is to be expected, therefore, that the settlements would be originally named after their patriarchs, namely, "Elishah, and Tarshish, Kittim, and Dodanim." The Mediterranean was named the Sea of Tarshish, because, it is probable, his settlements were more commercial and enterprising than those of his other brethren. The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his. One of his Atlantic settlements was called Tartessus, or, as it occurs in Polybius and Stephanus Byzantinus, *Ταρσηιον*, *Tarseion*. Tartessus is probably a contraction for *Ταρσον νήσος*, *Tarsou nasos*, Tarshish's Island, for Tartessus was originally an island formed by the two mouths of the Boetis, or Guadalquivir, and the Atlantic: one of the channels is dried up, so that it is now a part of the peninsula.

Having arrived at the westernmost coasts from Ararat, the sons of Tarshish would extend settlements wherever the land line would indicate. Following this in a northerly direction, it would at last lead them in view of Britain, along whose southern coast they might spread themselves to the Land's End, a part of the island abounding in tin. These Spanish and British coasts are indicated as the settlements of Tarshish, or some of "the isles," or coasts, "afar off," by the articles they brought for sale at the Tyrian fairs. Addressing himself to Tyre,

a famous city on the coast of the Holy Land, and styled by Isaiah "the mart of nations," Ezekiel says, "Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, tin, and lead, they traded in thy fairs." These are products of the mines of Spain and Britain, which were brought to Tyre in "the ships of Tarshish," which saith the prophet, did sing of thee (Tyre) in thy market; and thou wast replenished, and made very glorious in the midst of the seas." From this it appears, that the Tarshish branch of the Javanese had become an eminently maritime and commercial people of the west and north west from Tyre. "Silver spread into plates," says Jeremiah, "is brought from Tarshish;" and he adds, "and gold from Uphaz," or Ophir. Tyre was the strength of Tarshish, for it was by the Tyrian trade that Tarshish maintained its maritime ascendancy. Tyre was the mart for the products of the coasts and isles afar off brought in the ships of Tarshish; hence as a commercial city she is styled the "daughter of Tarshish." The relations between the coasts of the Tarshish people and the city of Tyre, were very profitable and intimate. The rejoicing between the two was reciprocal; for Tyre sang as a harlot, and the mariners from Tarshish sang the praises of the customer that enriched them.

But when the Chaldo-Assyrians brought ruin upon Tyre, which oppressed her for seventy years, lamentation came upon Tarshish as the most grievous sufferer; for Tyre being ruined, their mines would be neglected, and their shipping interests destroyed. Isaiah predicting the fate of Tyre, says, "Howl, ye ships of Tarshish; for Tyre is laid waste." Opposite Tyre was an island, whose inhabitants were not attacked by the destroyer. To them the prophet says, "Be still, ye inhabitants of the isle, pass ye over to Tarshish; howl ye inhabitants of the isle. Is this Tyre, your joyous city, whose antiquity is of ancient days? Her own feet shall carry her afar off to sojourn." It was strong in the days of Joshua, even 950 years before, but how long before that is not known. When Nebuchadnezzar took the city after a siege of thirteen years, he found it empty. Tyre's own feet carried her away. The ships of Tarshish carried her people afar off to sojourn, and landed multitudes of them on the shores of their customers beyond the sea. "Pass through thy land as a river, O daughter of Tarshish: strength is no more." This they did after the manner stated, when they found they could no longer resist the Chaldeans with any prospect of success. Therefore, "Howl ye ships of Tarshish; for your strength" also "is laid waste," and the ruin of Tyre becomes yours for seventy years.

But Tarshish commercially seems to have been to Tyre what the United States and India are to the British emporium of trade and commerce. The navy and commerce of western Tarshish grew out of the prosperity and enterprise of its "daughter," Tyre. In the days of Solomon, Tyre was a large city and small country, rich, and trading in ships to the coasts of the east and west. Tyre and Tarshish were connected at that time by commerce and navigation; for Hiram in alliance with Solomon traded in partnership with him to Tarshish. The sons of Tarshish seem to have found their way to India and the coasts of India, as well as to Spain and Britain; so that in trading with them, the Tyrians and Israel visited their shores in their own vessels sailing from the ports of the Red Sea; while the mariners of Tarshish frequented Tyre in theirs from the west. That the Tarshish people in the days of Solomon were found in the east is evident from scripture history. In accounting for the abundance of gold and silver in Jerusalem, the historian says, "For Solomon had at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks. So King Solomon exceeded all the kings of the earth for riches and for wisdom." Now that the navy did not belong to Tarshish, but to Solomon, appears from a parallel text, where it reads, "And Solomon made a navy of ships in Eziongeber, which is beside Elath, on the shore of the Red Sea, in the land of Edom; and they

came to Ophir and fetched from thence gold." And, "the king's ships went to Tarshish with the servants of Hiram." Solomon owned the ships, and the king of Tyre found the sailors. Again, Jehoshaphat, king of Judah, joined himself with Ahaziah, king of Israel, to make ships of Tarshish; to go to Ophir for gold, and they built the ships, in Eziongeber. But the Lord broke the ships, and they were not able to go to Tarshish;" because of the wickedness of Ahaziah.

Now it is evident from this, that the settlements of Tarshish to which Israel traded were in the east. Eziongeber, where the ships to Tarshish sailed from, was at the extremity of Elan, a gulf of the Red Sea. A fleet weighing anchor from this port for a voyage out of one year and a half, could only have sailed in one direction, and that was to the straits of Babelmandeb, about 1500 miles in a south easterly course. Having passed the straits, they would sail east by north to Ophir, the Tyre of the east, on the coasts of Tarshish. Wherever this mart of nations was, it would not be on the Arabian coast; for it was intended to send the ships "to Tarshish for to go to Ophir;" if it had been there, it would have read "to Sheba," or "to Dedan for to go to Ophir." Josephus is no doubt correct in saying that Ophir was in India; which is equivalent to saying that Tarshish and India are the same; because Ophir is in Tarshish. To go "to Tarshish for to go to Ophir," is like saying they went "to England for to go to London." The identity of Ophir and Tarshish with India is also manifested by the merchandize brought home in Solomon's ships—gold and silver, ivory, apes, and peacocks, almug trees and precious stones; all Indian products, collected at the great trading emporium of the east.

The allocation of Tarshish with Sheba and Dedan by the prophet Ezekiel, indicates their geographical relationship. Sheba was south east of Jerusalem, and a spice and camel producing country. Its queen, who visited Solomon with camels bearing spices, is styled Queen of the South; that is, of Arabia the camel-country, as that of Tarshish was the elephant, or ivory region. Sheba joins Dedan, and lies between it, the Red Sea, and the Indian Ocean. Sheba, Dedan, and Tarshish occupy the coasts of the Erythraean Sea, from the Straits of Babelmandeb to Cape Comorin. How far Tarshish extends beyond is not important to the subject in hand. Dedan and Tarshish stand face to face on either side the Mocander, which is a broad water exterior to the Persian Gulf.

Now the relation of things in the days of Solomon was this—a Son of David, the wisest, richest, most powerful and glorious king the world has ever known, reigning on Mount Zion, over the twelve tribes of Israel then in united occupation of the land. A Gentile power of commercial and maritime pre-eminence in alliance with him, and co-operating in naval affairs, and the building of a magnificent temple. These powers, Israelitish and Gentile, headed by Solomon and Hiram, in possession of the commerce of India and the west, and in consequent amity with Tarshish, and the Queen of Sheba, their contemporary. Jerusalem peaceful, prosperous, rich, and happy in the favor of God; and her king the admiration of all the earth. Such was the state of things in the reign of "the great king"—a state resulting from the successful wars of David, and consequent spoliation of all the enemies of Israel and their God.

This was an exhibition in miniature of what shall hereafter obtain on a grand scale when the "greater than Solomon" is there. Moses, Joshua, David, and Solomon, Cyrus, Zerubabel and Joshua son of Josedech, are representatives of Christ in his several official relations to Israel and the nations. He is like to Moses as their deliverer from the bondage of modern Egypt, and their lawgiver, &c., and the destroyer of him that will not give them up. He is like to Joshua in giving them rest in the glorious land. He is like to David in being a

man after God's own heart, who will do all his will upon Israel's foes, and the blasphemers of his name; and in establishing the kingdom of Israel under the sceptre of David's son. He is like Solomon in being the wisest, richest, most powerful and glorious of all kings; in inheriting the throne of David; and in reigning thereon in peace without end. He is like Cyrus in being the conqueror of Babylon, the restorer of Israel, and the builder of the future temple. He is like Zerubabel in being the governor, and like Joshua the son of Josedech in being the High Priest, of the restoration from the captivity of the Roman Babylon. These are not accidental resemblances, but admirably displayed illustrations of the substance which is of Christ.

In contemplating Solomon, and the things related to him, as representative of the substance at the epoch of Christ's manifestation, we are naturally led to inquire, where are Sheba and Tarshish, and the Gentile power in friendly connection with Israel? We must wait till the actual appearance of the greater than Solomon to see things in contemporary manifestation; but as Sheba, Tarshish, and Tyre existed before Solomon's reign, we may even now cast about, and see if any thing obtains in relation to them at all likely to correspond with their representative relations of the olden time.

In the thirty-eighth chapter of his prophecy, Ezekiel foretells what is to occur in relation to Israel and their land "in the latter days." This phrase leaves us without doubt as to the time when his prediction shall come to pass. The year may not be exactly known, but that the events foretold are yet in the invisible future, or in Hades, is a sure and certain thing. That chapter teaches, that in the latter days Israelites to some extent are dwelling in the Holy Land prosperously and securely; and that this prosperity tempts the ambition and covetousness of a great potentate, who desires to make a spoil of them, and to possess their land. On making his purpose known, which the prophet terms "an evil thought," a power is represented as interfering in behalf of the inhabitants of the land. It puts a question to the power about to invade, which may be termed a question of defiance, as much as to say, "Thou shalt not invade Palestine, and spoil the inhabitants, if we can prevent." This intimation is styled, "tidings out of the east and out of the north" by Daniel; which "trouble him." They do not, however, prevent the invasion of the land, but tend to make him more desperate; for the prophet adds, "therefore he shall go forth with great fury to destroy, and utterly to make away many."

When Daniel and Ezekiel wrote these things they were captives in Babylon; which is about the same parallel of north latitude with Jerusalem. "The east" from these stand points directs our attention to India or Tarshish, which Isaiah indicates as "from beyond to the rivers of Cush;" while "the north," from whence the tidings come to trouble "the king of the north," or Gog, must be taken as being west as well as north, or the threatening would come from himself against himself, which cannot be supposed. About 35° - 15° west & north from Jerusalem, are the British coasts of Tarshish. Hence Daniel in indicating the points of the compass whence the tidings issue, leads us to conjecture that a power occupying the coasts originally peopled by the sons of Tarshish may be the friend of Israel in the latter days. But conjecture is reduced to certainty by Ezekiel, who tells us plainly the name or designation of the power in the east and north which lifts up its voice against the invader. He styles it "Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof." This points out the countries in the east where the power is to be sought for; it also indicates the character of the power; and where in the north it is to be found. It is a merchant power like that of Tyre, "whose merchants were princes, and her traders the honorable of the earth." "The young lions of Tarshish, Dedan, and Sheba," or "thereof," is a phrase which informs us that the power

established in those lands is represented by a Lion. This is the symbol of the Tarshish power in the latter days, as the Frog is of the French, or the Eagle of Austria. We look then to Sheba or Aden, and to Tarshish or India, and inquire "What is the symbol of the power in the ascendant there?" The answer is "a Lion"—the Lion-power of England, or the Lion of the north.

When the constitution of the power is considered, Ezekiel's designation of it will appear remarkably appropriate. India is governed by twenty-four merchants called Directors, six of whom go out, and six come into office every year, thirty of whom make the roll of the corporation, styled the East India Company. They get £400 a year each as salary, with a great distribution of patronage, which is their principal business. To this government is committed the whole collection of the revenue in India. The great political questions of India are disposed of by the Board of Control, which is another body, whose President is always a cabinet minister. These two Governments, the Court of Directors and the Board of Control, carry on between them a system of administration for a hundred millions of people some thousands of miles away—a system which is said to be "one continued jangle and wrangle between these two boards from January to December." These two distinct bodies are designated by Ezekiel—the Court of Directors he indicates by the phrase "the Merchants of Tarshish," who attend to the money matters; and the Board of Control which appertains to the British Government, and therefore properly represented by the lions of Tarshish, as the political symbol.

