

HERALD
OF THE
KINGDOM AND AGE TO COME.

“And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM that shall not be abolished FOR AGES, 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 THE AGES.”—DANIEL.

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The Last Days of Judah's Commonwealth.

“The end of all things hath approached”—Peter.

In the days of the apostles, this power of the “Iron Yoke” was employed by the Eternal Spirit to execute judgment upon Judah—to destroy the ruling of the Commonwealth of Israel, which had been condemned of heaven. “Thou shalt serve thine enemies,” says Moses, “*which Yahweh shall send against thee*; and He shall put a yoke of iron upon thy neck, until he have destroyed thee.” “Yahweh shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand: a nation of fierce countenance, who shall not regard the person of the old, nor show favour to the young.” From this, it is evident, that when the BODY POLITIC OF ISRAEL should be destroyed, it would be the act and deed of the Eternal Spirit, self-styled YAHWEH or *Jehovah*. He sent the Assyrians to destroy the kingdom of Israel, or of the Ten Tribes; and the king of Babylon to overturn the throne of David. Hence it is written, “O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation: I will send him against an hypocritical nation, and against the people of my wrath *will I give them a charge*, to take the spoil, and to take the prey, and to tread them down like the mire of the streets”—Isaiah 10:5. After the Babylonish captivity, He sent the Romans to execute the vengeance which John the Baptist warned his generation was impending—hanging over Judah as a cloud full of lightning, tempest and hail. As the Assyrian was the rod of Jehovah’s anger, so also was the Little Horn of the Goat, or power of the Greek and Latin peoples. These all were Jehovah’s executioners upon “a wicked and adulterous generation”; and therefore, in this sense, “*his armies*” and “*his people*.” The Assyrians and Romans did his work upon Israel although they neither knew Jehovah, nor the true import of their own military operations against them. After telling us what he intended to do with the Assyrian, as already quoted, the Eternal Spirit proceeds to inform us, that all the time the Assyrians were acting for him, they were doing it blindly, and imagining that they were only carrying out their own policy. “I will give them a charge”; saith the Spirit; “howbeit the Assyrian meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass *when Jehovah hath performed his whole work upon Mount Zion and Jerusalem*” (which has not yet been consummated) “I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my power, have I done it, and by my

wisdom, for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.”—Isa. 10:7-13.

Upon this principle, the “*host*” or army “*given*” to the little horn of the goat “*against the Daily Sacrifice*” is styled in Dan. 9:26, “*the people of the Prince.*” The words are, “*the City and the Temple, the people of the Prince that came shall destroy.*” The *Nahghid*, or prince royal, in this place is the same as is styled in the twenty-fifth verse, *Masshiah ah Naghid*, the ANOINTED PRINCE ROYAL; or, in the English version, “Messiah the prince,” who was to be “*cut off,*” or made a covenant of. From the text in v. 26, it is evident, that *Messiah was to appear before the destruction of Jerusalem by the Little Horn of the Goat*; for if he had not come before that event, the Goat-people could not have been the people of the Prince Royal of Israel; for them to be *His* people destroying the city and Temple, he must have preceded the destruction, and sent them. This is a testimony for Jesus the Jews cannot destroy.

Jesus taught, that the destruction of Jerusalem would be effected by *the armies of the King of Israel*, because his subjects would not accept his invitation to the nuptials of his Son, whom they had murdered, and whose servants also they had slain. This teaching is illustrated in the parables of Matt. 21:33; and 22:2-10. In the first, the Eternal Spirit is represented as a Householder, who planted a vineyard, and let it out to husbandmen, and then retired into a far country. David, referring to this says, “Thou hast brought a vine out of Egypt; thou hast cast out the Gentiles, and planted . . . thou didst cause it to take deep root, and it filled the land.”—Ps. 80:8-16: and concerning the same, the prophet saith, “The vineyard of Jehovah of armies is the house of Israel, and the men of Judah his pleasant plant; and he looked for justice, but behold oppression; for righteousness, but behold a cry”—Isa. 5:7. The husbandmen of this estate were the Chief Priests and Pharisees: who constituted “*the Ruling of the State,*” the power and authority being in their hands. Their holding, however, was only a leasehold; and could not continue longer than the legal existence of the lease under which they held. That lease was the Mosaic Covenant, which expressly states that—“If they would not obey the voice of the Eternal Spirit their Mighty Ones, they should be plucked from off the land, and scattered among all people”—Deut. 28:62-64. Thus, the national rebellion in the time of the Prophet like unto Moses, was to extinguish their holding—the Law was added until the seed should come to whom the promise of the vineyard was made—Gal. 3:19.

The leasehold occupants of God’s kingdom were a rebellious tenantry. He sent many servants to them, called “prophets,” to persuade them to render him His dues; but they beat one, killed another, and stoned others. At last he sent his Son Jesus to them. When they saw him, they said among themselves, This is the Heir to the vineyard we have rented of Jehovah! Let us kill him, and retain it for ourselves! This was the counsel; so “they captured him, and cast him out of the vineyard, and slew him”—they cut off the anointed Prince Royal in order to secure for themselves the ruling of the kingdom of God. But their conspiracy was doomed to a miserable defeat. They had determined to break asunder the bands of the Spirit and his Son, and to cast their cords from them; but that incarnated Spirit in the heavens laughed at, and derided them! Psalm 2:1-4. When the Eternal Spirit in the Son was speaking the parable he turned to his hearers, and asked them, what the Lord of the vineyard would do to those husbandmen WHEN HE CAME? This question in Matt. 21:40 indicates *a coming of the Lord at the destruction of the power of the rulers who put him to death*. The bystanders replied, that when he came, “He would miserably destroy those wicked men, and let out his vineyard to other husbandmen.” In this they gave sentence against themselves; and Jesus ratified it, saying, “Therefore, the kingdom of God shall be taken from you (Chief Priests and Pharisees)

and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon this stone (quoted from Psalm 118:22) shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

In this parable, “the vineyard,” “the inheritance,” and “the kingdom of God” are all phrases expressive of one and the same thing; and that thing was then in the possession of the Chief Priests and Pharisees. They knew that Jesus of Nazareth, as Son of David, was the true and rightful heir of the land and government; and they knew also that if he got possession of the kingdom he would send them “empty away.” Hence, they put him to death to perpetuate themselves in place and power. But Jesus said, that the kingdom should be taken from them; and that this should be done at his coming for that purpose.

Now in what way this was to be accomplished, is exhibited in the second parable before us. The kingdom of God was not to be taken from the chief Priests and Sanhedrin of Judah, as soon as they should kill the Heir Apparent. The parable in Matt. 22:4-10, shows that there was to be—

1. A slaying of oxen and fatlings, and a making ready of all things;
2. A sending forth of servants to certain bidden guests to invite them to come to the nuptials of the King’s Son;
3. A persecution of those servants unto death:
4. The destruction of the murderers and their city.

This was the order of things. The oxen and fatlings were slain in the sacrifice of Him who was typified by them; and “all things” were made “ready” in converting his slain body into HOLY SPIRIT after its resurrection, by its reception into glory at “the right hand of Power;” and the anointing of the apostles on Pentecost.

After this servants were sent forth “to the rulers, and elders, and scribes, to Annas the High Priest and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priests” (Acts 4:5). These servants were the Twelve Apostles, who boldly declared to them the resurrection of the Heir whom they had killed, and testified, that he was *The Stone of Israel*, “who,” said they, “has been set at nought by you builders, but which is become the Chief of the corner;” and announced salvation to them by his name. Several times the message came to them, but without avail. They entreated them spitefully, and finally slew them.

The work of inviting the Jews and their rulers to the nuptials of the King’s Son, consumed many years subsequent to the ascension. From the commencement of the proclamation of the gospel of the kingdom by Jesus to the destruction of Jerusalem and the Temple, was a period of forty years. The founding of the Mosaic Kosmos occupied forty years; at least it was that length of time from Moses’ presentation of himself to Israel as their Saviour from Egypt *to his death*; so it was 40 years from the public appearance of the Prophet like unto Moses to the same people, to the death, or *abolition of the Mosaic Institutions*. This was done according to the parable verified by history by “the King sending forth *his armies*, and destroying those murderers, and *burning up their city*.” This accomplished, and the prophecy of Daniel was fulfilled. The burning up of the city and temple was of necessity *the burning up of the Mosaic World*, or *Kosmos*. Jehovah had chosen “the place of the Daily,” Mount Moriah, as the place of his name; so that to burn up the temple, and to prevent its restoration, was to destroy the office and power of the Aaronic Priesthood and to take away the kingdom of God from Israel.

The coming of the Little Horn of the Goat's army against Jerusalem to destroy it and the temple, and so take away the Daily Sacrifice, was the coming of the Anointed Prince Royal to take away the Kingdom of God from the Chief Priests and Pharisees. We have already suggested this in our previous remarks on Matt. 21:40. It is necessary, however, to urge this proposition more particularly upon the reader's attention. In the text referred to, Jesus says, "When the Lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?" "They answered unto him, He will miserably destroy those wicked men"—"he will take from them the Kingdom of God." This was what he would, and did, do to the ungodly and cruel rulers of Judah belonging to the forty-second generation from Abraham. In some sense, therefore, the Anointed Prince Royal of Judah came at the time of the Stone falling upon the Mosaic Commonwealth, and grinding it to powder. But, upon what principle was the coming of the people of the Prince Royal against the city and the temple, the coming of the Prince Royal himself? Upon the universally established principle of law, that "*qui facit per alios, facit per se*"; or, he who works through others, works by himself. The Prince Royal is the Lord of the Holy Land, and the sovereign proprietor of Jerusalem, which is therefore styled "the City of the Great King." He told the murderers of himself and servants, that that same Lord and King would "send his armies," and "come" himself against them and their stronghold. The Roman armies were the military embodiment of the power of Jesus of Nazareth the King of the Jews, for the destruction of the Mosaic Commonwealth: so that where the Roman Power was, there was the Anointed Prince Royal of Judah, whether he were visible to mortal eyes or not. He worked by the Roman army, and came in their coming; but as to his visible personal presence, there is no testimony of eye-witnesses extant to prove it, though of his invisible personal presence at the siege, the testimony is ample and sufficient.