These two bodies united into a double government for India constitute it mercantile and political. Its arms are quite appropriate to its constitution. They are a shield with quarterings, and lions in them; with a latin motto importing that the Company is under the auspices of the parliament of England. The army of British India, which is over 300,000 men, is in keeping with the orders of the government; it is composed of Company's troops and Queen's troops, the latter Europeans of the regular army; the officials are "the young lions of Tarshish," who bear the insignia of the State.

In speaking of the destruction of Nineveh the throne of the Assyrian power, which was represented by a winged lion, that city is styled "the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion (or king) walked, and the lion's whelp (or heir to the throne) and none made them afraid. The lion did tear in pieces enough for his whelps, and strangled for his lionesses (by his wars) and filled his holes with prey, and his dens with ravin."

The use of the phrase "young lions" is also illustrated by the prophet Ezekiel in the nineteenth chapter. In lamenting the then coming indignation of Jehovah upon the princes of Israel, he styles Jerusalem, the metropolis of Judah's state, their "mother," and "lioness."—Jerusalem the throne of Judah's Lion, as Nineveh was of the Assyrian. "She lay down," saith he, "among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains into the land of Egypt." This was Jehoahaz, whom Pharaoh Necho dethroned, and carried a prisoner to Egypt, where he died. "Now when she (Jerusalem) saw that she had waited, and that her hope was lost, then she took another of her whelps, and made him a young lion." This was Jehoiakim and after him Jehoiachin, successors to Jehoahaz. "And he went up and down among the lions, he became a young lion, and learned to catch the prey, devouring men. And he knew their desolate palaces, and he laid waste their cities, and the land was desolate and

the fulness thereof, by the noise of his roaring. Then the nations set against him on every side from the provinces (of the Chaldo-Assyrian empire) and spread their net over him; and he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel."

From this use of the phrase "young lions" it will be seen, that the inhabitants of Jerusalem or the citizens of Judah, in general, are not regarded as lions young or old, although a lion is the symbol of the state. A lion represents the power, not the people. The generality are "whelps" without power; so that "a young lion" is a whelp made such by exaltation to power. The eagle-winged lion of Nineveh, the plucked lion of Babylon, the lion of Judah, and the lion of Sheba, Dedan, and Tarshish, all come under the same rule. They represent powers, whose subjects become lions when promoted to the administration of affairs. In accordance, therefore, with prophetic heraldry, the politicals through whom the lion-power ruling over Sheba, Dedan, and Tarshish contemporary with Gog, in the latter days, finds expression, are termed "all the young lions thereof."

A great political and commercial power, then, connected with Tarshish, exists now, as well as in the days of Solomon and Hiram. Its merchants are also rapidly becoming as celebrated for abundance of gold as the ancient Ophir. A time is to come when gold and silver and iron, shall be as plentiful in Jerusalem as in Solomon's time, and even more so. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." Thus saith Jehovah; and it is remarkable that Tarshish in ancient and modern times, and contemporary with Israel's glory, should be the country of supply.

The navy of Tarshish is now as celebrated as were its ships in the day when the Chaldo-Assyrian laid waste its strength in ruining Tyre. The Russo-Assyrian is becoming formidable, and threatening to its prosperity on the same waters as bore its fleets of old. The Mediterranean is the Sea of Tarshish, and as much entitled to the name now as ever before. Possessed of Aden, Malta, the Ionian Isles and Gibraltar, that sea is in effect a British Lake. Tarshish is evidently then a power of the latter days, and synonymous with the Anglo-Indian—a power which is destined to encounter the Assyrian, and with him to lose its strength, preparatory to its mariners being placed at the disposal of the Son of David, Solomon's superior, and David's Lord.

When the autocratic Gog is in possession of Jerusalem, much of Palestine, and all of Egypt, the now existent lion power of Sheba and Tarshish will hold the more southern and eastern countries of Edom, Moab, and Ammon, the latter two lying east of the Dead Sea, and the river Arnon. This will be the relative position of the Gog-power, and its antagonist the Tarshish-power, in the Holy Land in that crisis of the Latter Days indicated to Nebuchadnezzar in his dream, when he saw the Stone-power "smite the image on its Feet of Iron and Clay, and break them to pieces." Now as the image is representative of one confederated imperial dominion under an Assyrian Head though made up of many parts, it is clear that the antagonist power cannot be included therein. "Edom, and Moab, and the chief of the children of Ammon shall escape out of his hand;" that is, shall not become subject to the Autocrat, or Gog, the king of the north, who rules autocratically. To these must be added Sheba, Dedan, and Tarshish, which are represented as hostile to Gog by Ezekiel. Hence the Lion-power ruling over Edom, Moab, Ammon, Sheba, Dedan, Tarshish, will be exempt from subjection to the Assyrian Head of the image empire now rising into view. Having identified the British power with the lion-power of Tarshish, it follows that it will be the great

antagonist to the invader of the Holy Land, and captor of Jerusalem, when "Jehovah shall gather all nations against that city to battle" under him. Britain and Ireland are then not a toe of the feet, but outlying the image domain. It is a distinct power raised up of God to subserve the purposes of "the greater than Solomon," when the time shall arrive for Him to ascend the throne of his father David, and as THE BRANCH, to build the temple of Jehovah." The Lion-power of England has not yet attained the westward bounds of the dominion marked out for it in the providence of the Holy Ones. Its increment will be truly Tarshish-like, extending along coasts and their more immediate vicinities. Isaiah says it is to reach "to the rivers of Khush;" that is to the Tigris and Euphrates, till it meets the Persian province of Gog's empire. From thence it will occupy the south western coast of the Persian Gulf, and the western coast of the Arabian sea to the Straits of Babelmandeb or Dedan and Sheba. From the Straits it will extend along the Red Sea till it meets the Russo-Assyrian, or Gog, again on the confines of Egypt, which he will have recently conquered. and annexed to the Russian empire. From this boundary it will border on the Russian conquest to the southern extremity of the Dead Sea, and along its eastern shore to the Arnon and ascending that, river to about the same parallel as Samaria, and thence eastward to the Euphrates. This boundary gives it Edom, Moab, and Ammon, which are countries lying between the Red Sea, Dead Sea, river Arnon. and Euphrates. The reader can procure a map of the east, and by tracing this boundary, he will see the extent of the empire in that part of the earth allotted to the British Lion as the full stretch of its dominion before the actual manifestation of the king of Israel as the Stone prepared of Jehovah to fall upon the image and grind it to powder.

The dominion of Asia, will be the real ground of the coming conflict between the powers that be, whatever apparent cause may seem to bring it about. The final possession of the Holy Land will determine that question; that is to say, the power that shall conquer and permanently annex that country to its domain, will have the dominion. If Russia obtain it, the British Lion will have received its death wound. The consciousness of this it is, that will make Britain as inveterate against Gog as she was against Napoleon I, who purposed the foundation of an eastern empire that should include Egypt and Palestine, and annex Persia and Hindustan. Napoleon having conquered Europe sought the annexation of the Russian empire, which, if effected, would have prepared him for another effort in the east. If he could have carried out his schemes, Nebuchadnezzar's image, with some modifications, might have stood upon its feet nearly forty years ago. This would have been premature; besides that a toe kingdom, which France is, was never designed to become the Clay-element cementing the pedestal. It is of the Iron, not the Clay; and therefore not intended for purposes of confederation, but rather as an element to be confederated, transiently indeed, but still combined in one dominion with other constituent parts.

The confederating power is not of the iron element of the image, but commingling itself with the iron pieces; a union, however, which must be very brief, as represented by the brittleness of iron where its constitution is invaded by clay. The Clay-element not only forms part of the feet, but of the toes also; this goes to show that the Clay-power obtrudes into the toe kingdoms, and moulds them to itself, but which cannot apply to Britain, seeing that it is found in antagonism to it in the Holy Land, where the power of the image stands arrayed in complete armor, like Goliath ready for combat, and about to be slain by a little Stone from David's sling.

This is the real crisis of "THE EASTERN QUESTION"—the Assyrian Goliath defiant of Israel and her Protector in the Holy Land. The British Saul, though the slayer of his thousands, cannot slay the giant. It will require a Stone descending through the air to stretch

him in his length along the field. What Saul could not accomplish, "the Shepherd, the Stone of Israel," will gloriously effect; for "his fury shall come up in his face," and "all the men upon the face of the land shall shake at his presence." "And he will call for a sword against him throughout all his mountains; every man's sword shall be against his brother; " "and Judah also shall fight at Jerusalem."

It can scarcely be questioned, but that the Lion-power of Moab, and the other countries named, being then already in battle array against the Autocrat, may be the sword called for by the Stone of Israel at that crisis. Not called for in words, but observing a great tumult among the enemy, the forces of the British Moab, with Judah, may rush in, and increase the slaughter. There is extreme probability in this from the nature of things, and from the terms of the prophecy. A hostile army would scarcely remain in position when it beheld its adversary overwhelmed with disaster. When the Philistines saw Goliath fall, they fled, and were pursued and slaughtered by the host of Israel. Would the Lion's whelps be more tender of the prey? Would they not also give chase, and make the overthrow as complete and irretrievable as possible? The sword of Tarshish and Judah without, mutual slaughter within, the horses blind and ungovernable and their riders mad, the flesh-consuming pestilence, and "an overflowing rain, and great hailstones, fire, and brimstone"—all these terrors combined cannot fail speedily to reduce the invaders of Jehovah's land to "a sixth part" of the original multitude which came up against Israel as a cloud to cover the land. And such is the combination predicted by the prophets, which "in the latter days" is to bruise the head of the imperial adversary of Israel and their king upon the mountains of the pleasant and glorious land.

It may occur to the reader to inquire, "What will be the remoter cause tending to this solution of the 'Eastern Question?' The answer is, the dismemberment of Turkey by the king of the north. This will lead to the crisis we have glanced at and bring Russia and Britain face to face, as principals in the war, in the Holy Land. The Lion of Tarshish will not fail to move south westwardly when the northern Bear manifests his designs unmistakably upon the east. Great Britain has committed herself to the maintenance of the integrity of the Ottoman dominion; which, however, she cannot preserve. Still, it is the only policy not absolutely suicidal, that is open to her. She must antagonize Russia, if she would not destroy herself; and in doing this, it starts her upon a career, whose crisis will astonish her, and all the world beside.

The British Lion is a proud and lofty beast; and its dominion, a high mountain, and lifted up. This is also the character of all the kingdoms and empires of the world. Now, the scripture saith, "Every one proud in heart is an abomination to the Lord." Proud persons, proud nations, and proud governments, are equally objects of his detestation. He has therefore delivered himself concerning them in those words, in reference to the fate that awaits them in the day when he ariseth to shake terribly the earth, and he alone shall be exalted: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of Jehovah of armies shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the high mountains, and upon all the hills that are lifted up, and upon all the ships of Tarshish; and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish." Isai. ii. 10—22. This prophecy is clearly unfulfilled as yet; for "the powers that be are not humbled, the Lord is not alone exalted, and the idols are not abolished. The reader will perceive then, that contemporarily with the sole exaltation of the Lord, "the day of

Jehovah is upon all the ships of Tarshish." This is explained in the forty-eighth psalm, which is prophetic of the time when Zion, the City of the Great King, shall be the joy of the whole earth. But before this comes to pass, it foretells the assembling of the kings against her; that is, the kings of Gog's confederacy: and their flight with precipitation and terror, which seizes upon them as the pains of a parturient woman. It is then added as a contemporary event, "Thou breakest the ships of Tarshish with an east wind." This implies that the ships broken and scattered are a fleet in the Mediterranean, which would be exposed to a hurricane from the east. This will doubtless be the British Mediterranean fleet cooperating with the land forces against the Russian armies in the Holy Land. The pride of Britain, and probably, of America in maritime alliance will, her against the common enemy of constitutional government and liberty, will be laid low by the wreck of the most powerful fleet that ever floated upon the sea of Tarshish. This will cause the maritime powers to abase themselves, and to yield obedience to the "Shepherd and Stone of Israel," whom even the winds and sea obey.

What a time of trouble is this for the nations and their governments! The Eastern Question, however, is solved—"Michael, the great prince," that is, "JESUS OF NAZARETH THE KING OF THE JEWS," descends from the right hand of power; wrests Jerusalem and the Holy Land from the contending armies; and stands up for the entire deliverance of the Twelve Tribes from the power of all their enemies. The ambition of the Gog-power is extinguished for a thousand years; and the maritime ascendancy of Britain is subjected to the king of Israel, who forthwith prepares to complete the conquests he has so felicitously begun.

(To be continued.)

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#### Mosaic and Nazarene Teaching Concerning God.

We quoted in our former article certain learned observations, that the reader might see how grammarians get round, but do not explain the anomaly. The rules are, that an adjective agrees with its substantive or noun in gender, number, and case; and that a verb agrees with its nominative in number and person. But in the case of Elohim, Adonai, Shaddai, Eloahh, &c., when applied in connection with Ail or POWER INCREASE, commonly styled God, we find the rules of grammar disregarded. Gesenius tells us that it is a royal peculiarity of speech; granted: but what in relation to Divine Power is the ground of that peculiarity? This he does not, and cannot explain, because he does not know "God and Jesus Anointed whom he has sent." The peculiarity is doctrinal. The peculiarity has diffused itself into other languages, and generated "a plural of majesty or excellence;" but is not originally a plural of that kind. As to Eloahh being poetical, and Elohim, its plural, prosaic, the contrary would appear the more correct opinion seeing that the poetical Eloahh is only used four times in the Psalms; while in these songs of Zion the prosaic Elohim occurs three hundred and forty times at least!

In our previous article upon the subject before us, we were defining certain words occurrent in the Hebrew, and used by the "holy men of old," whom the Holy Spirit moved to write as he dictated concerning God, a topic so unsearchable by unassisted reason that it is declared to be "past finding out"—2 Pet. i, 20, 21; Heb. i, 1; Rom. ix, 33.

The words examined are Ail, Elyon, Elyonin, Eloah, Shaddai, Adon, Adonai, and Elohim, all of them rendered with little, or scarcely, any discrimination, by the Anglo-Saxon terms Lord and God. We have seen that power, might, sovereignty, are the ideas upon which the words are based; and as the ideas are absolute and underived in Him, "out of whom, and

through whom, and for whom are all things—ἐξ αὐτόν και ὅι αὐτόν, και εις αὐτόν—Rom.xi, 36; 1 Cor. viii, 6. The Hebrew nouns expressive of power, might, sovereignty, are selected and appropriated by the Creator as representative signs or names of himself, in revealing the knowledge of Divine Power in its manifestation to men.

The source or fountain of Power in the Universe is one. It is a unit. Therefore, everything which exists is ἐξ αὐτόν, ex autou out of him. Hence the Creator did not “make all things out of nothing.” This is the teaching of theology, the "orthodox theology" of the Old Man of the Flesh; and which leads many of his children to affirm that "Matter is God," understanding by matter, that which is cognizable by the five senses. Hence the sun, the moon, and the stars, and all the things they can see, taste, feel, smell, and hear upon earth, is God. They confound that which "is of him" with the "him" out of whom all things proceed. On the other hand, other children of the Old Man affirm that "God is immaterial;" by which they mean that he is not matter, or substance, or body; but an inconceivable something they call “spirit," an incorporeal, unsubstantial, immaterial spirit, which is as near to nothing as words can express. Nothing making all things out of nothing is the Old Man's theology concerning God and the fountain of all things, reduced to its simplest terms.

But, the Scripture declares that πνευ α ὁ θεός, literally Spirit the Theos. I say simply theos, because we shall yet have to ascertain the New Testament sense of Theos. SPIRIT, then, is the Theos commonly called God. But more than this, this Spirit is the Father; that is, the ἐξ αὐτόν, the One, out of whom are all things. This appears from what is affirmed of “Spirit" and of "Father." Jesus says in Jno. v, 31, "The Father raises up the dead and quickeneth," or makes the dead so raised alive: and in ch. vi, 63, he says, “It is the Spirit that quickeneth,” or makes alive. The Father and the Spirit are, therefore, the same; nevertheless the word "spirit" is often used in other senses. It is the FATHER-SPIRIT that Paul refers to in 1 Tim. vi, 16, whom no man hath seen in his unveiled splendor. Veiled in flesh, "the Vail of the Covering"—Exod. xxxv, 12: he that discerned him who spoke to Philip, "saw the Father"—Jno. xiv, 9; xii, 45. But veiled or unveiled, the Father-Spirit is substantial. Speaking of the Unveiled Father-Spirit, Paul says in Heb. i, 2, 3, that the Son is the Character of his Hypostasis χαρακτηρ της υποστάσεως αὐτόν, rendered in the Common Version, "express image of His person." The Son is the character, and the Father is the hypostasis. In reference to the former, the Father says in Zech.iii, 9, "Upon One Stone there shall be Seven Eyes; behold, I will engrave the graving thereof (that is, of the Stone) saith I shall be of armies.” The graving engraved on the Stone is termed in Greek, character, an impress wrought into a substance after some archetype or pattern. This archetype is the hypostasis; so that hypostasis is the basis or foundation of character; wherefore the same apostle in Col. i, 15, ἄκων του Θεου του αοράτου, styles the character engraved the IMAGE of Theos the Invisible.

Seth was the image of Adam, and Adam the Image of Elohim—Gen. i, 26; v, 3. Like Seth Jesus was an image of Adam, but only in relation to flesh. Adam the First was image of Elohim, and this was in relation to bodily form. Body and Form were the hypostasis of Adam and Seth; that is, they were the basis or foundation of the images so named. Where body and form do not exist there can be no image; therefore, where image is predicated of hypostasis, that hypostasis must have both body and form. The Father-Spirit unveiled is, then, a Bodily Form; and as all things are “out of him," he is the focal center of the universe, from which irradiates whatever exists.

The Father-Spirit is embodied power. Paternal power implies offspring or children, children or SONS OF POWER. Son-power is also embodied power. It is power emanating

from the Father corporealized in one or a multitude, but never, separated or detached from the Focal Center. The Son-power is, therefore, the Father-power multitudinously expressed, manifested through many bodies. This is illustrated in the science of arithmetic. Arithmetic is the science of numbers. The hypostasis or basis of this science is the multitudinous expression of one, a multiplication of number one. Let there be no numerical power called one, and there could be no five, fifty, or any other combination of one. One is the great power of the arithmetical universe; and all the other powers resulting from the multiplication of one combined, cannot exclude one therefrom without annihilating themselves, and expunging the system. This is true of Son-power, individually or multitudinously expressed, in relation to the One Father-power. Hence Jesus was led to remark, "The Son can do nothing of himself;" and again, "I can of mine own self do nothing"—John v, 19, 30. "The flesh," said he, "profits nothing." As son of Mary he pretended to no power, wisdom or superiority. Mary's son was "the Vail of the Covering" to be rent. The Vail in which the Father-power was veiled, the Flesh-Medium of Power-Manifestation.

That which connects the Focal Power of the universe with the embodied sons of power, and indeed, with all created things, is also "spirit." styled in Scripture "free spirit"—Psalm li, 12. It is free or uncombined in space, and fills immensity as the water fills the basin of the seas. The atoms of all material things are elemental condensations of free spirit connecting the orbs of heaven and all they contain, with the Great Central Focal Power of the universe. It is the principle of cohesion, attraction, form; penetrating, and pervading every thing. To this universality the Psalmist alludes, when he inquires of Jehovah, "Whither shall I go from thy spirit? And whither from thy face shall I flee? If I shall ascend the heavens, thou art there: though I shall spread down in Sheol (the grave) behold thee! I will take the wings of the dawn; I will dwell in the utmost end of the sea—moreover there thy hand (or power) shall lead me, and thy right hand shall take hold of me. And I said, surely darkness shall cover me; but the night was light about me. Moreover, darkness will not conceal from thee, but the night as the day will shine: as the darkness so is the light—cxxxix, 7-12. All this is equivalent to saying that the Father-Power is omnipresent by his spirit. Hence, he needs not to be locomotive to see what passes on the sun, moon, earth and stars. His all pervading spirit places him in contemporary juxtaposition with them all; so that at one and the same instant, he knows the fall of a sparrow on earth, and any other event small or great on the sun. In this way it is that, as Paul told the Athenian idolaters, "He is not far from every one of us"—Acts xvii. 27. We are out of him, and through him, and in him as physical beings. This is equally true of all flesh that breathes. Hence Moses styles the Father-Power Ail, Elohim haru-choth l'kol-bazar, Power, powers of the spirits, for all flesh—Numb, xvi, 22. Here is power as the cause of life, called Ail; and powers as distributed to each living thing, and therefore styled Elohim. A dozen creatures have life. This life is Ail's spirit in them all. It is not, however, a dozen separate and independent Ailim; but one and the same Ail multiplied by twelve. Ail is life absolute; for as Paul says, "He only hath deathlessness." Life radiating from his hypostasis or substance, is spirit-life—Eloahh ruach, power of spirit. Formative of a creature, and sustaining it in life, it is power of spirit, or spirit-power, for that creature. Twelve such Eloahh ruach become Elohim ruchoth, spirit-powers, of the twelve. Hence these Elohim are son-powers, or emanations, from Ail the great "paternal power." He is therefore the Ail of all flesh, as well as Elohim for all flesh. "The ruach or spirit of Ail has made me, and the nishmath or breath of the Shaddai, or Mighty Ones, hath given me life—Job xxxiii, 4. Here is the Spirit of Ail through the breath of Shaddai that gives life to men. This withdrawn and they die. Hence it is written, "If he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust"—xxxiv, 14.

In this elaboration, then, we have Father-Power, Son-Power, and Free Spirit. Moses and the Prophets teach this, as we have seen. The Father-Power is One; the Son-Power is the One Father-Power in plural manifestation; and the manifestation is developed by Free Spirit emanation from the Father-Power. This is not only scriptural but reasonable; and right reason and scripture always go together.

We affirm, then, that the Mosaic and prophetic revelation concerning God is that there is ONE POWER multitudinously manifested; and that these manifestations constitute "GOD." The One Power inquires of Job, "Where wast thou when I laid the foundations of the earth? Who laid the corner stone thereof; when the stars of the Morning sang together, and all the Sons of Elohim shouted for joy?" Job xxxviii, 7. This inquiry teaches, that before the earth was fitted up Mosaicly, or as Moses has described in Genesis, the Supreme Power existed in multitudinous manifestation. The plurality was composed of intelligences styled "Stars of the Morning" and "Sons of Elohim"—The former kokvai voker; and the latter, benai elohim. In Rev. xxii, 16, the glorified Jesus is styled "the bright and morning Star." The inquiry put to Job shows that there were many such before Adam was created: and that these Stars were Sons of Elohim, even as Jesus is Son of Eloahh. The word bain, signifies a son from banah, to build. A son is the thing built. The Stars of Morning Light were things built and made resplendent by Ail, whose spirit formed and illuminated them. His Spirit was their atomic nucleus, the organic principle that made them what they are. As intelligences created and made they were "Sons" or benai; and the Spirit of Ail, the Great Paternal Power, became Eloahh to each of them, and so constituting each of them bain eloahh, a Son of Power, and all of them collectively benai Elohim Sons of Power—the One Spirit of the Supreme Paternal Power multitudinously organized.