In the sense, then, of being near the scene of action, Jesus taught his apostles to expect him before they would have finished the work he gave them to do. This work was to preach the gospel of the kingdom as "his witnesses in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the land" (Acts 1:8), but he said to them, nevertheless, "Verily I say unto you, Ye shall not have gone over the cities of Israel, TILL THE SON OF MAN BE COME"—Matthew 10:23. In this he plainly taught that he would come in the lifetime of the apostles, of some or all of them. Not of all; for he plainly told Peter that he should die by crucifixion before that coming. Upon hearing this, Peter inquired how it would be with John? To which Jesus replied, that John should remain till he came. Some of the brethren understood this, that John should not die; but John himself corrects this notion by telling his readers, that in so speaking, Jesus did not say that he should not die. The only interpretation therefore, that can be given is that John should not die before the Lord of the vineyard should come with his Roman army to take the Kingdom of God from the Chief Priests, Scribes, and chief of the people, who put him and his servants to death; and that that would be before the survivors of the Twelve should have preached in all the cities of Israel. In coming thus, the Son of Man came to his kingdom. He invaded it with the host given to the Little Horn: and when the apostles who remained saw Jerusalem encompassed thereby, they saw the coming of the Lord to wrest the kingdom from his enemies—John 21:22; Matt. 16:28. But they did not see his coming to give that kingdom to other husbandmen. The time has not even yet come for that.

With the exception of John, the apostleship of the circumcision did not treat so much in detail of the coming of the Lord, as Paul did. They confined themselves principally to his coming to execute judgment upon Judah. Peter seems to admit, that more wisdom was granted to Paul upon this subject than to himself. In all his epistles, he says, Paul wrote of these

things; but that some of the things he wrote were “hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction”—2 Pet. 3:16. We see that from Paul’s own account, for he wrote his second Epistle to the Saints in Thessalonica to correct their errors about the coming of the Lord and the gathering unto him. Jesus said to the Apostleship of the Circumcision, of which Paul was not one, “It is not for you to know the times and the seasons, which the Father hath put in his own power;” while to Paul certain times and seasons were revealed; for to Gentile believers in Thessalonica he says, “of the times and seasons, brethren, ye have no need that I write to you. For yourselves know perfectly that the Day of the Lord so cometh as a thief in the night . . . But ye are not in darkness that that day should overtake you as a thief”—1 Thess. 5:1-4. Some, however, misunderstood him, and supposed it was coming immediately. They found it hard to understand him upon this point. But he wrote again, and told them, that the full, personal, and glorious manifestation of the Lord and Christ would not be until the powerful and complete development of a Satanic Apostasy, which he will destroy. So that the coming of the Prince Royal of Judah is resolved into—

1. The coming of the Son of Man with the Little Horn’s army to destroy the city and the temple.
2. The rise, progress, and consummation of a Satanic Apostasy, which should deceive all nations.
3. The coming of the Lord Jesus with the angels of his power, to destroy said Apostasy; and to restore the kingdom again to Israel.

Here are two comings, and an interval between each. Those apostles from whom the times and seasons were hid by the Father, would not discern the interval, so that the two comings would seem to be but one. Their point of observation was Jerusalem. (Acts 8:1; 15:2). In looking forward to the appearing of the Son of Man “in great glory” they had to penetrate the dark storm-clouds that impended over the city and temple. Had there been no judgment for the Jew first—no destruction of the already condemned ruling of the Mosaic State—in looking forward they would have seen only the glorious apocalypse of the Lord Jesus to destroy the Satanic organization of the Judaisers and Gnostics who were troubling the Christian community of their day. This idea may be illustrated by reference to three poles exactly in line. If the observer occupy the position of a fourth pole on looking forward he will see only the pole nearest him, because the second and third from him are covered from view by the first. But if he step off to the right or the left so as to see the third pole in its entirety, he will perceive that there are three poles instead of one; and that there are two inter-spaces between them. Now this illustrates not only the case of the twelve apostles, but that of Daniel and the other prophets also. They looked forward to the breaking of the Assyrian upon the mountains of Israel, by the Bethlehemite Prince Royal of Judah; when, as the Great Commander of their hosts, he should stand up for them, and raise the dead—Isaiah 14:25; Mic. 5:1-7; Dan. 12:1-2. This was to them the coming of the Lord. They did not see that this was resolvable into three epochs, each having its own particular coming; yet we know that this was the fact. These three comings were—

1. His coming through John’s baptism—Acts 13:24; Isaiah 40:3.
2. His coming to take away the Daily Sacrifice: and the kingdom from the Chief Priests etc;
3. His coming to abolish “Christendom,” and to restore the kingdom to Israel.

Now these three comings, which have already in their events and influences overspread more than eighteen centuries, are all foretold in Isaiah 40:1-5. In the second verse of this passage, the termination of Jerusalem’s punishment, and her reception into Jehovah’s

favour again, are announced; “Speak ye,” saith the Spirit, “comfortably to Jerusalem, and proclaim unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of Jehovah’s hand double for all her sins.” This period of punishment is the interval, lying between the second and third comings above specified; beginning with the second and ending with the third. Nevertheless, no such distinction is expressed in the prophecy.

The *first coming* is indicated in the words, “The voice of Him (John the Baptist) that proclaimeth in the wilderness, saying, Prepare ye the way of Yahweh, (the Eternal Spirit), make straight in the desert a highway for our *Elohim* (the Eternal Spirit and his Son).

The *second coming*, in the words, “Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places smooth.” Mountains and hills in prophetic style, signify empires, and other states of whatever constitution. To make them low is to reduce them to subjection, or to abolish them. This work *began* with the levelling of the Mosaic Commonwealth, and will not *end* until the kingdoms of the Gentiles become Jehovah’s and his Christ’s—Rev. 11:15.

The *third coming* is indicated by the words, “And the glory of Yahweh shall be revealed and *all flesh* (Jew and Gentile) shall see it together.” When this glory is seen of all, it will be the revelation of the Son of Man in his glory, accompanied by the holy angels, to punish the disobedient; and to perform the good things he has promised to Israel and Judah—Jer. 33:14; Matt. 24:31; 2 Thess. 1:7-8.

When the prophet penned the words before us, he saw the general result—the poles of illustration all in line. The apostleship of the circumcision occupying a stand point after the first coming and the ascension, could see an interval between that and the second; but beyond this, the wisdom given did not enable the Twelve to see that there would be an interval between the second and third. John living till the Lord came to destroy the Commonwealth of Israel, and, according to tradition, for many years after, could see the second interval, a long intervening period between the second and third. Paul being a teacher of the Gentiles, wisdom was given to him, having special reference to their time. When he alluded to these in his epistles, “*the unlearned and unstable*” could not understand him. Like Millerites, and the hosts of Sentimentalists that darken “Christendom,” they confounded things that differ, and jumbled them all into one theological hodge-podge, in which they put a right thing in a wrong place, and provided a right place for a wrong thing; fulfilled prophecies that had no existence, denied those that do exist, and burned up all promises incompatible with their crotchety imaginings in an universal conflagration of the earth and world! Thus, they wrest Peter, Paul, and other writers, to their own destruction. Being intoxicated with their own foolishness, they are impatient of all teaching that does not justify them in their folly. Too conceited to learn, they speak evil of the things they do not understand; and will certainly, if they do not repent, utterly perish in their own deceivings.

Now from these explanations, it will not be difficult to understand, that the coming of the armies of the Little Horn of the Goat with their Eagles to destroy the City and Temple, was *the coming of the Son of Man*, after the illustration of the unjust judge, *to avenge his own elect* upon the Jewish Power, which delivered them up to the councils, scourged them in the synagogues, spoiled them of their goods, imprisoned them, and put them to death. He had chosen the Twelve, and sent them on their errand to the government and people of Judea, and this was the treatment they and their associates received. They very naturally, cried day and night for God to “avenge them of their adversaries.” But “he would not for a while”—forty

years, “because,” as Peter says, “He is long suffering, unwilling that any should perish, but that all should come to a change of mind”—2 Peter 3:9. At length, he said—“I will avenge this widow (the community of His elect ones, his ‘little flock’ in Judah, widowed by his absence) lest she weary me.” Judah’s case had become hopeless till the time when Jerusalem’s warfare should be accomplished at the revelation of the glory of Jehovah in our future. He determined, therefore, to cut them off as a sapless branch of the national Olive Tree (Rom. 11:17-27). When Jesus spoke this parable concerning the avengement of his elect, he said, “I tell you that he will avenge them *speedily*. Nevertheless, *when the Son of Man cometh*, will he find belief in the land?”—Luke 18:8. In this, Jesus evidently taught, that the Son of man’s coming to avenge his servants would be soon; certainly not eighteen hundred years off; for this could not be termed, “speedily.” History shows it was within forty years; yet, though so soon as this, when his presence was revealed by the encampment of the armies of the Little Horn around Jerusalem, few believed in that appearing; so faithless and apostate had Christian Jews become in the very country where the labours of the Son of Man himself, and of all his apostles, has been so abundant.

As with the ninth, so with the forty-second generation of Israel from Abraham. Moses belonged to the ninth; Jesus, the prophet like unto him, to the forty-second. When Moses preached the gospel of the kingdom to Israel in Egypt, they received it gladly; and were baptised into him, as their prophet, priest and king—their redeemer and lawgiver—in the cloud and in the Red Sea; and walked in him in the wilderness of probation. But though they ran well for a short time, they turned back in their hearts to Egypt. They proved themselves to be “a froward generation, children in whom is no faith”—Deut. 32:20. Ten times they provoked the Eternal Spirit, until at length, he swore in his wrath, that they should not enter into his rest. —Ps. 95:8-11. Accordingly their carcasses were caused to fall in the wilderness; and, Joshua and Caleb excepted, they did not attain salvation in the promised land.