Our proposition then, is, that Moses, and the Prophets teach, that there were One Primary Paternal Power and a multitude of Secondary Powers, as intimately connected with and dependant on the First, as ten or a hundred are upon number one; and that this multiplication of the One Power in the relation of Father, Sons, and Holy Spirit, was in existence before the Mosaic Creation. Dr. de Lara's Jew is, therefore, unnecessarily excited "when he is told that God has a Son." The Supreme Power has not only a son, but a multitude of sons, and all of them partaking of his nature, or spirit-substance, hypostasis. The Supreme Power, or Ail, is "the Godhead," or source, fountain, or sole spring of Power. Moses and the prophets do not teach that "there are three persons, three essences, three somethings, or three any things, in the Godhead; and that these three distinct units, or unities, constitute only one unit or one Unity—and that that Tri-Unity is the God of Israel." They do not teach this. This is the foolishness of the Old Man of the Flesh. They teach the absolute oneness of the Power-Head. "Before Me," as written in Isaiah xliii, 10, "Ail was not created, nor after me shall be: I, I, shall be (anoke, anokc, Yehowah); and NONE BESIDE ME A SAVIOUR." This is perfectly true, and quite compatible with Peter's proclamation to Israel concerning Jesus, saying, "Him hath Theos exalted to his right hand a Prince and SAVIOUR to give enlightenment (metanoian) to Israel and remission of sins"—Acts v, 31. The Jew objects that if Jesus be a Saviour, there is then another Saviour beside Ail. But this objection arises from not knowing Ail, and Jesus anointed, whom he has sent. That born of Mary was bain Eloahh, Son of Power. Beside that Power, there is no Saviour; and that Power saves through the Son of Power. Apart from the Power the Son could not save, for he, as son of Mary testifies, that "of himself he could do nothing." That the Supreme Power would save by a Servant-Power is manifest from Isaiah as well as Peter. In that prophet, the Only Potentate says to one he styles His Servant, "Thou shalt be one he styles His Servant, "Thou shalt be my servant to raise up the tribes of Jacob, and to restore the desolations of Israel: I will also give thee for a Light to

the nations, that thou mayest be my Jeshua, salvation to the end of the earth"—xlix, 6. The I and the Thee of this passage are but One Power. Power in servant-manifestation—I the First and I the Last, and independent of that I, there are no Elohim, or Powers—Isai. xliv, 6.

Our proposition is further illustrated in the first chapters of Genesis. The first verse commences by informing us that, "In the beginning Elohim fashioned the substance of the heavens and the substance of the earth." Here Power is, plurally presented in connection with a singular verb, bara Elohim. "Powers he created." This looks and sounds very uncouth to the Anglo-Saxon mind; and as the grammar is bad, in order to save the grammatical reputation of Moses, and to get over what they cannot explain, the grammarians have invented the plural of majesty or excellence, and tell us that the plural word Elohim must be regarded as singular. Their grammar teaches us that there was only One Person as well as One Power concerned in developing what exists on earth out of nothing: but that, as this One Person is very great, he is to be spoken of as if he were more than one; as if to resolve him into two or three would add to his excellency. This notion is, however, sheer foolishness: for in those passages where the Creator asserts his supremacy, majesty or excellency, he speaks of himself emphatically as anoke, anoke, Jehovah, that is, "I, I Jehovah;" not "We, We, Jehovah."

The grammarians having invented their rule, the theologians of the Old Man's school, rush in to show why it must be so. They say, that in the Godhead there are Three Persons, God the Father, God the Son, and God the Holy Ghost; three Gods in One Godhead: and that therefore because of this the Godhead which created all things is styled Gods in the Hebrew, that is, Elohim. But we have shown that the Godhead, or Fountain of Power, is only one; and speaks of himself as One only: we have seen also that there existed many Sons of Power before the earth was fashioned. These are Elohim, of whom it is testified in Psal. ciii. 20, "Bless ye Jehovah, ye his Angels, Mighty ones of Power, doers of his word, hearkening to the voice of his command: bless ye Jehovah, all his armies, his ministers who do his pleasure." And in another place, commanding their worshipful recognition of Messiah, he says, "Bow down to him all ye Elohim." (Psal. xcvi, 7) which is quoted by Paul and applied to the glorified Jesus in the words, "Let all the angels of God worship him." Heb. i, 6. By these testimonies we are taught that the Elohim and the Angels are the same order of Divine Intelligences; and that they belong to, or are the property of Jehovah. Hence, "they are styled "his angels," his Mighty Ones of Power," "his hosts," and "his servants," or ministers, "who do his pleasure." He is their Creator, Lord, or Imperial Chief; and they are more ancient than the human race. Without Him, they can do nothing. It may be said of them, as Jesus said of himself, "Of myself I can do nothing." Energized and authorized, however, by Him nothing is too great or difficult for them to do. The Supreme Power, or Ail, has His pleasures; and whatever he is pleased to do, he commands its execution, and they perform it by his Spirit, whose material embodiments they are. They are, therefore, "Spirits"—public official spirits, as Paul styles them; "begotten of the Spirit" and consequently spirit. They are therefore in Ail and of Ail, and he through them all. To see them, is to see power in form and body; in common terms, to "see God;" and yet not to see Ail, "whom no man hath seen, or can see."

This intimate relationship, so intimate as to constitute a Unity in plurality, but not a plurality in the absolute and primary Power the source of all—is expressed in Isaiah xlv, 18—"Thus saith Jehovah that created the heavens hu ha-Elohim, HE THE ELOHIM that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I JEHOVAH, and none beside." In this text Jehovah is twice repeated. This expresses one, being in the singular number; but Elohim is plural, expressing two or a multitude; and this noun of multitude is prefaced, not by they as they the Elohim; but by "he,"

as he the Elohim. This peculiarity is doctrinal; not accidental, nor an arbitrary custom of language; but designed. It teaches that the creation was produced from one power εξ ου out of which, are all things; and that this one power operated through a plurality of agents, or Elohim, who are the spirit-embodiments of its rays.

Now, when we turn to Gen. i, 1, we do not find Moses saying bara Yehovah, JEHOVAH created, but bara elhimo, ELOHIM created, nevertheless Moses and Isaiah are accordant in their accounts. Moses introduces Jehovah in the second verse, but without giving him that name. His words are ruach Elohim, ruach Yehovah, "the SPIRIT of Elohim moved upon the face of the waters." What spirit was this? The New Testament says, "there is One Spirit"—Eph. iv, 4; and if we ask what is that one? Jesus replies "Spirit is Theos," or "God"—Jno. iv, 24. Then it was Theos who moved on the face of the waters. But concerning Theos or Ail, Solomon says, "Who hath ascended the heavens, or descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the earth? WHAT IS HIS NAME and what is the name of HIS SON if thou canst tell?"—Prov. xxx, 4. What is the name of that "one spirit" that moved upon the face of the waters? The answer is Jehovah. This was the "HE" of the Elohim "that formed the earth and made it." Hence, the nominative to created, is not a plural of majesty, but a singular noun understood—thus, "In the beginning the spirit of Elohim created the heavens and the earth;" and that spirit named himself Ehyeh, I SHALL BE, at the bush—Exod. iii, 14; vi. 3. If then, the question be asked, by what power did they, the Elohim, create and make all mundane things? The answer is, by the spirit, self-named Jehovah, whose sons, messengers, and servants they are. Spirit radiant from the eternal center of light and power embodied itself in them; and from them as secondary focal organizations, radiated into the substance of the earth and waters; by which radiation a collateral connection was established with "the free spirit" directly emanating from the Focal Center of the Universe, permeating and pervading all atoms. Holding such a relation to all things, and energized by such a power, they could move heaven, earth, and sea, and elaborated the six days work of power with all imaginable ease.

The name Jehovah does not occur in all the first chapter of Genesis. All the works it there narrates are affirmed of Elohim. The Spirit is presented there as the power; but in the second chapter the style is changed, and Moses, to whom the Spirit had communicated his name at the Bush, instead of saying "the Spirit of Elohim," says "Jehovah Elohim made the earth and the heavens;" "Jehovah Elohim formed man." A saying in Job xxxiii, 4 shows that "Jehovah" is synonymous with "Spirit." There Elihu says, "The Spirit of Ail hath made me, and the breath of Shaddai hath given me life." The nishmath Ail Shaddai is the atmosphere or firmament, which was elaborated on the second day; and not to be confounded with the Spirit. The Spirit formed the air, called "Heavens," for the support of the vegetable and animal worlds he was about to form. That the nishmath Ail is the air is clear from Job xxxvii, 10, which says, "By the breath of Ail frost is given; and the breadth of the waters is straitened," or congealed.

Now from the consideration adduced, it is evident, that the phrases "And God said," and "God made," and "God created, occurrent in the first chapter, are equivalent to "Lord God;" or more properly, Elohim said, created, and made, are equivalent to Jehovah Elohim doing thus, as brought out in the second chapter—ONE SPIRIT IN A PLURALITY OF AGENTS: not a single one in three; but One in hosts; and hence the title so frequent in scripture "Jehovah of Hosts"—the Jehovah-Spirit in multitudinous manifestation.

The plurality of Elohim in the work of creation is manifest from Gen. i, 26. —“Let US make man in OUR image, after our likeness. If the Jehovah-spirit had been solitary in the work, he would rather have said, if he said anything, "I will make man in my image, after my likeness." What was said is recorded to reveal to the reader the true relation of things. The mandate issued from Jehovah that man be made in the Spirit-type, and so constituted that divine intelligence and power should be displayed through his organism. That spirit-type was the angel elohim after whom Adam and Eve were made. In form and likeness the same, only in nature of inferior quality. This was Jehovah's pleasure, and it was done by the fingers of his power. In reference to this we read in Psal. viii, 3, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him." For thou hast made him a little lower than the Elohim," &c. Quoted in the New Testament by Paul the word mai-Elohim is rendered by "angels"—Heb. ii. 9; because Elohim are the agents or executive fingers of the spirit. "The spirit of God" and "the fingers of God" are synonymous, as appears from Mat. xii, 28; Luke xi. 20: and Elohim are spirit being εἶς αὐτῶν out of Jehovah. What the fingers of the hand are to the brain, such are the hosts of Elohim to Jehovah; they are UNITY OF SPIRIT, which is GOD."

(To be continued.)

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## Theiopolitical.

### A Slumbering Giant.

THE St. Petersburg Gazette has lately been publishing a series of articles upon "The Mission of Russia," in reply to some of the English journals, which had accused that power of a design to assume an aggressive attitude in Asia. It sums up its arguments as follows: "Just as the mission of civilizing Southern Asia belongs to England, so that of civilizing Northern-Asia belongs to Russia. Siberia (TOBL) is a slumbering giant, whose strength will not be manifest till he awakes. Throughout the southern frontier of Siberia, the Ural Mountains, and as far as the Pacific Ocean, we require roads to enable us to trade with Southern Asia. The exchange of the products of the North with the riches of the South, and that animation which flows from trade and manufactures, will give life, movement, and a greater population, to the north. This is no castle in the air, no plan conceived with any selfish object; it is but a demand for the moral development of civilization itself. To attempt to stay that development would, indeed, be to form an aggressive power in Asia; and any such aggression would end in the destruction of the Power attempting it, and not in that of Russia. Russia will no more be vanquished by England on this ground than she was in the last European war."

This is true. When the last struggle comes the power of England in Asia will to a certain point recede before that of Russia. But though Russia's power will not be destroyed by England, neither will England's be by Russia. When the Giant Tobl now slumbering shall awake a stone from David's sling will smite him. The lust of riches and power will wake him up; England will defy him; but the Lord of hosts alone will lay him in the dust. EDITOR.

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### Russia Faithless.

IF Louis Philippe was "the Napoleon of Peace," Alexander the Second of Russia seems inclined to pass for "the Nicholas of Peace." He has just inaugurated a new era in Russia, and his beloved subjects have celebrated the event with much ceremony. In 1811 the

fortress of Riga was given up to the military administration of the empire; in November, 1857, it was restored to the municipality. The municipality decided that it should be demolished, and the ground appropriated to the enlargement and improvement of the city. We have public ceremonies when a new building is commenced; in Riga, a few days back, the burgomaster and the civil authorities marched with a band of music to the ramparts, and after the singing of hymns, wielding a shovel that bore the effigy of Alexander the Second, he gave the first blows of demolition to the walls of the fortress. The town was illuminated in the evening, and next day the demolition proceeded with vigor.