This was allegorical of the fate of those who drew back unto perdition in the last days. Jesus preached the gospel of the kingdom to Judah, multitudes of whom were baptised into him. For a while they ran well and rejoiced in the light. They walked in a state of probation during forty years, in which—“After they were illuminated, they endured a great fight of afflictions; partly, whilst they were made a gazingstock both by reproaches and afflictions; and partly, whilst they became companions of them that were so used.” But the great majority became “weary and faint in their minds” though they had not resisted as yet unto blood, striving against the sin of apostasy. Iniquity abounding among them, the love of the greater number had waxed cold. Contentions and strifes prevailed among them, with every evil work. It is evident from Peter, James and Jude, that a perfectly antediluvian condition of things prevailed among them; and that, therefore, the fate of the old world, and of Sodom and Gomorrah awaited them. They had been the salt of the forty-second generation; but they had lost their savour; so that nothing now remained, but that they and it should be cast out, and trodden under foot of the Gentiles. The coming of the Son of Man to take the Kingdom from the evil husbandmen, and to avenge the death of his servants from Abel to the Son of Barachias; was a matter of laughter and scorn. “*Where*” said they, “*is the promise of his coming?*” For since the fathers fell asleep all things continue as they were from creation’s beginning.” This was the faithless objection of professed Christians who were willingly ignorant of the great example of the Eternal Spirit’s long suffering, and sudden and unexpected overthrow of human society in the catastrophe of the Flood and the cities of the plain. Hebrew Christians of the first century in the very presence of the apostles themselves, like Gentile professors and Jews of the nineteenth, had become scoffers, and vain, and light, frivolous, worldly, and treacherous, people. The point of the question was this—“We, whom

ye apostles style unruly and vain talkers, and deceivers of the circumcision, or JUDAISERS; and professors of profane, vain babblings, and oppositions of *Gnosis* falsely so called, or GNOSTICS; —We have heard you preaching for the past thirty years about the coming of the Son of Man to overturn the Commonwealth of Israel; to suppress the sacrifices; to abolish the Mosaic Law; to set aside the ruling of the State; to take away the kingdom of God from Aaron’s family and the Pharisees; to avenge your sufferings by the Jewish Power; to punish us for differing from you; to burn up Jerusalem and the Temple; and to scatter the Jews from the Holy Land into all the lands of their enemies: —you have been incessantly telling us of this ‘judgment to come’ for all this long time; and also that Jesus, and Daniel the prophet, have spoken of these things; and that the former has predicted that ‘in those days there shall be affliction such as was not from the beginning of the creation which God created *until this time*, neither shall be.’ And ‘except that the Lord had shortened those days no flesh (of Judah) should be saved; but that for the elect’s sake, whom he hath chosen (those of your apostolic party in the country) he will shorten the days’: —all these things, and much more, we have heard from you apostles; but, ‘Where, we would like to know, is the fulfilment of this promise of the coming of the Son of Man?’ We see no signs of the disturbance of the usual course of things. In short, we do not believe in this coming of the Son of Man, which is merely ‘a cunningly devised fable’ to terrify the weakminded, and to deter them from becoming, what you very impertinently term, ‘Judaisers and Gnostics’—Mark 13:14, 19-20; 2 Peter 1:16; 1 Tim. 6:20; Titus 1:10.

In view of such a state of things, as characteristic of the greater number of Hebrew Christians, Jesus might well inquire: “When the Son of man cometh, shall he find the belief of his coming to avenge his servants and their persecuted adherents in the minds of those who dwell in the land of Judah?” He foresaw that though this forty-second generation (which he likened to a strong man, armed, and possessed of an unclean spirit—Luke 11:16-26) had been emptied, swept, and garnished by the Eternal Spirit in and through John the Baptist, himself, and the Apostles, yet that the same strong old man of the flesh that had dwelt in Israel from the days of Moses would again get the ascendancy in them, strengthened by new allies, or confederates, whom he styles, “seven other spirits more wicked than himself.” These more wicked spirits were the Judaisers and Gnostics denounced by Paul, Peter, John, James, and Jude, in their Epistles. If the Scribes and Pharisees before John began to preach repentance to them, were wicked, these Christian contemporaries of the last days were the perfection of wickedness; so that the judgment with which the forty-second generation was punished was not only because they rejected the Messiahship of Jesus, but because, having generally, like Josephus, conceded this, they “crucified to themselves the Son of God afresh, and put him to an open shame,” in “walking after their own lusts,” and scoffingly inquiring, “where is the promise of His coming?” Hence the state of this forty-second generation, or strong man armed, was worse at the last than at the first, worse after all the digging and manuring about the fig tree; so that nothing remained but to hew it down as a cumberer of the ground—Luke 13:6. Judah, at the closing of the apostolic mission, was the exact counterpart of the contemporaries of Moses—froward and faithless—“a wicked and adulterous generation.” Its *carcass* was, therefore, condemned to be devoured by the Roman eagles—those birds of prey, which would rend off its rotting flesh, and leave it bleaching in the wilderness of the peoples, the rattling dry bones of a disjointed skeleton, scattered without hope in their enemies’ land, as at this day—Matt. 24:27-28; Deut. 28:25-26; Ezek. 37:2.

Such was the Jewish world of the ungodly denounced by James, Peter, and Jude—“Cursed children, who had forsaken the right way.”—2 Peter 2:14-15 “They went in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying

of Korah”—Jude 11: As Jannes and Jambres, the Egyptian magicians, withstood Moses, so did these Christian Cains, Balaams, and Korahs withstand the Apostles; or, as Paul expresses it, “resist the truth; men of corrupt minds; concerning the faith disapproved”—2 Tim. 3:8—“wood, hay, and stubble,” which, when tried by the fire of persecution, was burned up; so that those who originally converted them to the truth “suffered loss;” and if saved themselves, “as by fire,” they will have no cause to rejoice in them at the glorious appearing of Christ in our future—1 Cor. 3:11, 15.

In the commencement of the third chapter of his second epistle, Peter says: “This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, that *ye be mindful of the words which were spoken before by the Holy Prophets*, and of the commandment of us the Apostles of the Lord and Saviour.”

In the exposition we are now writing, we have attended to his exhortation. We attend to the prophets first and to the Apostles afterwards; because Jesus and the Apostles always gave the prophets the first place in all inquiries. Jesus came to fulfil the law and the prophets, not to destroy them, as the rabbis and clergy, Jews and Gentiles, of the nineteenth century do; and his Apostles always write in accordance with Moses and the prophets, and, therefore, we know that they always speak the truth.

The reason why such absurd interpretations of Peter’s third chapter are given by Millerites and other world-burning sentimentalists of the apostasy is because they base their misinterpretations upon the thinkings of the flesh, and not upon *the words before spoken by the Holy Prophets*. Those to whom Peter wrote, and whom he styles “beloved,” know what the prophetic word testified concerning the last days; but our contemporaries do not; for they do not know to what period of the world those days belong; for which cause they cannot but misapply the prophecy. His brethren knew that he was writing of their own times and of their own nation, and that what he said, consequently, affected their own interests and those of their countrymen, Christian and rabbinical, in their fatherland. Hence, Peter writes to them saying: “Seeing, therefore, that *ye know these things before*, beware, lest ye also, being led away by the error of the wicked, fall from your own stedfastness.” They understood prophecy before it came to pass, and were warned by it, taking note of the signs of the times in which they lived.

Though they were not to see the Son of Man with eyes of their flesh, they had been instructed by the Apostles to know when the time was approaching; and even when he was actually, though invisibly, present. The Apostles had asked Jesus while with them—“What shall be the sign of thy presence and of the ending of the age (aion)?”—Matt. 24:3. This question shows that they regarded “the presence” of Jesus and “the ending of the age” as contemporary. “What shall be the sign of thy parousia?” This is a noun, compounded of *nigh to*, and *being*; so that the formative, *iota*, being inserted before *alpha*, we have *parousia*, which, therefore, literally signifies *a state of being nigh to*; which is the import of the word *presence* in the question.

The *aion* referred to, was that current order, or *course of things*, termed *olahm*, in the Hebrew writings, and which in innumerable places is very erroneously rendered *ever*. It was concurrent with that *course* styled by Paul in Eph. 2:2, *the AION* of this KOSMOS; and rendered in the English version, “*the Course of this World*.” The course to which the question referred was the course to which the *Mosaic Kosmos* belonged. A *kosmos* is anything constituted or arranged by what the moderns call “a constitution,” or by the force of circumstances; as a kingdom, empire, state, or what is called “world.” Each of these, or a

system of states, has its *course* or *aion*; so that when the end of the *course* is arrived at, the abolition or destruction of the particular *state* of necessity ensues. Hence the question, "What is the sign of the end of the *Aion*?" is equivalent to what is the sign of the end of Judah's Commonwealth, for, when the *Mosaic Aion* should terminate, *Judah's Kosmos* would be dissolved.

It would render the New Testament much more intelligible if, where the word *world* occurs, the original Greek words were expressed which are misrepresented by it. The Apostles did not ask Jesus about *the end of the world* in the Gentile sense of world; but what would be the sign of the approaching end of the *course of time* allotted for the ruling of the kingdom of God, in which they were living, by Aaron's sons and Caesar, according to the laws and institutions of Moses? For want of attention to this, very considerable mistakes are made. Things are assigned to the conflagration of the earth for fulfilment which have been accomplished eighteen hundred years ago. Thus, the burning up of the tares has been referred to our far-off future. But Jesus said that the tare harvest is the ending of the *Aion*: "As tares are gathered and burned in the fire, so shall it be *in the ending of this Aion*. The Son of Man shall send forth his agents, and they shall collect out of his kingdom (the Holy Land) all the stumbling blocks, and them doing iniquity, and shall cast them into the furnace of the fire: there shall be the wailing and the gnashing of teeth." And Isaiah tells us that this furnace was Jerusalem; as it is written, "Jehovah's fire is in Zion, and his furnace in Jerusalem"—Ch. 31:9. Hence the "angels," or agents sent, were the forces of the Little Horn, "who severed the wicked from among the just, and cast them into the furnace of fire." They hemmed the wicked up in the fortified places, especially in Jerusalem. That portion of the Jews who became Judaisers and Gnostics made common cause with the Pharisees against the Roman Eagles. They had already, Jude says, *separated themselves* from the fellowship with the Apostolic party (v. 19); and as they took no heed to *the sign*, when the Lord of the vineyard sent his Eagles against the state, they were readily ensnared; for instead of fleeing into the mountains, as Jesus advised, they sought refuge in the cities; and thus, as Isaiah predicted, "They stumbled and fell, and were broken, and snared and taken"—Isaiah 8:15; Luke 21:35.

(To be continued.)

The Devil's Religion.

THERE are two religions in the world, and only two. They are hostile religions, and as deadly in their antagonism as the Deity and the Devil; for the one is the religion of God, and the other the religion of "*the Flesh*" in which the scripture testifies "*dwelleth no good thing.*"

The religion of the Flesh or Devil, (which ought rather to be termed superstition,) is not uniform in its manifestation. It delights in diversity and oppositions; therefore it assumes the form of what its adherents style, "the names and denominations of Christendom," or in the language of the bible, "the harlots and abominations of the earth." Judaism and Gentilism in all their forms, or by whatever name denominated, are but the vain imaginings of ignorant and depraved humanity—"the thinking of the flesh," in opposition to, or in ignorance of "the thinking of the spirit." Thus, in regard to Judaism, which raised its audacious front in opposition to Moses and the Prophets, the spirit says by Isaiah. "My thoughts are not as your thoughts, nor my ways as your ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." ch. v. 8. And in regard to Gentilism, it is said, that all the world wondered after the beast; and that the inhabitants of the

earth, even all nations, have been made drunk with the wine of the prostitution of the Great Harlot, which reigns over the kings of the earth." Rev. xvii. 2, 18; xviii. 3; xiv. 8; xiii. 3.

Now the Devil's religion is intensely "spiritual," for it begins in *the spirit of the flesh*, is sustained by that spirit, and when this spirit exhales in the article of death, the religion evaporates into the thinnest air. By the spirit of the flesh we mean, *the electro-magnetism generated by the decomposition of ingesta, and diffused over the brain, spinal chord and nerves, for the purposes of the animal economy*. The blood is the depot of this spirit; so that when its circulation is excited unduly, the electro-magnetism of the blood is proportionately evolved; and if the excitation be produced by ideas appropriate to "the sentiments," which are naturally blind and impulsive, they become electro-magnetically charged, according to the temperament and capacity of the individual. Some are charged papistically, some episcopally some presbyterially, some methodistically, some baptistically, and so on through all the shapes and diversities of diabolism. The process of charging "the sentiments" that is, the organs of veneration, conscientiousness, cautiousness, hope, marvellousness, benevolence, love of approbation, and so forth; with electro-magnetism, in the technic of "*the Satan*" is termed "conversion," and "getting religion," or "experiencing a hope of pardon." Hence the "conversion" lasts as long as "the sentiments" remain charged with fluid, according to the variations of which are the elevations and depressions of spirit, technically styled, "hopes and fears," which are the evidences of the devil's Christianity. This is considerably depressed by a dark and cloudy day; or when the bile is not duly secreted from the blood; so that it often vanishes altogether, and the devil stands confessed.

But the devil's religion is familiar to all, though all do not know that it is the devil's; we have therefore given this brief analysis of its "spirituality" that all may know it, and, if unhappily bewitched by it, repudiate it with all possible dispatch. It is purely a religion of feeling, and not at all fit for men with heads upon their shoulders. The devil himself calls it "heart-religion," and cherishes it with great affection. He loves a religion where the heart can have free scope uncontrolled by enlightened brains. By quashing these, all sorts of troublesome doctrines are got rid of, and love, charity, and peace, the greatest of which is "peace at any price," is established and confirmed.

The religion of the world is all "heart-religion," and intensely "spiritual," its heart being in its right place, as it thinks, it does not trouble its head about religion much; only just enough to keep the vested interests in good working condition. For these it will fawn, lie, intrigue, and flatter, that the temporalities being right, the heart may be right also. Its head often aches over the interests and prosperity of the "precious cause;" but about Moses and the prophets, and the doctrine of the prophet like to him there might as well have been no such things, for any concern evinced by its religious heart—it has no head for such affairs.

Religion in all its modifications is for some purpose. The highly intellectual, reasonable, and excellent religion of the Deity, has a purpose, and a noble and glorious one it is. But the religion of the Devil and Satan has likewise a purpose of its own; which is the very reverse of the purpose of God in all the details of his wisdom and excellent knowledge. The Devil, *who is Sin's Flesh in all its lusts and pride of life*, assumes that he possesses "a soul" in some part of him; but in which, whether in his heart, lungs, liver, kidney, stomach, brains, or generally in all, he is not agreed; which "soul," he says, "*shall die no death at all;*" *lo-moth temuthon*; Gen. iii. 4. It is true, that God hath said, that "the soul that sinneth shall die;" and that unredeemed, "it sees corruption, and ceaseth for ever;" but the Devil and Satan deny this, and swear until they have become as black as their religion teaches, that their soul is

immortal, and cannot die. Well, they say that it is to save this undying soul from second and eternal death, that their religion was invented, and is preached. This is the spiritual purpose of the Devil's spiritual religion, a purpose, indeed, not very intelligible as the Devil states it. We ask his sooty Majesty, what *he* means by saving an *undying* soul from *eternal death*? We are so stupid that we cannot understand how an undying soul can die in any sense. The Devil is not unaware of the apparent absurdity, and has therefore summoned all his theologians, Gentile and Jewish, to put the difficulty into such a shape, that when it is seen by the sons of the Abrahamic and Davidian covenants, they may be seized with a shivering fit, and die in the collapse of a cold and freezing materialism. Nor has the Devil called in vain; for his "divines" have flocked to the windows of his cote in clouds of turtles, cooing in the softest notes of a self-complacent spirituality. They affirm that the Devil's proposition is perfectly correct—that *a soul that never died can die and does die, yet don't die*. None but the softest of theological brains can affirm this as the result of conviction. No matter, pulpy brains suit the Devil's purpose best—brains that cannot think scripturally, and will not learn; these are the brains for "heart-religion." And well the Devil knows it; and therefore, it is only such he will allow to talk to the people about religion in the dove-cotes, and money-changing crypts of his establishment. Their speculations upon the Devil's proposition that "the soul shall die no death at all," evince the softest of cerebral textures. In their nomenclature of "heart-religion" they tell us that "*eternal death*" means "*eternal life in torment*," and that consequently, the "spiritual" signification of "an undying soul dying eternal death" is *an immortal soul living an eternal life in torments*. This definition we are not to dispute, but to accept it with implicit faith, in view of all the pains and penalties the Devil can inflict upon us for contumacy, and without any mitigation of torment through the intercession of his clergy, part of whose happiness it will be to behold the anguish of the damned in the dungeons of the Devil's "Holy Office."

Without making formal inquisition into the soundness of the principle the Devil has affirmed, as the foundation corner of his speculations, at least in this place, we would state again with emphasis, that the professed and leading purpose of the Devil's religion, in whatever shape it is met with, is *the salvation of the immortal soul of sin's flesh from eternal torture in the subterranean flames of burning brimstone*. Now of course, when this abstraction of the Devil's metaphysics is saved from the crackling and roaring brimstone, it must be disposed of elsewhere. The Devil won't allow it to remain on earth, because in the practice of the clerical profession he can't make any profitable use of souls here in the disembodied state. They must be clothed with clay to make money to pay the soul-savers their dues; for it is not to be supposed with all their "love of precious immortal souls," that they can work for nothing and find themselves, as the saying is. Immortal souls when disembodied have no assets; they are emphatically "poor souls," being utterly destitute of all the Devil and his angels style "property."—Now, as I have said, the Devil has no use for such souls upon earth; he has poor souls enough who can work, but can't get any to do, without re-admitting to his clerical kingdom here, poor destitute saved souls who can't work; and who, for any thing he knows, would only be a burden upon his finances, which in the end might compel him to declare the real state of his spiritual exchequer, which is unquestionably bankrupt. There is no doubt, however, but if he would patronize "spiritualism" openly and upon a large scale, he might find employment for saved ghosts, and turn them to a profitable account. He might substitute them for the clay-occupants of his pulpits, who could be made to earn an honest penny at some material handicraft, which hands and fingers of the thinnest air are incapable of; and the disembodied immortals would have this advantage over the clay-faces, in that they could reveal to their flocks "the secrets of their prison-house" in very truth, "and no mistake." But there is a good deal of natural sagacity, or mother-wit, about the Devil,

called in scripture "the wisdom of the serpent," and "the wisdom from beneath which is earthly, sensual, and demoniac." He has tried "spiritualism" on the clairvoyant principle in connection with the clerical mystery before. He practised it upon the whole world for a time successfully. When Paganism in its grossest form was universal he made great use of it; but the thing was discovered to be a cheat, and he had to repudiate it. The old mediums lost his religious favour, and he rejected them as wizards and witches; and took up with a set of new acquaintances, who presented the old spiritualism in a new form, in the form of what Paul styles, "power, and signs, and lying wonders," worked up with Judaism, philosophy, and vain deceit, or the mystery of iniquity ministered by the clerical orders of the Christendom apostasy. Though this is nearly bankrupt, the Devil will hold on to it to the last extremity. The clergy, he thinks, have served him well and faithfully, and therefore, he will not abandon them; for, as the saying is, "the Devil loves his own." He has long since covenanted to them the loaves and fishes of his estate, if they would fall down and worship him, which they have not been slow to do. They answer his purpose, and he answers theirs; and having given a complimentary religious exit to the dead immortals, in preaching their disembodied souls to glory, the Devil and his companion Satan, theologically forbid their return to earth, except under a very special consideration excepted, such as to search out their old mortalities at the end of all things, and to witness the "general conflagration" when he has done with the world and sublunary things upon the virtuous principle of necessity—because he can retain his hold upon them no longer. This special exception, excepted, the Devil and Satan have locked and barred the gates of this nether world against all disembodied souls destitute of goods, chattels, and effects, and have despatched them off to "kingdoms beyond the skies," upon the down of angels' wings; and to that part of the skyey region too, where there are neither time nor space; so that while they have sent them theologically to glory, they have logically given them a hydrostatic squeeze into absolute nothingness. This, reader, is the Devil's "immateriality" of his "immortal soul."