The event marks the conclusion of the contest between Riga and St. Petersburg which has been long noticed. Some time since, a line of railway was projected between Riga and Dunaburg, which the commercial inhabitants of Russia regard as being of the first importance for connecting that marine entrepot with the interior of the country. Then the Turkish war broke out; the government of Russia was under a paroxysm of military ardor; and a great system of railways was devised, less in the interest of commerce than of war. The Riga and Dunaburg line fell under a cloud, and the state made immense sacrifices to develop its military railroads into and through the vast deserts of the empire. The people of Riga were in despair; the commercial policy was at an end; the policy of aggression seemed to be avowed, even by the new emperor, whose predilections had been supposed to be the other way.

The ceremony which has just been performed at Riga would appear to celebrate a restoration of Alexander's own ideas, as opposed to those which have been attributed to Constantine and the old Court party. Is it so? Has Alexander the Second recovered the desperate lee way of his family in political economy, and come up to the age? It might be supposed that he had done all this, but for the unlucky fact that Russia is at the present moment breaking her faith, and incurring new risks, by violating the treaty of Paris, in order to keep her Black Sea ports closed against commerce. It would scarcely be an uncharitable conclusion if we were to suppose that the concession at Riga was only intended to call forth a dramatic scene in celebration of a new peace-era, for the purpose of blinding foreign countries as to the true policy of the Imperial Government. It is possible, however, that the Imperial Government may be intending to pursue both courses of policy: ships, railways, and commerce on the shores of the Baltic; ships, hostilities, and exclusion on the shores of the Euxine. It is difficult to play both games at once; but the worst of Russia, whether as an enemy or a friend, is that she seems incapable of falling under the restraint involved in the saying, "Honor compels me."—Spectator.

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## Analecta Epistolaria.

### The Power of Truth.

BY W. PASSMORE, M.D.

DEAR BROTHER THOMAS—As a convenient opportunity now offers, of writing a few lines, I hasten to improve it. Since being with you, and hearing you lecture, in New York city, and all through Virginia, I have had many pleasing reflections on the subjects you discussed, publicly and privately. Your discourses have impressed on my mind, images and thoughts, which cannot die, and will not be destroyed. I believe that nothing will more effectually curb the licentiousness of orthodox nonsense or silence the mutterings of misty oracles, than the truth, so much insisted on in your public teaching, that the Architect of nature and Author of revelation, has imposed upon every man the responsibility of knowing,

believing, and obeying the truth. That Scriptural truth exerts a life-giving power on the minds of men, teaching them to think earnestly, and act intelligently, holding them accountable for their conclusions. That the Bible acknowledges no privileged classes, no clerical communities, who claim to be the divinely appointed repositories and dispensers of the truth. O, that intelligent men would indignantly burst the seals of religious and mental despotism, which have so long enslaved them, cramping their energies, fettering their minds, casting dark shadows over their hopes! O, that the communities of men would recognise their rights, breathe the spirit of freedom, enjoy the consolations of heaven-born liberty! But alas! instead of clinging to the Bible, as the great fountain of liberty, they too frequently denounce and spurn it. They will not be the freemen of the Lord, but cherish the double despotism of the priest and the prince; a yoke which neither we nor our fathers are able to bear. A despotism which bites like a serpent, and stings like an adder. The history of your life, dear brother, is a record of struggles against priestcraft—struggles to shake off the tyranny of the sacerdotal yoke. For developing the elevating and hallowing influences of truth, garlands of imperishable verdure and beauty, affirming the rights of men and liberty of conscience, you have been hated, denounced, and spurned, your views caricatured, character traduced, and brutal voices have clamored against your person. But go on, dear brother, plead in defence of truth, it is a concealed treasure; the weapons of the adversary are not to be dreaded, they are formed of rotten wood, but the Sword of the Spirit is quick, sharp, and powerful, piercing, dividing asunder soul and spirit, this is a dreaded weapon when brandished in the face of tyrants. The embers of death have, not unfrequently, hidden the golden seeds of truth. Jesus, Paul, Peter, Stephen, were doomed to death by the verdict of priestcraft and a factious and ignorant people. John was persecuted and imprisoned, "for the word of God, and for the testimony of Jesus Christ." Many less noble names have, like them, been persecuted for truth's sake, like them have suffered and perished. The voice of truth has been almost drowned in the brutal clamor of diabolical voices. But when He shall appear, who shall dash despotisms in pieces like a potter's vessel, and whose authoritative voice shall introduce the logic of God, the vengeance of Jehovah, among tyrants and bigots, fanatic priesthoods and opposing hosts, then "we shall be like him," beholding his glory, we "shall be glad with excelling joy." Therefore, I say, do not be disheartened under the accumulating obloquy, the violence and scandal of opposition, the imperishable names of Scriptural history, were men of whom their generations were not worthy. Thousands, both in Europe and America, have you to thank for the unfettered liberty they now enjoy. Your untiring diligence of Scriptural study traced the pure and healthful stream of human freedom to its source. Your investigations diffused the knowledge, joy, salvation of the gospel in its imperishable beauty and Scriptural splendor. The regions of moral gloominess and intellectual darkness, which have been illuminated by the rays of eternal truth, the knowledge of the purposes of God, enjoying its happy influences, owe their liberty, in a great measure, to you. The voice of truth gave energy and utterance to your lips, when you called the communities and nations of earth, shrouded in midnight darkness, and fettered in death, "alienated from the life of God" through their inherent ignorance, to the benign, marvellous, heaven-born liberty, enjoyed by the children of the Most High.

You have labored to break down bigoted opinions, strong prejudices, narrow views, diabolical energies, which oppose the greatest difficulties to the advancement of the truth. For the defence of the word of God and the testimony of Jesus Christ, the bulwark of liberty, you have not yet learnt, like Socrates, the flavor of hemlock. Though you can say truly, woe to the man whose mission it is, to lead the van in this mortal strife! the earnest contention for free principles, has exposed you to the bitter opposition and diabolical ridicule of heated partizans, narrow-minded bigots, and prejudiced pretenders to a higher source of intelligence than the

Bible. But once more, dear brother, I say, go on, keep alive this noble contest, battle your way through opposing armies, dwell in the tents of holy strife, "earnestly contend for the faith which was once delivered to the saints," until you shall have succeeded in planting the beautiful banner of truth upon the heights of Zion. May those who are associated with you, not be cowering, cringing slaves in this heavenly controversy, but invincible warriors, skilled in the good fight of faith, hurling the shafts of truth, levelling tyranny, despotism, and priestcraft, with the dust. Defenders of the truth, conquering liberty, achieving character, bequeathing freedom to their successors, maintaining the banner of truth upon the heights of conscience, until the day star of eternal liberty shall, in all of its illuminating splendors, arise on the darkness of the world. Let them not falsify their principles, by their acts belie the energy of gospel power, or mar the "banner of love." Let them not delude themselves; Christianity is not a solitary truth, but a complete, perfect, practical system of faith and obedience, teaching its adherents to "abhor that which is evil, and cleave to that which is good." It commands its followers to have no fellowship with wickedness, baseness, cruelty or licentiousness; criminating all who are not "kindly affectioned one to another with brotherly love; in honor preferring one another." Christianity is a system whose beauties are seen in a pure and blameless life, a system teaching its adherents to deny themselves of "all ungodliness and worldly lusts; to live soberly, righteously and godly in the present world." A system which prepares us for a better and higher sphere of existence, where there is "fullness of joy," and where are "pleasures for ever more." I am sure that, wherever this divine truth is comprehended in its love, the most debased affections are purified; the intensest darkness is illuminated, the most benign and beneficial influences are realized. Its adherents are not guided merely by the wisdom which man teacheth, but are instructed, elevated, hallowed by the doctrine of the oracles of imperishable truth. Truth is the actual state or condition of things, it is in itself immutable and independent, governed by principles as eternal as the things of nature; is of invincible transcendence. The Scriptures assert the doctrine of accountability for our understandings, as well as our actions. The truth should, therefore, be presented as the best corrective of error. Especially as a "false philosophy extensively prevails, which substitutes sincerity for truth, and makes it a matter almost of indifference what a man believes, provided he is only sincere in his belief." This convenient absurdity is "Error's den," an absurdity causing all the staggering and misty obscurity, manifested in the conflicting and contradictory systems of the spiritual world. Sincerity is a thing of glorious uncertainty, being simply human sentiment and confidence, too frequently mistaken for Scriptural truth and apostolic faith. Hence we have the innumerable and inconsistent sincerities of Protestantism, Papalism, Paganism, in its various forms. These diversified errors, delusions, doctrines, sincerities, can only be successfully combated by the Sword of the Spirit, the Word of God. The Scriptures give ascendancy to a principle, which if used, would soon destroy all these baseless and diabolical systems. "Prove, all things, and hold fast that which is good." The goodness of God's Word is exhibited in the proper exercise of the mind, the divine regulation of the whole man, the annihilation of "heresies" with all other works of the flesh, as "hatred, envyings drunkenness." Truth energizes for the existence, development, perfection of our being; unfolding its marvellous power, in the healthy exercise and unimpeded activity, of every element of our nature.

I have written a long communication, and must apologize for troubling you with things you already comprehend much better than myself; but I intended to say some things relative to our religious indifference here, which I must decline now, for want of space. My health is no better. Hope this will find you and yours enjoying the blessings of health. I should be glad to hear from you. —Affectionately yours in Christ.

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Letter from Washington.

DEAR BROTHER—We were all disagreeably disappointed, on account of your not paying us a visit on your way home; but we excused you, knowing that your time was precious. We are living in hope, however, that you will spend a week with us this winter, Lord willing.

We have left the Anacosta Hall, and have taken the same the Campbellites meet in; they occupying it in the forenoon, and we in the afternoon.

Brother Magruder having removed from Charlottesville, Virginia, has been with us in Washington since October last. He is highly promotive of the prosperity of the truth among us here. Sister H. arrived safely, and is much pleased with her new associates in the faith.

In looking over your travels in Virginia, I was sorry to find that the devil was still rampant in the coppersmith, who used to emulate Diotrepes, when I knew him in New York—2 Tim. iv, 14; 2 Jno. 9, 10. He seems heartily to desire your overthrow. It seems to me, he has been breathing that prayer ever since the night you resisted his serpent-like intrigues. But there is one consolation, namely: that the prayers of the wicked are an abomination to Jehovah. If he do not repent speedily, he may yet find himself as high as Haman, who erected a lofty gallows for Mordecai, but dangled from its beam himself! God is truly a God of mercy and of love; but he will not allow the wicked to go unpunished. I am glad, however, that Brother----- has turned over a new leaf, and acted a more Christian part in making a confession of his great sin, which he committed so unprovoked against you. He ought to have done this four years ago; but, as the saying is, "better late than never."

But, dear brother, in spite of all the enemies of the truth within or without, the Lord will have a people taken out from amongst the Gentiles for his name. When our Head was laying the foundation of this great work he had to suffer the contumely and reproach of a perverse generation. Advocating the same truth, you need expect no better treatment; and when we do suffer for righteousness' sake, may his example be followed by us.

May the God of peace grant you an abundant entrance into his everlasting kingdom. With kind remembrance to all the brethren in the city,

I remain

Affectionately yours in Israel's hope,

ALEXANDER CAMPBELL.

Washington City, D. C.,  
Dec. 22, 1857.

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The Good Time.

DEAR BROTHER—I take this opportunity to let you know how much I appreciate the Herald. The more I investigate the things pertaining to the Future Age and the kingdom of God, the more I love it; and it has now become to me quite indispensable.

Your views in regard to the nature and design of the kingdom of Christ I consider in the main Scriptural and correct ones; and I look forward with deep interest to that time when his strong kingdom, which is to smite and scatter all the other kingdoms of the world, shall

come, and his will shall be done as it is in heaven; when the power of the wicked shall be broken, and the meek shall inherit the earth. Wishing you health and success,

I remain  
Yours in the love of the truth,

JULIA A. J.

Media, Pa., Jan. 8, 1858.

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### An Hour's Recreation!

DEAR SIR—Although personally unknown to you, I have, nevertheless, presumed thus far upon your patience, and forbearance, in the confident hope that I may learn more perfectly the truth as taught by the inspired prophets.