Such a heaven and hell, then, as this, is the "Hobson's choice," the Devil offers to the world—roasting in fire, or squeezed into nothing, called immateriality. This is in effect the object of his religion, embraced by all who give their assent to "the sentiments of all Christendom," and of all the Devil's establishments beyond in Turkey, India, China, or Japan. The ostensible salvation purpose of his religion, has nothing to do with terrestrial matters, beyond the working of the machinery, to feed and clothe his official friends, while they are translating the souls of their hire out of material fire into immateriality; that is, converting them with the spirit, or electro-magnetism, of the Devil, as a preparation for translation to that inconceivable somewhere, destitute of room and motion—neither time nor space. Verily, one must become one of the Devil's own saints, all feeling and no brains, to affirm a thing so palpably absurd; yet such is "the wisdom" the Devil glorifies; and all the grave and dignified professors and divines of his kingdom declare, is the truth, to the confusion of all materialists and madmen, whose brains have become like two-edged swords and lances under the grindstone operation of "head religion," which sharpens the wits, and allows the heart to rejoice in no more than is testified in black and white.

Now, reader, as you desire distinctly to comprehend what the Devil offers you in his religion, remember that its purpose is, *the deliverance of a nonentity from endless torture in localized brimstone flames, by translating it into nowhere*. This is the Devil's proposition in plain English. He promises this, which amounts to nothing, if you will get his religion and become a member of one of his names and denominations; though in respect of this membership, he will grant you a dispensation, if you only repent on your death bed; or if you are about to be strung up for murder, if you will only fall down and worship him, in accepting

the consolations of his religion ministered to you by one of his reverend officials, call him chaplain, parson, clergyman, or priest, the title matters not, "for a rose by any other name smells as sweet." He does not require you to bother your heads at the imminent risk of your brains, with the old Jewish speculations of Moses and the prophets; nor with the mysteries of the new testament. In regard to this, if you profess to believe that Jesus is Son of God, you may pass. The Devil has no objection to you believing this as heartily as you please; because his friends the Demons of old time believed this and trembled; yet they continued to cooperate with him to his entire satisfaction.

Now, you will perceive from this how liberal the Devil is. He will not allow you to be disturbed with what he terms "speculations and untaught questions" about immortality; the appearing of Jesus Christ in his kingdom; the gathering of the powers against Jerusalem; the fall and abolition of their governments; the reign of Jesus and the saints in their stead; the covenants with Abraham, David, and Israel; their dedication by the blood of Jesus, by which they become sanctifying to all intelligent believers, who are immersed into him, and so forth. His friend and companion, the Satan, declares that there is distraction and craze in all these things. Some of them have looked into them, and they testify, that they found the effect of the study upon their brains, which are none of the strongest, perfectly bewildering. They therefore caution their flocks against studying the prophets, as a useless and perilous expenditure of time. "Get religion as we teach, be diligent in business, feed upon our spiritual things, and give us liberally of your temporals, and we'll take care of all the rest. Leave the prophets to madcaps and heretics; who, being reprobate to all experimental religion in the soul, plunge into endless speculations about the future of men and things, which none can tell anything about until they have come to pass." This is the practical evolved from clerical spirituality. "Christendom" has taken them at their word; and "the pious" in general, care no more for what God has spoken by the prophets and apostles than if these had never existed.

Now, reader, with a religion, whose purpose is as herein defined, and ministered by such blind guides as you must know the clergy to be, if you know anything of scripture respectably, is it to be wondered at that men, religious men generally, observe so little, and care so little about "the signs of the times?" What, upon the Devil's principles, has the deliverance of a nonentity from nowhere, and its translation into nowhere, to do with the political intrigues of the Frog Power, and the unclean spirit of the Beast's Mouth, exciting to a general war among the powers? The religion of Christendom, Gentile and Jewish, is "a strong delusion" and "a lie." The soul, the heaven and the hell, in which they believe, have no existence; and consequently, their religion which they have invented for "its cure" and "salvation," is utterly worthless. Paul well and truly styles it, "a strong delusion" and "a lie." The religion of God is a different affair altogether—as diverse as light and darkness, flesh and spirit, truth and error; and the time is fast approaching when the reality will be made apparent. There is no affinity between the religion taught in the bible, and that taught by the clergy and believed by the world. The clerical religion is mere gas, mere pulpit bombast, mere sound and fury, nothing else. It is the wild rant of professional imposture, become "respectable" by time, custom and prescription. If mankind were sober and intelligent in the scriptures, and of an honest disposition, they would abolish it with indignation and contempt in twenty-four hours or less. But the spirit testifies, that "all nations are drunk;" and that "there is a covering cast over all people, and a vail spread over all nations." "How can drunken people with a vail over their minds be expected to speak well of 'head-religion?'" The drunkard is all heart, and generally most religious when drunk. Then is the time he is most solicitous for his reputation. A papist working for me yesterday, got drunk before he had finished. I ordered him away; but he pleaded hard not to be dismissed before the day was out, "because it would injure his

reputation." So with all intoxicated, with the popular delusion, their head being dethroned, their hearts are wild with follies of every type, which condense in clouds of noxious vapors, befogging their intellects. The clergy are drunk, and the people led by them are drunk also. This we are certain of, if the bible testifies the truth, and of this we have no doubt. Paul spoke because he believed; "we believe," says he, "and therefore we speak;" we also believe, and therefore we speak. We cannot say that the clergy and people are sober, for we do not believe they are; we cannot say that the religion of Christendom is the religion of God in whole or in part; for we are certain that it is not. Therefore we warn our readers to come out from the Devil's names and denominations, and believe the gospel of the kingdom and obey it; for assuredly the time is near, when the invitation so to do will be withdrawn from this generation.

EDITOR.

June 1, 1859.

The Devil's Religion Exemplified.

"*Brother Thomas*; —The Calvin-Baptist daughter of the Great Harlot has been having 'a great revival' here. A preacher from Western New-York, one Earle, has been preaching Hell for three weeks past. He says that if any one wishes to have an idea of Hell, let him ignite a lucifer match, and inhale its fume, and they may then judge if they can stand it."

Our correspondent does not inform us, if Mr. Earle is of opinion that the immortal souls in Hell breathe by a pulmonary apparatus, such as belongs to the experimenters upon lucifer matches in the flesh; and if so, whether the immortal lungs are subject to the same laws as those pertaining to the flesh. Can not immortal lungs, capable of acting eternally in burning brimstone, and where mortal lungs cannot exist a moment—breathe lucifer match fumes, or any other sulphurous fumes, without inconvenience or choking? This perhaps, is a question worthy of grave consideration by so profound a theologian as Mr. Earle! Our correspondent proceeds to say—

" One of their converts on coming up out of the box of warm water shouted out, that the Devil had left her! 'Yes,' said the minister 'the Devil can't stand the water. The Devil leaves you when you go into the water.' But, it appears to me, that they did not part company long; for some of their converts were in the town jail in about three weeks for bad conduct. I never heard so much nonsense before, and the people believing it all for gospel. I almost think there are no more here to give ear to the truth and obey it. But I am trying to do my duty come what may, and trusting in the Lord.

Affectionately Yours,

H. M. CHASE."

Lawrence, Mass., March 13, 1859.

Theiopolitical.

Behold as a thief I come; blessed is he that watcheth. —JESUS.

Intrepretation Verified.

THE following letter was written by the Editor of the Herald about eleven years ago, while residing in Richmond, Va., and forwarded from thence for publication in the *Baltimore*

Sun. At the time all Europe was in flames, and the excitement throughout the world intense. The democracy was shaking the thrones in all the kingdoms of the beast, which many supposed were about to disappear. Observing this tendency to republicanism, the newspapers in this country had all turned prophets; and were predicting the speedy overthrow of all thrones, and the transformation of the governments into republican administrations by the democracy everywhere triumphant! But, believing the Gospel of the Kingdom, we, of course, had no faith in such prophesyings. We therefore transmitted the following letter to the *Baltimore Sun* as our protest against them. We have not hitherto published it in the *Herald*, being desirous to see how events would come to correspond with our interpretation. When we wrote the letter, Pius IX was leading the revolution in Italy, and ostensibly opposing Austria, which was retreating on every side. In view of this, "*Syphax*," the Washington correspondent of the *Sun*, inquired, "What effect will this popular uprising in France have upon the efforts of Pius the Ninth, and the destiny of the Italian States?" We replied, "It will complicate his position; precipitate the despots upon them; hasten the extinction of liberty in Italy; subjugate them to Austria; give to Rome an imperial master; reduce the Pope to his ancient vocation, &c." and all these particulars came to pass, and have constituted the situation of affairs in Rome and Italy for ten years, and are especially characteristic of the situation at the present crisis. The Pope belied his professions; fled to Naples, and afterwards was caged by the French, in whose custody he has helplessly continued to this day; Austria and France came down upon Rome and Italy, and extinguished republicanism which is supposed to be synonymous with liberty; all Italy save Rome and Sardinia became subject to Austria; an imperial master seized upon Rome and has held it for ten years; and the Pope is reduced to a mere puppet in the hands of the French. These events, however, were only preparatory to a greater and final catastrophe, which is now being initiated. But enough for this time. The letter referred to is the following. —*Editor*.
May 30, 1859.