I have been a reader of your most excellent periodical for four or five years; and will say that I am much pleased with the very able manner in which you interpret the prophets. You have thrown much light, to my mind, on many passages of the Holy Scriptures, which, before reading your interpretations, were dark and unmeaning.

These considerations have induced me to beg your patience to the explanation of some passages in the Apocalypse of John, which I must confess I do not understand.

And first, what are the seven spirits of God alluded to in c. iv, 5; v, 6? Also the seven seals, c. v, 1? What is meant by the expression, "See thou hurt not the oil and the wine," c. vi, 6? What is meant by c. vi, 9 and 10? What is meant by the expression, "Silence in heaven about the space of half an hour," c. viii, 1? Who are the four angels bound in the great river Euphrates, c. ix, 14? When is the apostle John to prophesy again, c. x, 11? Who are the Two Witnesses, c. xi, 3? Who is the character spoken of in c. xii, 12? Where was he cast to, and where from? And where was it the woman flew to; and what is meant by the times specified, c. xii, 14? Who is the Beast spoken of in c. xiii, 1? Please explain c. xiv, 11. What are the seven angels, and the seven last plagues, c. xv, 1? Who is the Beast and his kingdom spoken of in c. xvi, 10? And what is the great river Euphrates; and the waters; and the kings of the East spoken of in c. xvi, 12? What is meant by the bottomless pit? What is it? And is Satan, or the Wicked One, to have no influence upon the nations during the thousand years, c. xx, 2, 3? And which are the nations he will go out to deceive at the expiration of the thousand years? Are they persons who will live contemporary with the Saints, or during the thousand years? Who are the Beast and the False Prophet spoken of in c. xx, 10? Is this earth on which we now live to be destroyed; if not, what is meant by the language used in c. xx, 11?

You will have learned by this time that I am quite ignorant, which I honestly confess is the truth; but still hoping to become less so. The desire for a correct perception of the light of revelation has alone induced me to make the above inquiries. And I honestly and sincerely trust you will (for the sake of enlightening one who is truly needful and desirous to know the truth, the whole truth) aid me to a correct understanding of the passages referred to above, when you have an opportunity to do so.

Please address me as before. I am most respectfully your friend and well wisher,

O. T. CRAIG.

Franklin, Tenn.,  
Mar. 19, 1857.

Replies to the twenty-nine or thirty questions contained in our worthy correspondent's epistle could hardly be satisfactorily condensed into a sheet of letter paper, mailed to his address in Tennessee. We have already on hand nearly a hundred such sheets, full of matter bearing upon his inquiries, and expect to have some two hundred more. We have, therefore, concluded to defer a reply to his epistle till we can furnish it in the form of a printed book, which will furnish him with a systematic interpretation of the Apocalypse, and answers to all he desires to know.

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EDITOR.

### Slow to Hear.

DEAR BROTHER—There is but little to encourage us here to sow "the word of the kingdom." People are slow to believe, and still slower to obey the message of the King of heaven, Truly here as well as in the old world, the nations have drunk of the wine of the Harlot's fornication; and the people are drunk with the false doctrine, which the Gentiles miscall the Gospel; but which, as Paul truly says, is not the gospel, but a perversion of the same. Gal. i. 6, 7. How many will be found having on "their own righteousness," and not "the righteousness of God attested by the law and the prophets," when the Son of Man shall come to make up his jewels! Mal. iii. 17. Paul's language concerning the Jews in Rom. x. 3, is not without its bearing upon the Gentiles of the present day; that is, they are ignorant of God's righteousness; and go about seeking to establish their own righteousness, not having submitted to God's.

The enclosed surplus over subscription due in advance, you will please accept as an expression of sister S's regard for "the truth as it is in Jesus," and proclaimed to the world by you.

W. O. STEARNS.

Douglas, Fayette, Iowa, March 1, 1857.

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### Be not Discouraged.

WE need not be discouraged because of the stolid indifference of the people to the truth. Flesh and blood is naturally swinish and unimpressible by the thoughts of God. The world, which is choked with religion, such as it is, is made of this stiff-necked material. It is in the state of an inebriate who has caroused himself into delirium tremens, or a snoring apoplexy. Its excitation or brain-congestion can only be relieved by copious depiction. To preach the truth to it is like telling fables to a deaf man; putting a jewel in a swine's snout; or casting things holy to dogs. This is the nature of the flesh and blood world—it is only evil, and that continually. But all the individuals of this perverse race are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed. The race has some "honest and good hearts" yet, which are as salt, preserving it from total and irretrievable corruption. They require, however, to be salted with wisdom, and persecution, or fire, for the truth's sake, to make them fit for the Master's use. Mark ix. 49, 50; Col. iv. 6. It is for the salting of these hearts that those who are already salted have to labor with a right good will. They must "contend earnestly for the faith once delivered to the saints," with the conviction all the time, that a Paul may plant, and an Apollos water, but God only gives the increase. All we have to do is to dig, plow, sow, work, as men do who leave it to the sun by day and moon by night, and to the air, earth, and rain, to give the increase from that begotten in the soil. We as day laborers need not be discouraged if we do our duty, be there increase or not. All that we have to do in the premises is that we be "workmen who rightly divide the word of truth," 2 Tim. ii. 15, and not as those who handle the word of God deceitfully; and fear to affirm his

principles boldly lest some one whose corns are pinched by the gospel shoe (feet shod with the preparation of the good news of peace, Eph. vi. 15,) should cry out "sectarianism!" and threaten you with the rebuke of Jesus and the apostle Paul! See Exp. p. 425. The word, where properly put into the right kind of soil, will yield just such an increase as God has predetermined. He has sent it as the rain and snow of heaven for the fructification of the earth. that sowers, and reapers, and eaters, may all rejoice together at harvest-home. Read Isai. ch. lv. 10, 11, where Jehovah says, "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

What hath he pleased, and what hath he sent his word to do? "To take out of the Gentiles a people for his name." Acts xv. 14. He is going to set up a kingdom which is to rule over all the earth and sea; and He requires a people sufficiently numerous to administer its affairs to his praise, honor, and glory. This being his purpose, he does not need as great a multitude as is generally supposed when men entangle themselves in speculations about the number of the saved. "Many are called," says the King, "but few are chosen;" "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it;" "many will seek to enter in, and shall not be able." Mat. vii. 14; xx. 16; Luke xiii. 23. These are not our words; but they are his, who spake the words of God.

Jehovah then requires a chosen few for his kingdom—"a chosen generation," "from the beginning chosen of God to salvation through sanctification of the Spirit and belief of the truth," called thereunto by Paul's gospel "unto obedience and sprinkling of the blood of Jesus Christ," "to the obtaining of his glory." 1 Pet. ii. 9; 2 Thess. ii. 13,14; 1 Pet. i. 2. John saw this company, this "little flock" as Jesus styles them in Luke xii. 32, to whom the Father will give the kingdom; John, we say, saw them in military panoply and array, surrounding their Generalissimo in his wars upon the kings of the earth; and he says they were "called, and chosen, and faithful." Rev. xvii. 14.

But though relatively few, they are absolutely "a great multitude which no man can number." Rev. vii. 9. They are few compared with all the human race that ever fretted and stewed out their brief existence on the earth. A few taken out of each of the generations of the Old Man of the flesh: a few out of Enoch's generation, and a few out of Noah's, and a few out of Moses', and so on; until these parcels of the few, separated from the solid mass during 6000 years, being gathered into ONE GLORIOUS COMPANY OF ANCIENTS become absolutely a great multitude, and numerous enough to establish the will of God upon earth, and to cause it to be respected for a thousand years.

The Father hath given this company of the redeemed ones to the Son for his brethren and associates in all his future enterprises upon earth. "They follow the Lamb, saith John, whithersoever he goeth. They are redeemed from among men, first fruits to God and to the Lamb." Rev. xiv. 4. "All that the Father giveth me," says Jesus, "shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will, that of all he hath given me I should lose nothing, but should raise it up again at the last day." And again, "No man can come to me, except the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they (who attain to the resurrection he was speaking of) shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." John vi. 37-45. "He that is of God heareth God's

words; ye therefore hear them not, because ye are not of God." John viii. 47. And again, he saith to these goats, "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them the life of the Aion ζων αιωνιαν and they shall not be destroyed in the Aion, εις τον αιωνα neither shall any one wrest them out of my hand." John x. 26.

Men have been commanded to preach the word, to be instant in season and out of season, to contend earnestly for the faith, and so forth, as the means appointed for the separation of this people. Testimony and reasoning, or Scripture and reasoning out of the Scripture are the spiritual elements constituting the spiritual agency for their "sanctification of the Spirit." This spiritual agency is just adequate to the numerical completion of this people, termed "the fulness of the Gentiles" in Rom. xi. 23; and no more. It is adequate to the accomplishment of this, for this result is that for which the word was given; and Jehovah saith it shall accomplish it. It is not adequate to the conversion of all the world. This is a result never contemplated in the premises. If God had designed the conversion of all nations as such in the absence of his Son from the earth, he would have instituted a system of means adequate to such a result. The Spiritual Agency was more potent in the days of the Apostles in that it consisted not only of a declaration of the testimony, and a reasoning out of its points, but a confirmation also of the reasoning by signs, wonders, miracles, and gifts. Here were God and man visibly co-working in the separation of this people for his name. Yet with this more potent spiritual agency the world could not be converted; nay, a multitude even of those who were primarily turned to God turned from him again; and that too while the apostles lived, and while the gifts of the Holy Spirit continued to be bestowed. The gifts were discontinued for two reasons; first, because they had answered the purpose for which they were originally given; and secondly, because through the working of the Mystery of Iniquity Christians proved themselves unworthy of the glorious indwelling of the Holy Spirit in their midst. The testimony was confirmed; but the confirmation of the reasoning has been withdrawn, and the Spiritual Agency for the completion of the work began at the house of Cornelius, reduced to what we see.

Now the nearer we approach to the apocalypse of Jesus, the less influence will the word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. The time is fast approaching for the Gentile Branch to be broken off; and for Israel to be grafted in. The branches of Israel and Judah were broken off because of unbelief — because they did not fear the name of Jehovah their Elohim — the Jehovah-Spirit manifested through David's Son—nor believe the gospel of the kingdom preached in his name. For this cause the brotherhood of Israel and Judah was broken by the Roman power; and a day of grace granted to the Gentiles. But these have proved as faithless of the truth as Israel. There were many Jews in Jerusalem and Palestine who believed with unexceptionable fidelity the things apostolically delivered; still their faith was only enough for their own salvation; and altogether inadequate to avert the judgment of God from the nation.

And is it to be imagined for a moment, that if God spared not the natural branches of Israel's Olive, on account of their unbelief of the gospel of the kingdom, that he will spare the Gentiles who are deeply dyed in the same transgression? Our contemporaries despise "the goodness of God" exhibited in the gospel preached by Paul. They respect nothing which is not sanctioned by human authority. They will crowd to the pantomime of a Spurgeon, the impudence of a Brownson, the gunpowder declamation of a Beecher, in short, they will glorify the rhapsody of any windbag that will prophecy deceit; but for the gospel of the

kingdom they have no more sympathy or taste than their father the Devil, whose original falsehood they believe with pious affection, and whose works they delight to do.

Shall we be discouraged at this? Nay, verily. It is a great sign of our times indicating that the Lord is certainly at the door. Paul says to Gentiles professing Christianity, "If ye continue not in God's goodness ye shall also be cut off." Try professors by the testimony, and it will be found that they are not in God's goodness. The most pious of them are generally the most infidel. If you press home upon them the necessity of an intelligent obedience of the truth, they cry out about the space of two hours Sectarian! Dogmatist! Disturber of the churches! Divider of Christ's flock! and many other uncouth sounds evincing that the craft is mightily endangered.