For the Baltimore Sun.

The French Revolution.

Mr. Editor: —When the armies of that "smoking firebrand," Napoleon, were "overflowing and passing over" the ensanguined countries of Europe, men's minds were deeply impressed with the conviction, that, if Alaric, Attila, and Genseric were the instruments of Providence for the breaking up of the old Roman Empire of the West, so, doubtless, was the Corsican Destroyer "the scourge of God," and "His sword," upon the modern nations of the Earth. Men of high and low degree, rich and poor, "saints" and sinners were all penetrated with the idea as beyond dispute. The celebrated William Pitt, Premier of Great Britain, was of this number, and the conviction prompted him to inquire, if the events developed by the agency of Bonaparte had been outlined by the Spirit of God in the scriptures of truth. He accordingly sent for a certain Dissenting minister in London, who had written upon the prophecies, to know what the Bible said concerning the terrible events then transacting in Europe. The minister answered him as well as he was able. I cite this to show the kind of interest taken in these topics by men of thought and observation.

The late Col. Murat, son of the King of Naples created by Napoleon, became very intimate with a friend of mine on their passage from England to this country. The first French Revolution was often the subject of conversation between them. He also was very desirous to know what the scriptures said upon the subject. In short, Sir, though mankind are now so exceedingly matter of fact, and can scarcely be brought to believe any thing which is not within the range, or according to the analogies of their own observation, there is still a feeling,

a lingering, faint, impression that God has still something to do with the fall of states and empires as He had in the days of Nebuchadnezzar, Cyrus, Alexander, and Titus. They are still curious to know, at least the more intellectual of our race are, if it is to second causes alone they must look for a solution of the phenomena, or to some more recondite momentum: — "what is the end? is a revelation of the catastrophe extant?"

I have been induced to make this communication to you, Sir, in order to gratify, if possible, this laudable curiosity; as well as to answer a few queries thrown out in your Washington correspondence of the 22nd, instant.

Your correspondent, "*Syphax*" in speaking of the present revolution in France says, "the genius and spirit of human freedom and republicanism, seem to have been thoroughly aroused to energetic action; whereof, *the end no man knoweth.*" To this, I beg leave, to demur. The end of this spirit has been placed on record in the Book of Destiny for upwards of 3700 years. And here, I would just quote one passage from this book: — "*The Lord will do nothing, but he revealeth his secret unto his servants the prophets.*"—*Amos* iii. 7. Now, if to Providence only the end be known," as "*Syphax*" saith, that end is to be; he hath determined it, and he will bring it to pass, and according to the above testimony, he hath made it known. If therefore, men desire to know the end of the phenomena in the European *Heavens* and Earth which now astonish and bewilder the world, let them study the prophets, and they will find that end plainly written there, to the utter confusion of all current speculations about "*liberty*" and "*republicanism.*"

Without arguing the question here, though abundantly prepared to prove it, I affirm, upon the authority of the prophets, that the end of the present state of things in Europe will be the establishment of a *Colossal Despotism*. When perfected it will not continue many years; but established it will assuredly be, and no confederation of nations can prevent it.

"*Syphax*" inquires for *the Destiny of Ireland and the Italian States?* Upon the same authority I reply, that nothing but judgment awaits them, especially the last; for, it is written in the Book of Destiny, that "they have no rest day or night, who do homage to the Beast and his *Image.*" There is no emancipation for them; but pestilence, famine, and "*torment with fire and brimstone,*" that is, *by the calamities of war.* You may say this is terrible; I have nothing to do with that; an interpreter has simply to tell the public what destiny has decreed.

He inquires, "*What is to happen to England?*" The same book that revealed the destiny of the Medes and Persians predetermines the triumph of England, as "*Mistress of the Sea,*" till the end comes. She will probably meet with incidental reverses, but her empire will continue and increase to the astonishment of those, who dream of her fall by the shilelah of the Emerald Isle!

"*Syphax*" inquires, "*What is to happen to Russia?*" The Book of Destiny contains whole chapters in answer to this question. The Autocrat of all the Russias, *whether Nicholas or his successor we say not,* will be the Genghis Khan, the Tamerlane, the Napoleon of the opening drama. He will overflow Europe; seize upon Constantinople; grasp the Ottoman dominion; and finally meet the British in Central Asia, on the borders of Afghanistan, and on the confines of the ancient Moab, Ammon, and Idumea Russia will divide the empire of Asia with the British; but will be broken to pieces after the manner of the overthrow of the hosts of the Assyrian King which was destroyed in a single night.

"Syphax" also inquires, *what effect will this popular uprising in France have upon the efforts of Pius IX., and the destiny of the Italian States?* It will complicate his position; precipitate the despots upon them; hasten the extinction of liberty in Italy; subjugate them to Austria; give to Rome an Imperial master; reduce the Pope to his ancient vocation; and present to the 19th century the spectacle of the territory of the old Roman Empire under the dominion of the Czar.

Allow me, Sir, to add a few words in relation to France and her revolutions. In the Book of destiny she is styled "*the Tenth of the City,*" and "the plateau, or *Broad Way of the Great City,*" or Roman Empire. Her Revolution in 1790 is called "A GREAT EARTHQUAKE," in which "seven thousand (*onomata anihropoon*) TITLES of men were destroyed." Your readers have all, doubtless, heard of "THE LAST TRUMPET." This is termed the "Seventh Trumpet," and represents *a period of time*, the events of which ultimate in the abolition of the existing political constitution of the world; and comprehends *seven shorter periods*, each of which is termed a Vial. Six of these periods have been introduced by remarkable events. They *begin* successively, and before the ending of a previous one; hence, *some* of the periods have been concurrent, but relating to different subjects of visitation. The Sixth has been pouring out for eighteen years in July next. The removal of the Ottoman Empire will be consummated in the Sixth period; and the overthrow of all Kingdoms and *Republics* at the termination of the Seventh. The Seventh and last period of the Last Trumpet some suppose to have begun with the Second Revolution in France in 1830. From its commencement there were to be "*voices, and thunders and lightning*s"—political changes, insurrections, wars, &c, after which, another "GREAT EARTHQUAKE." The report of the *first shock* of this *Great Political Convulsion* has just reached our ears. In the first great earthquake the French Monarchy fell; and so it has in the present. At the Second Revolution of 1830, it did not fall; *the Dynasty only was changed*; but in the end all will be abolished—a fact expressed by the phrase, "the seventh vial was poured out into THE AIR;" the political atmosphere of Europe and Asia.

The events of 1790 and subsequently, are styled a Great Earthquake; you may infer, therefore, what is to *grow out* of the recent insurrection, which is also styled a Great Earthquake. But inference aside, the destiny before us is thus indicated in the following description of the earthquake:—"a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great," so that whatever you conclude the horrors of the First French Revolution to have been, the present one *will result* in greater. The Divine Oracle I have quoted is thus expressed by another prophet. "*There shall be a Time of Trouble, such as never was since there was a nation, even to that same time.*" Now, Sir, whether you believe these things, or not, place them on record, and see if they do not come to pass.

The existing diplomacy of Russia, Austria, and the Pope *will bring on a general war in Europe, which will be fatal to "liberty;" and will ultimate in a threefold political division of Continental Europe.* These will constitute the Great Powers, which will permit the continued existence of subordinate states, as they do now. When this is effected, the tempest may moderate preparatory to a more hurricane tumult of contending nations. During this diplomatic abatement of the storm, the Jews will to some extent colonize their own Land, not by taking violent possession, but probably by treaty arrangements between Great Britain and the Mediterranean Powers, and the Red Sea will become a British Lake, as the Euxine is now a Russian one.

When the tempest begins to rage again, Palestine, Egypt, Ethiopia, Lybia, and Persia will fall before the Autocrat, whose empire will then have attained its utmost limits. His power will fall like lightning to the astonishment of the world. The time for the emancipation of the earth will have then arrived, but not before. All these things the Book of Destiny, that is, the Bible, most obviously and intelligibly reveals.

I should like to say something on the reason why France is chosen by Providence as the fuzee of the mine that underlies the institutions of Europe; but neither my sheet, nor yours, perhaps, permit it at present. I conclude, therefore, in subscribing myself very respectfully yours.

JOHN THOMAS.

Richmond, Va., March 24, 1848.

"The Mouth of the Beast."

In our last issue we remarked that "we are now waiting to see the second unclean spirit of the Frog-Sign proceed out of the Mouth of the Beast in a declaration of war by Austria against Sardinia, and, therefore, against France. France has created the present crisis as she did the first under the inspiration of various collateral influences; but we do not expect the declaration of war from Paris." Such was our interpretation of the sign in its present stage of manifestation; —and so it has come to pass—for the expectation expressed in our first paragraph, that "it is extremely probable that before this June number of the *Herald* is received by our subscribers war will be renewed," has now become a matter of history.