But these are the frantic ravings of the Old Man of the Flesh who hates to be cut and pierced by the two-edged sword of the Spirit, which is the word of God. This old fellow has many cloaks with which he seeks to hide his nakedness before God. But they are all of them like the Holy Coat of Treves, of no account. Sometimes he puts on his papistical cloak, sometimes his methodistical, or his presbyterial; sometimes he comes out bedecked with a wig, lawn sleeves, and silk apron; at others, with a shovel hat, white neckcloth, and bands. It is not unusual to see him broad-brimmed and drabbed from head to foot; in short, his costume is as varied as the times and circles in which he moves. He is a Brahmin in India, a Mohammedan in Turkey, a Papist in Rome, an Episcopalian in Windsor Castle, an any thing or nothingarian in Washington, a Mormon in Utah; in short, all things by turns, Turk, Jew, or infidel, to please.

Now, this old fellow, who is the Devil, is no stranger in the West. He encamps in the prairie as well as in the city. Our correspondent meets him on every side. He finds him "slow to hear, slow to believe, and still slower to obey." This is characteristic of the Old Man of the Flesh wherever he is found. He may be "put off," but converted he cannot be. Col. iii. 9. He is incorrigible, and to be got quit of only by being destroyed. As our correspondent truly remarks, this Old Man of the Nations is as drunk in the new world as he has ever been in the old. At revivals he is in delirio tremente. At these Bedlamite orgies the Harlot-wine gets into his head, and sets him to playing the maniac or the fool. He shouts, cries, rants, bawls, makes faces, and plays fantasies before the multitude; and tells the gaping swine that all his sound and fury is religion and the means of grace! The striving of the spirit who is getting the sinner through! Now where this sort of thing is the custom of society, and sanctified by general acclamation, need we be astonished at the people's slowness to hear, believe, and do? The Old Man has cajoled them into the notion that they are Christians! And here are we undertaking to convert these pious Christians to Christianity! If they were only aware that they were nothing but heathen, which they really are both priests and people, they might be more "swift to hear;" but they are so completely hoodwinked by that hooded serpent the flesh, that it is almost impossible to do any thing with them. There is no help for them but bloodletting to syncope for the good of the constitution of the world. It cannot be preached into the righteousness of God witnessed by the law and the prophets. It is too irrational and thoughtless. Conquest is the only thing to bring it back to convalescence. The influence of the clergy of all sects must be destroyed. Until this is effected, the people who are destroyed by them cannot be redeemed. To abolish the clergy it will be necessary in the first place to overthrow the civil constitution of society by which their position is established. This can only be done by the judgments of God: therefore judgment must precede the blessing of all nations in Abraham and his seed. And who can doubt it in view of the testimony of God, which says, "When thy judgments, O Jehovah, are in the earth, the inhabitants of the world will learn righteousness,"

Isai. xxvi. 9; and in Rev. xv. 4, it is written to the same effect, "All nations shall come and worship before thee; because thy judgments are made manifest." Even so; speed it quickly O Jehovah!

Jan. 22, 1858.

EDITOR.

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The Herald's Worth.

DEAR SIR—Considering the Herald to be worth much more than you charge for it, I enclose you five dollars. Please send it as usual. Also, if you have got your work out on the Apocalypse, or when you do get it out, please send me a copy, with any other works you may have written besides Elpis Israel and Anatolia, which I already have.

Yours very respectfully,

Hartford, Conn.,  
Jan. 13, 1858.

SAMUEL HALLIWELL.

Concerning the Apocalypse, see our reply to Brother Harper. We have no other works yet. We would take this opportunity of thanking our liberal correspondent in particular for his prompt and enlarged subscription to the Herald; and many others in general, whose names appear from time to time among our receipts, for a similar liberality. It is a pleasure to write for the instruction of a public (and the subscribers to the Herald are our public) that appreciates one's labors. While they are sleeping, we are often driving the pen for their illumination after one and sometimes two o'clock in the morning. Were this to be our practice, and after sacrificing time and rest, then have to extort a paltry two dollars from their unwilling souls by dun upon the top of dun until duns had accumulated mountains high, and they had become steeled in heart against dunning, we should not long continue in being the Herald of the Kingdom and Age to Come. It would be no use. We should know by our public locking up its "counters" — Shakespeare styles them "rascal counters" — in its Salamanders, that their hearts were untouched by the great and glorious truths periodically presented to their minds in our pages. Occasionally one is thrown up upon the surface whose virtue is so easy and slipshod that he will take the Herald for years, and though he can pay, does not pay, but cancels his account by either neglecting to take the paper from the office, and still allowing it to be sent, or by ordering it to be stopped. We are happy, however, to be able to say that such cases are now only the exceptions to the rule. The Herald of the Kingdom has no rivals, and it fears none, for the information supplied through its columns is not found in any other periodical extant. Our public knows this, and as it is a creation by the principles we advocate, they will see, we doubt not, that the Herald be sustained, so that we are quite at ease in regard to the ways and means. So long as these are supplied in the spirit of liberality flowing from a conviction of benefit received, we shall work with cheerfulness, patience, and energy to the end; but when this liberal spontaneity is superseded by an indurated closefistedness, that will not relax its grasp of filthy lucre till tightly squeezed under the pressure of a Black List, we shall know that the time is come to turn our public over to Satan, that he may buffet them according to desert. But we believe better things of it than this, though we thus speak. Life and health continuing, we hope to perpetuate the Herald till the King appears in his glory. We shall do the best we can for the elaboration of the truth as ho created it, and our confidence is strong that our subscribers, even at some sacrifice, will ungrudgingly, nay, cheerfully, do their part. Wishing them much happiness in contentment here and glory hereafter in the kingdom of God, we wish them a happy new year, and good speed through 1858.

EDITOR.

Jan. 16, 1858.

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The Day of Rest.

"This is not the rest."

DEAR SIR—I have carefully perused the Herald for the last year, and have been much pleased with the valuable information it contains on Bible themes; and I wish to continue perusing this welcome messenger.

I agree with you upon the kingdom altogether. Also, that the Gospel is the promises made to Abraham and David through their Seed, the Christ, evangelized through the preaching of Jesus and the apostles; and I agree with you as to what constitutes Gog and his antagonist, and the manner in which the kingdom will be established (this I got from Anatolia); also that no water baptism is valid unless we have the One Faith and the One Hope of the Calling, or Gospel, and that those only have that faith and hope who believe the good things covenanted to the fathers through the Seed indicated above.

But I do not agree with you that the first day of the week is to be observed as the Lord's Day, and because I do not find it sustained by the apostles, either by precept or example. Neither do I find anything to sustain the idea that the seventh day Sabbath is a Jewish institution. Certainly it was not Jewish in its origin, God having sanctified it at the creation, Gen. ii, 23. And Jesus forbids such an idea, when he says, "The sabbath was made for man," Mark ii, 27. And it also appears from Isaiah lxvi, that the sabbath is to be kept in the Messiah's age. Now, while I keep the Sabbath with the other nine precepts, which are certainly binding, I do not seek justification through them, but through faith in obedience to the word.

There are about twenty in this place who have the One Faith, and have complied with the conditions of the gospel, and are striving for the inheritance. If you should ever visit the West by way of the Lake Shore Railroad, I want you to call and visit us, and to preach to us. Get off at Erie City, Pa., and take the stage for Saegerstown, Crawford Co. If you will write to me, I will meet you there.

Yours in love,

T. H. DUNN.

Hay field, Pa.,  
Jan. 12, 1858.

We shall publish an article on the Sabbath and Lord's Day in another place, in which we believe the subject will be set in its true light before the reader. Many sincere persons inflict upon themselves unnecessary restraint in regard to days, in forgetting that they are signs, or types, or patterns, or shadows, of good things to come, and that the substance, or things signified, are of Christ. The signs are observed in the doing of the thing signified, and no sign is indicative of itself. The seventh day, called *eth-yom hash-sabbath*, the Day of Cessation or Rest, is a sign, not a sign of itself terminating in itself, but a sign signifying first, an individual rest from works in the flesh, as Messiah's rest in the grave; secondly, as that of all his brethren from the works of the flesh; and thirdly, a national rest for Israel in Paradise, under the Abrahamic Constitution, and for all nations in the Millennium, when blessed in Abraham and his Seed, constituting the glorious Sabbatism of the coming world. To develop this is the work of Jesus and his Brethren, or rather of the JEHOVAH-SPIRIT through them, the Jehovah-Elohim of Israel, who, having reduced this great mountain to a plain, brings forth the Head Stone with shoutings of grace, grace unto it! Zech. iv, 7. When this work shall be accomplished, he will rest from all his works which he will then have created and made. This

Sabbath of a Thousand Years being past, the Antitypical Creation Week will have closed, and the sabbath will have been fulfilled. Sed hæc hactenus.

EDITOR.

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## Miscellanea.

### Utopian Christianity.

"As an undue deference for human authority led to priestcraft, and various other abuses of Popery, so has the unlimited exercise of the right of private judgement led to an undue contempt for authority in Protestantism: and as Popery as a system buried the truth of God under ceremonies and traditions, so has Protestantism as a system renounced the truth of God, in neglecting the ordinances by which that truth was to be preserved. Thus bigotry and superstition were the handmaids of Popery; while, self-conceit and skepticism have accompanied Protestantism. Thus will God permit the Protestant churches to bring to its full growth and completeness this last monster of infidel apostasy, that it may be irrefragably proved to demonstration that no form of human society, as at present constituted, can do otherwise than rush into some form of rebellion against Him. The most unbounded toleration from temporal rulers; the amplest possession of the written word of God in every one's hands; large bodies of preachers of all degrees of talent, and rank in society; extreme circulation of books, tracts, and journals; universal cultivation of the intellect; increased and increasing knowledge of all arts and sciences; in short, exactly such a state as Utopian "Christian Philosophers" and statesmen have feigned in their imaginations to be the most favorable for the advancement of religion and piety, shall be shown incapable of producing a reign of righteousness and peace; while, on the contrary, it shall bring out the most open, and unblushing denial of God's ruling amongst the children of men which any nation ever declared; nay, even all that Evangelicalism could produce out of this state, most favorable to its exercise, is as kingly government without Christ as its acknowledged head; a church in which apostasy and infidelity is to run *pari passu* with orthodoxy; a system of universal education for youth from which God is excluded, and all preparatory to the ushering in of a Millennium in which the person of the Lord Jesus is to have no place!!!

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### Pious Infidelity.

"Infidelity," says a clerical writer, "has so overrun the church, and pious men are so active in joining with, and seconding the plans of infidels, that they do more evil by scattering infidelity with the right hand, than they do good by the clouded and mitigated gospel which they encourage with their left. So much closer is the alliance of some of the Lord's (professed) children to infidels than to the essential peculiarities of the gospel, that if the time were to come wherein the infidels have power to drag Christians to the stake, I should not be surprised to see some of their professed brethren carrying the faggots which were to destroy them. From this lamentable state, nothing but the preaching of the coming judgements can emancipate the churches.

"But we must remember, that to see and to believe in the coming kingdom of Jesus, and in the judgements which are to introduce it, is a specialty: it is faith in his coming which the Lord signifies to us is that which is to be exceeding rare. Furthermore, let us bear in mind, that the appearance of the Lord will be in a manner perfectly unexpected. A very great inquiry

is now excited. Still, however, the multitude holds out, and refuses even to inquire! The Lord give them repentance to the acknowledgement of his will. In the mean time,

No hope have they, nor fear of aught to come,  
As well for them had prophecy been dumb.  
They could have held the conduct they pursue,  
Had Saul of Tarsus lived and died a fool.  
And truth proposed to reasoners wise as they,  
Is a pearl cast—completely cast away."

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### "Salvation is of the Jews."

"Find, if you can, any ray of hope, any door of escape for this miserable world, save in the promises made to the Jewish nation, and to the Gentiles through and after them, and in the coming of the Lord, and in his universal reign and kingdom. For which, O let your souls be stirred up to pray most fervently, while you wait most patiently, and long most anxiously, for the day of the glorious coming of this kingdom, when his will shall be done on earth as it in heaven."

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### Humility.

If anyone does not love the peculiarities of the gospel he does not love the gospel at all; if he only loves as much of the gospel as it has in common with deism, his affections have never been brought to submit to the righteousness of God. Mr. Erskine observes "it is a truth which ought to produce much watchfulness and distrust, that practical Atheism may enter into the profession of religion, and may even become a zealous partizan of orthodox Christianity. It is the God who is revealed and contained in the doctrines that alarms and assails the independence of the Natural Man. When they are separated from him and his omnipotence, when they become mere syllogisms or emblazonments, they can take their place under the dark shadow of the atheism of the heart, as well as the syllogisms or emblazonments of any other science." This is exactly the state of the majority of professors of religion in the present day, and the source of their delusion. They all like the stories of Joseph, Ruth, and little Samuel: so do novel readers in boarding schools. They admire the moral lessons taught by Jesus Christ, believe that he was a teacher sent from God, and that there will be a resurrection of the just and of the unjust: so do the Turks. They believe that no man can be saved without faith in Christ; so do the Papists: they believe also that Jesus is that Christ, and Son of God; so did the demons of impurity in the day of his humiliation. There is nothing therefore, in all this which particularizes the creed of a child of God: but if you proceed to inquire whether they believe what God has covenanted to the fathers, to Abraham and David; whether they believe in the restoration of the kingdom to the Jewish nation; in the possession of the dominion under the whole heaven by Jesus and the resurrected Saints; in the blessing of all the conquered nations of the earth in Abraham and his Seed; in adoption into Abraham's family by laying hold of the covenant of sanctification through faith and baptism into the Holy Name: if you come to put a few such questions as these, you will find as much rebellion against these revealed truths in the hearts of many high professors of religion as in the hearts of professed infidels: and thus you will find, that their boasted humility consists in their submission to the standard of the current theology of the day, and not to the will and mind of God. "Humility," says one, "is another name for the spirit of dependence. The world doth not know what humility means." This writer might have said the same of the religious world, which seems to think it consists in obsequiousness to the dicta of platforms, and whining

about Christian love and charity. The world's humility is mere diffidence, or fear, or affectation; but real humility is truth and confidence and assured hope, for the truly humble, child-like heart, recognizes itself as a mere receiver, and feels that it is not its duty only, but its high privilege also to be a receiver.

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#### Right of Private Judgement Run Mad.

"So little," says a clerical writer, "do modern divines treat of the essential mysteries of revelation that the pious are ill-taught, and the worldly people who hear their sermons perceive but small difference between the matters they treat of and those about which others of a different opinion discourse: their congregations therefore are large, and this they call "a good sign of the increase of religion:" when in fact it is a sign of nothing but of a low standard of divinity pervading our pulpits: and hence the principal error of the present day is not Hypocrisy, but selfdeception: dogmas of a certain degree easily apprehended and learned; large societies of professors; little private communion with God and themselves, meditation conversation on plays and singers changed for criticisms on societies and preachers; large companies of professors instead of large companies of people not professors; constitute a great proportion of that world which is so deceitfully supposed by many to be a sign of the increase of the number of Christs' servants. There is also, as a natural concomitant of ignorance of sound theology, a great want of humility; whenever an opinion is advanced, no matter how consonant to the standard of prophetic and apostolic truth, those persons who never heard of it before, instantly pronounce upon its validity without the smallest misgiving of their competency, and without any reference to the great authorities by whom it was originally delivered and defended. This is the doctrine of the right of private judgement run mad; crude and sudden self confident impulse set up as a substitute for patient investigation. Hence too arises that the people are ill taught, for they go to hear pastors, not to learn, but to sit in judgement on what they hear; and too true it is on the other hand, that the greater part of the pastors are incapable of instructing them—learned dunces all; or, in the language of Isaiah, "dumb dogs that cannot bark." I should not wonder if a preacher were to take the old divines of his own denomination even, and read their sermons from his pulpit, that we should see every one of the fundamental doctrines of his church denied by those of his brethren who make the loudest profession of orthodoxy."

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#### "Religious Journals."

Sectarian journalists are thorough-paced party hacks; and write for the promotion and defence of party interests. Such people know well what suits the taste of those for whom they write; for a sectarian journal is not an instructor of the people, but an index of the sentiments of the denomination in which it circulates.

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#### The Great Point of Duty.

As in the time of Luther the great point of duty for every man was to emancipate himself from the chains of superstition, so the great point of duty now is to free ourselves from the more subtle, and therefore more delusive dangers of infidelity. There is no safety apart "from the written word—"the engrafted word is able to save the soul." An enlightened faith in this is the first step towards the approbation of God.

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### Expediency.

“Expediency is the covert of infidelity. We ought always to contend that nothing is expedient but what is lawful. This expediency comes under the name of usefulness; and when usefulness is proposed to us, we ought to ask “Is it our duty?” Whenever anything has been propounded to be done, or to omit doing, it has always been on the score of increasing or diminishing my usefulness, never on the score of my duty. I cannot express what my feeling is of the infidelity of these times; the whole church is poisoned by it; and has brought an influence to bear upon it which absolutely incapacitates it from living a life of faith. Our newspapers, reviews, and all our periodicals carry this poison and infuse it into every pore. I speak this to Christians, who know and feel what I mean, and say the posture fitting such is sack cloth and ashes.”—Confessions of a Clergyman.

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### The Treaty of Paris Still Unfulfilled.

Russia is still pursuing her ancient policy. When beaten in war she endeavors to obtain the object in view by persistent encroachments, or a systematic evasion of treaty stipulation in peace. A recent and sufficiently remarkable instance of the kind was afforded by her conduct subsequent to the last war which she waged against Turkey alone, and in which she was so nearly successful. By treaty the Turkish principalities on the Danube remained as fully in possession of the Porte after as before the war, and the commerce of the Danube was to be perfectly free and unrestricted, but gradually intrigue so far extended the power of Russia in the principalities that the Chiefs came to look upon the Czar as their natural sovereign, and treated the Sultan with contempt. So it was with the question of commerce. By almost imperceptible approaches Russia in a short time became as completely the master of the Danubian mouths as if the river had flowed through her own territory. A fresh attempt to occupy an important point, which would have enabled her to regain the same commanding position, can scarcely fail to be remembered by our readers as having been made immediately after the Treaty of Paris was signed. In that instance diplomacy was thwarted by the rough dealing of the sailor, and months of unprofitable negotiation were saved by the simple expedient of laying a war vessel alongside the Russian encampment. At present, however, it does not seem probable that there will be either so speedy or satisfactory a conclusion arrived at. The Czar has the game entirely in his own hands, and is determined upon playing it to suit his own purposes. By the unfortunate disputes which have recently occurred between France and England relative to the Eastern policy he is virtually placed in the same commanding position towards Turkey and the other rations bordering on the Black Sea as his father, Nicholas, occupied. His policy may be dangerous and eventually destructive to the peace of Europe, but they will not interfere because the divergence of opinion upon other questions renders joint action for the purposes of resistance impossible. Thus, by a neglect to comply with the twelfth article of the last treaty he succeeds in excluding from the Russian ports in the Caucasian territory, French and English consuls; who, in addition to their ordinary duties, would undoubtedly take notice of the extraordinary exertions now being made to bring the whole of Circassia under subjection; and they would as certainly report what they observed to their respective governments. That more importance than that usually attached to the subjugation of a few wild mountain tribes is felt in this case is evidenced by the efforts made to ensure success. We are told that since the termination of the Crimean war the whole available military strength of the Empire is directed to this one point. The information received within a few days past of the defeat of one of the most warlike and renowned of these tribes is another proof of the sincerity of purpose with which Russia acts on her own behalf.

By the exclusion of those who would be enabled to give intelligence of the movements actually effected and contemplated, she has been so far enabled to carry on her designs in secret, and without let or hindrance. Lord Palmerston stated in the House of Commons that the Government had appointed its consuls, and selected the ports to which they were to be sent; but that they could not be shipped to their different destinations because Russia had promulgated a set of regulations actually preventing the transaction of commerce in the Black Sea ports. Until she chooses to give permission of free will, England dare not stir; and in the meantime she opens a new military road to Constantinople, assumes a controlling influence over the war-like tribes of Asiatic Turkey, and reduces Persia to the condition of a province. It is now nearly two years since the treaty was signed and ratified, and members of the English Parliament have begun to get inquisitive as to whether it will ever be fully carried out, but so far the information obtained has been far from satisfactory. They are informed in substance that England cannot coerce Russia without the assistance of France, that France will not assist, and in the meantime the Czar is acting for his own peculiar benefit. The reply has begun to excite alarm. It shows how easily Russia may carry out all her plans of aggrandizement, and how readily she may open to herself the long-sought route to Hindoostan, and people have already commenced speculating upon the probability of another India war at no distant date with other enemies than the cowardly Sepoys of the Bengal army. —Colonist.

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"Merchandise of Souls."

Rome is not the only Harlot.

A paragraph is taking the grand tour of the newspapers, stating that —

"There are several livings in the market which hold out great inducements to clergymen who have money to help them on to preferment. The rectory of Chistleton is to be sold by auction It is described as being two miles from Chester, worth £800 a year, with a rectory house on a beautiful lawn of sixteen acres. The population is small, and purely agricultural, and the present incumbent is in his sixty-second year. The rectory of Odell, near Bedford, is to be sold by private contract. The rectory is represented to consist of a good house offices, and garden nearly 500 acres of land and a rent-charge of £20, producing an income of about £400 a year. The population is 500, and the present incumbent is in his seventieth year. Lord Combermere's vicarage of Audlem, Cheshire, is offered for sale. The parsonage, it is said, is a comfortable residence, with carriage-house and stabling; the income is £670 a year and the incumbent is sixty years of age. Next in the list is the rectory of the adjoining parishes of Great and Little Wratting, Suffolk, worth £600 a-year, and the present incumbent seventy years of age."

Foreigners meeting with this will be apt to say that we sell everything in England, rectories as well as regiments, and commissions in the church militant as well as in the army. In truth, it must be difficult to believe that anything is not venal in a country where even benefices with cure of souls are set up to be sold by auction. No doubt there are plausible modes of reconciling this strange traffic with the feelings of devotion and interests of religion; but let its advocates be ever so ingenious, it will never be an easy matter to preserve a proper respect for the church and the clergy, with a George Robins in the mind's eye puffing a vicarage as he might a villa, and knocking down the cot of a Christian shepherd, sheep and all, to the highest bidder. The flock, however, in those announcements, appears in the

schedule of incumbrances. The smaller it is, the greater the attraction of the lot. We can imagine the ecclesiastical auctioneer holding forth with unction on the various charms and advantages of the rectory of Chistleton, for instance. Eight hundred a year, gentlemen, punctually paid, and only a step into Chester; not a nicer thing in the church. What shall we say for it? A capital glebe-house, one of the cosiest in England, standing in a lovely lawn of sixteen acres; and little or nothing for an incumbent to do; a mere trifle of a congregation, all simple, ignorant rustics; any kind of preaching good enough for them; in fact, the thing is the same as a sinecure. Such an opportunity, gentlemen, may never occur again for providing for a fast young man, or one who has been plucked at college.

Chistleton will no doubt bring a handsome sum, having so many recommendations particularly the few souls to be cured in Chistleton. On the other hand, the rectory of Odell will not fetch much, with its five hundred parishioners to counterbalance the attraction of its five hundred acres of land. The population of Audlem is not mentioned at all, which looks ill, as if there was more spiritual labour in the parish than one of the knowing ones would undertake for the income, although £670 a year is not so very bad. But then, as a set off, Audlem has got a jewel of a parsonage, with coach-house, stabling and all that—splendid materials for auctioneering genius to work with. Why, Robins might assure the clerical speculators round his pulpit that none of the four evangelists or twelve apostles ever possessed either coach house or stable, though they probably often slept in such places, as did a Diviner Being than either apostles or evangelists, when he had where to lay his head at all. —Examiner.

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THE ARISTOCRACY OF CHARACTER. —The real aristocracy of a country—that which raises a country—that which strengthens a country—and that which dignifies a country—that which spreads her power, creates her moral influence, and makes her respected and submitted to, bends the heart of millions, and bows the pride of nations to her—the instrument of obedience, the fountain of supremacy, the true throne, crown and sceptre of a nation—this aristocracy is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent only; it is an aristocracy of character. That is the true heraldry of man. —Burke.

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