The armistice between the Powers then, consequent upon the cessation of hostilities in the Crimea, being terminated in regard to three out of the six, and the other three arming themselves to the teeth in preparation for what they perceive is inevitable, what are we now to look for as the policy of *the mouth* or government that has declared a renewal of war? The answer to this question must be sought for in the symbology of the sign. This informs us that the three unclean spirits like frogs, the spirits of demons, go forth to the kings of the earth and of the whole habitable to gather them for a war of that great day of the Deity all-powerful—Rev. xvi. 13, 14. The interpretation of this is, that the working of the three demon spirits will not be confined to a simple operation upon one another; so that if they all three made war upon one another, they would confine their belligerency to themselves, leaving the rest of the Powers to look on as the peaceable spectators of a passage at arms among gladiators. They will not content themselves with this. *They will seek to make the war they declare general*; for it is written, "They go forth to the kings of the earth and of the whole habitable." The *earth* and the *whole habitable* are apocalyptic terms, signifying all that territory comprehended in the domain of Daniel's four Mediterranean beasts—the beasts he saw come up from the great sea in a tempestuous state. Hence "the kings of the earth and whole habitable" is a phrase that stands for all the powers of Europe and Asia—such as Britain, Prussia, Austria, Russia, Belgium, Holland, Denmark, Sweden, Germany, Spain, Portugal, Turkey, Greece, Switzerland, France, Italy, Egypt, and Persia. *The kings of the earth* are more especially the Catholic Powers, over whom the drunken Roman Jezebel is said to reign, in Rev. xvii. 18; while "the kings of the whole habitable" comprehend the powers we term Greek, Mohammedan, and Protestant. The policy of the demon spirits, then, is to produce a general war—to persuade those powers of the earth and habitable to take sides in the conflict, that the policy of the strongest may decree the future order of things among the nations, and the principles, civil and ecclesiastical, according to which they shall be governed.

But though this is the purpose of the demon spirits in exciting to a general war, it is not the purpose to the development of which the Deity has revealed he intends to direct the storm. The spirit has declared that the working of their policy shall result in their being gathered together for a war in which the Omnipotent will be himself concerned. This war may begin in Italy, but it cannot be confined there; for the prophets teach that the gathering is to be against Jerusalem. "I will gather all the nations against Jerusalem to battle, saith Yahweh"—Zech. xiv. 2; Joel iii. 2, 11-17. "Then shall Yahweh go forth and fight against those nations. * * * And his feet shall stand in that day upon the Mount of Olives." These are elements in the crisis that Louis Napoleon, Francis Joseph, Pius IX., Alexander II., and Victoria I., have not thought of. Their anxiety is about "the balance of power," the crown of Charlemagne, the territorial integrity and independence of the Holy See, the administration of the sick man's estate, and the interests of trade and commerce, with the promotion of Coburg speculations in foreign parts. These are all questions, however, which, as the printers say, will be *thrown into pi* by the overruling of the providence to which "the powers that be" have all been subordinated, so that they may not circumvent the purpose of Deity in striving to establish their own wickedness and folly.

The Austrian government, then, being "the mouth of the beast," and the unclean demon spirit peculiar to it having gone forth in a declaration of war against Sardinia and France, we are now to look for its operation upon the kings of the earth and the habitable, so as to persuade them to add their strength to Austria's for the consolidation of the interests of the Holy Roman Empire and the maintenance of the balance of power in central Europe. And this is precisely what the Austrian government is operating at the present time. Its policy does not dictate a dashing campaign of pitched battles by which to drive the French into the sea, and, by making short work of the matter, end the war at once, or transfer it to the banks of the Rhine. It does not aim at this; but, according to its uncleanness, it plays the part of a marauder on the frontiers of Sardinia, and intrigues with Britain, Prussia, the German powers, and Russia, to involve them in the conflict against the Frog Power. Constituted as Europe is, with a population of two hundred millions of Papists, whose "Holy Father," or god, is in concord with the Beast, and really a prisoner in the power of the Frogs, it is impossible that these two papistical imperialities can co-exist in peace. France must cease to be imperial and to meddle with Rome and the Pope, or Austria must be broken up. This is the issue between them; the old issue, as *the mouth* says, formerly tried between Napoleon I. and the Emperors of Germany, resurrected. Its words are: "The second French empire is about to realize its long-cherished ideas; for the throned power in Paris has informed the astonished world that "political wisdom will replace those treaties which have so long formed the basis of European international law. *The traditions of the first Napoleon have been resuscitated*, and Europe is not ignorant of the importance of the struggle which is about to begin."

Now, "the traditions of the first Napoleon" are well defined. When he placed himself at the head of the first French Revolution, he found the house of Hapsburg, of which Francis Joseph, the present Emperor, is the representative, at the head of the German empire, and known among Papists as "the Holy Roman Empire." This had been founded a thousand years before by a Frank conqueror named Charlemagne, or Charles the Great, son of Pepin, King of France. Having conquered Germany and Italy, he reigned emperor of the Latin west, contemporary with Irene, who ruled the Greeks on the throne of the east in Constantinople. The residence of Charlemagne was Aix-la-Chapelle, now on Prussian territory; but after the conquest of the Lombards, and his concordat with the Pope, who crowned him in Rome emperor of the west, that city became *the throne* of the Holy Roman Empire, apocalyptically styled *the beast*.

The empire founded by Charlemagne "has seen," as its present secular ruler truly says, "trying times." In the days of Luther its monarchy was elective, and the sceptre swayed by Charles V., who also ruled Spain and the countries now called Belgium and Holland; but in after times *the secular* imperial authority of the holy empire became hereditary in "the bloody house of Hapsburg," while *the spiritual* continued elective in the Popes, so that the *two mouths* were located as at present—the one at Vienna, and the other at Rome.

The traditions of Napoleon the First were opposed to this arrangement. A real Napoleon has no sincere affection for a *sovereign* pontiff. He regards a Pope as a useful instrument or tool to work with, which knaves do call a fool; not because he admired fools, but because the existence of such a fool in the heavens argues the existence of an immense power of fools among the people to sustain him there. To rule these fools, who, in their outbreaks, are often dangerous, Napoleon, like Charlemagne, was willing to use the Pope as a part of the machinery of the state, and to compensate him with a certain amount of power, riches, and honor before the world; but was utterly opposed to him as an imperial pontiff, reigning on the Seven Hills, and claiming lordship over the kings and emperors of the world, whose kingdoms he undertook to dispose of at his own sovereign will and pleasure. Such a Pope was the pontiff contemporary with the outbreak of the revolution in 1789, and styled, apocalyptically, "the image of the beast;" that is, of his sixth head.

Now Napoleon I., a man of the people, was the representative or military incarnation of the spirit that worked in the democracy which began a war of extermination against the popish priests and kings of Europe. This was the mission of the French armies when Napoleon Bonaparte was a *sans-culottes* general. So long as he was faithful to this mission, the armies of the beast and his image melted before him under a scorching fire; but when he began to form schemes of personal aggrandizement, and to make family alliances with the beast's worshippers, the star of his destiny declined and sank behind the island of the sea.

Napoleon was an instrument in the hand of Deity, who put it into his heart to hate the beast and his image, and in the outpouring of his hatred to "give them blood to drink" upon the rivers and mountains of Italy; to scorch them with fire upon the fields of Germany; and to fill the beast's kingdom with darkness, and to cause them to gnaw their tongues for pain, in all the dominion of the Holy See—Rev. xvi. 4-11. These were the outworkings of his traditions. The spirit of '89 made flesh would not tolerate the existence of the Holy Roman Empire, which had made war against the Saints in all its territory, and had overcome them. This spirit gave political and military life to Bonaparte, who took, as his name imports, the *good part* of destroying for a time the holy empire, which he abolished by incorporating the Pope's States into his own kingdom of Italy; reducing Rome from an imperial city to the second of his empire; dissolving the German empire into the Confederation of the Rhine and to the hereditary dominions of the house of Austria; and reducing the Pope from imperial sovereignty to the first bishop of the church, and a French captive at that. These were Napoleon ideas, or *the traditions*, which Count Buol, in his diplomatic circular addressed to the agents of the Austrian government, says *have been resuscitated*, and that Europe well understands the character of the crisis and the nature of the interests that are at stake.

The work of Napoleon the First was well and brilliantly executed as far as it went; *and* it was carried far enough at that, time for the purpose of God, who granted a respite to the peoples that they might repent; but, instead of so doing, *they repented not of their deeds*, but continued to "worship demons (the imaginary ghosts of the Virgin and the saints of the Romish calendar) and idols of gold, silver, brass, stone, and wood (the images of said

demons), which neither can see, nor hear, nor walk; neither repented they of their murders (of the saints), nor of their (clerical) sorceries, nor of their (priestly) fornication, nor of their thefts (upon pretence of curing souls)"—Rev. ix. 20, 21. All these things the ruling orders continue to practice to this day. And "like priests like people." The rulers of the nations destroy and corrupt the people; and, since the fall of Bonaparte, things have progressed from bad to worse, until they have become intolerable: and "the cry of anguish," as Victor Emanuel styles it, has come into his ears, and he has unsheathed the sword, in concert with his "generous ally," to punish the oppressor and to emancipate his fatherland from Austrian and Papal thrall.

When the first Napoleon was set aside, the Congress of Vienna set to work to repair the damage their ship had suffered in the storm that had subsided. In their repairs, of course, they only consulted their own views of the fitness of things; and in so doing, being ignorant of God's purpose, they built up a superstructure by the treaties of 1815, which contained in itself the elements of its own ruin. In giving Lombardo-Venetia to Austria, and restoring the Pope to temporal sovereignty, the foundation of the Holy Roman Empire was re-laid; and, by the concordat between the two, and the secret treaties with the Italian Duchies and Naples, we now live to see the power demolished by the First Napoleon, in renewed organization and military array ready to combat against the resuscitated traditions incarnated in Napoleon III.

This, then, is the true issue at present between the frog power and the beast. The spirit of '89, which gave life to the uncle, has become flesh in the nephew, the democratic Emperor of the French, by the will of God and the people. The work for him to do is to break up the Holy Roman Empire, and, in modifying it again, to open the way, not for himself as the substitute for Francis Joseph, nor for an independent and happy Italy, but for Russia, as the *Gog of the land of Magog*, or Emperor of Germany and ruler of Italy to the Mediterranean Sea.

We do not expect that Austria will cease to be a power, but that it will cease to be a first rate power, and the pillar of the Papacy. We expect to find her ultimately with Russia, but overshadowed by it, and constituting one of the horns of the two-horned beast of the earth, "that speaks as a dragon"—Rev. xiii. 11. But this is not immediately.

Austria, judging by what comes out of its mouth, seems to be well aware of its position in the coming strife. The Emperor says: "The overthrow of the things that be is not only aimed at by factions, but *by thrones*; that is, France, Sardinia, and Russia, aim at subverting the Holy Roman Empire. But he will meet them, he says, with a sanctified sword; "the sword which I have been forced to draw is sanctified;" and, suiting the action to the word at the discussion of the proposition of France, laid his hand upon his sword, and exclaimed: "Let the Emperor Louis Napoleon be told; that I am too young to abdicate; he wants to pluck the Austrian Eagle; better to, try and cut its throat. One thing let him, remember in the coming struggle, that the game is far from equal between us. I risk a province; *he stakes his empire on the issue of the war.*"—AND WILL LOSE IT.

But is the beast content to wield his sanctified sword single-handed against France and Sardinia? Let us hear what the Mouth says: "Our struggle is a just one, and we begin it with courage and confidence. *We hope, however, that we shall not stand alone in it.* The soil on which we have to do battle was made fruitful by the blood lost by our German brethren when they won those bulwarks which they have maintained up to the present day. There the crafty enemies of Germany have generally begun their game when they have wished to break her internal power. The feeling that such a danger is now imminent prevails in all parts of

Germany, from the hut to the throne—from one frontier to the other. I speak as a sovereign member of the Germanic Confederation, when I call attention to the common danger, and recall to memory the glorious times in which Europe had to thank the *general* and fervent enthusiasm of Germany for its liberation, God and fatherland. FRANCIS JOSEPH."

EDITOR.

The Frog-Power.

The Frog-Power has spoken, as well as the Mouth of the Beast. The Spirit of '89 has declared against the Holy Roman Empire in its Austro-Papal constitution. "France," it says, "resolutely tells Europe—I desire not conquest, but I desire firmly to maintain my national and traditional policy; I observe the treaties, on condition that none shall violate them against me. I respect the territories and the rights of neutral Powers, but I boldly avow my sympathies for a people whose history is mingled with our own, and who groan under foreign oppression." These are the words of France, addressed by its present ruler, who is the State, to his Corps Legislatif.

But what France is it that speaks thus? It is not the France of Louis XIV, "*le Grand Monarque*;" nor is it the France of Louis XVIII., Charles X., or of Louis Phillippe, the citizen-king; for the national and traditional policy under these kings was not sympathy for peoples groaning under foreign oppression. It is revolutionary France of 1796, the creation of the Spirit of '89, resurrected in 1848, that speaks thus. Then the first Napoleon, the General of the French Republic in Italy, speaking for France, said to his soldiers: "The hour of vengeance has struck; but let not *the people* be alarmed; *we are friends of the people everywhere*, and more particularly of the descendants of the Brutuses, the Scipios, and the great men whom we have taken for our models. To re-establish the Capitol, to set up there with honor the statues of the heroes who rendered it celebrated; to rouse the Roman people, stupefied by several centuries of slavery—such will be the fruit of your victories. They will form an epoch with posterity. You will have the immortal glory of changing the face of the finest portion of Europe."

"The Brutuses" were the assassins of kings and tyrants; and the Capitol to be re-established in Rome was the citadel of a pagan republic, in the days of what is considered by the admirers of classical literature, the perfection of patriotism and virtue. The statues of Brutus and Scipio, and of other pagan genii of the sword, were to be planted there as memorials of the great models whom the rulers of France had set up for imitation. They proposed to restore the worship of the old Roman deities as a system of religion to be preferred to the papal superstition by which the Roman people had been stupefied for centuries. This is, in effect, the purpose averred in the proclamation. France had returned to paganism in the worship of the Goddess Reason. Having, under a papal government, *slain the witnesses of God*, they knew only two forms of superstition—Paganism and Popery. Their experience of Popery had created intense and bitter hatred of all that pertained to it. Paganism, with its heroes, they infinitely preferred to Popery, with its saints. Against this they declared war to the death; and, proscribing its tyrant priests and kings, invited "the people everywhere" to throw off their yoke and to fraternize with the French as their deliverers.

This was what Louis Napoleon now styles "*civilization*;" which it is "the national and traditional policy of France" to maintain. Notwithstanding the lapse of seventy years, and the severe and bloody career she has passed through, "*France*," he says, "has not, for all that, abdicated her task of civilization. Her natural allies have always been those who desire the

improvement of the human race; and when she draws the sword it is not to dominate, *but to liberate.*" Yes, this was the doctrine of the Convention—to liberate the peoples of Europe from the oppression of the Pope, and his emperor, kings and priests. Austria is now, as in former years, conservative of all abuses in Church and State. While the world is moving on, she is stationary, or rather retrograding and repressive. French civilization and Austrian conservatism are represented in Italy; the former by the revolutionary party, commanded by Sardinia; and the latter by the Pope and his adherents, the Austro-Italian governments. "The cry of anguish," alluded to by Victor Emanuel, was the cry of French civilization under the heel of Austro-Papal conservatism. The cry came into the ears of Louis Napoleon, who is the creation of that peculiar "civilization," and he dared not remain deaf to it, as he feared the loss of all by dagger or grenade.

"The object of this war," he says, "is to restore Italy to herself." He professes not to have unsheathed the sword for the annexation of territory to France, but to achieve the independence of Italy. This implies the dethronement of the Pope, the expulsion of the Austrians, and the union of Italy into one kingdom, or into a confederacy of friendly States. This is a good work, and, if it could be accomplished, would be a great improvement above what exists. The Pope, who is in French clutches, may be sent out of Italy against his will, but he will return when the power of his captor is broken; for His Holiness is to exist at Christ's apocalypse in a very self-complacent and self-glorifying condition. The Austrians may be expelled from Italy, but they will return with seven spirits to bind French civilization, to smoke it out of Rome, to make Italy its grave, and to pluck up Sardinia by the roots; and then "the independence of Italy" will serve "to point a moral and adorn a tale."

Nevertheless, the attempt to enthrone French civilization in Italy, under the specious name of "independence," will have worked out a good result. It will have brought out the things represented in Rev. xvii—the scarlet-colored beast, with its Eighth Head, decorated by its ten companion horns, and prepared to combat with Jesus and the saints for the kingdoms of the world. In the development of this, the Frog-Power will be dead and buried, and France, with the civilization in which she boasts, will "wonder after the beast," in sackcloth and ashes. France is *το δεκατον*, "*the Tenth*" The tenth street; the tenth horn; the tenth toe—regal, not imperial. The kingdom of France is eclipsed, and it is now only *Imperial Democracy*, the incarnate spirit of '89, a protesting witness of God against the Holy Roman Empire, that now shines. We wish it all success against Austria and the Pope and their interests, compatible with the purpose of God. We hope that Louis Napoleon will make them gnaw their tongues for pain, as a just punishment for their blasphemy against God, their hypocrisy, and their cruelty towards men who seek the improvement and happiness of their kind—a punishment, however, which shall only be the earnest of that "sorror-punishment" that awaits them at the hand of Jesus, and of those who shall be with him, "who are the called, and chosen, and faithful—the saints, "whose honor it is to execute the judgment written."

EDITOR.

June 3, 1859.

"The States of the Church."

The States of the Church are that central portion of the Italian Peninsula constituting *the Popedom*, or temporal dominion of the ruler styled by his worshippers "the Holy Father." It contains 17,050 square miles, and a population of 2,970,000, who are called *Romans*. On the south-east border is the kingdom of Naples; on the north-west, the duchies of Tuscany and Modena; and on the north, the Po, by which it is separated from the Austrian province of

Lombardo-Venetia. ROME, situated upon the Tiber, about sixteen miles from the Mediterranean, is the capital of the Popedom, as it was of the empire of Augustus Caesar, the Supreme Pontiff and Emperor in the days of Jesus Christ; so that the Pagan High Priests, called Roman Imperators, or Emperors, were the real predecessors of the Popes; not Peter, who had never anything to do with Rome, but to testify that God will take away its dominion, and destroy it for ever. In the days of Augustus the city had a population of 2,000,000, and was 50 miles in circumference; but in 1847 it had only 175,883 inhabitants, exclusive of Jews, whose number was computed at 8,000.

The Pope as ruler of the States of the Church is invested with temporal, and as the head of the Latin Church, with spiritual power. We shall first speak of the latter. In the days of the apostles, a set of men lifted up their ungodly heads in the Christian community, assuming to themselves titles and position to which they were not entitled by apostolic sanction. They called themselves "apostles," "bishops," and so forth; but the Spirit styled them "liars," "false apostles," and "the Satan." In the course of time it became the custom among them to select one of their number, who by way of eminence was called *Bishop*, and had a decisive vote in the affairs of "the Synagogue of the Satan." About the middle of the third century the Satanic Bishops of Rome, Carthage, Alexandria, Antiochia, and other principal cities of the Roman Empire, began to enjoy higher credit with the world than those of the remaining dioceses. At a later period the Bishops of Rome, Constantinople, Alexandria and Jerusalem, were called *Patriarchs*, or Chief Fathers, and Rome being still revered as the former metropolis of the Roman Empire, *the Bishop or Patriarch of Rome* began to exercise more and more a kind of supremacy, until in the year 533, Justinian, the sole emperor of the Roman Habitacle, by a Decretal letter which became thenceforth part and parcel of the Civil Law of Europe, conferred on Pope John legal spiritual supremacy over "the Synagogue of the Satan," then become coextensive with the empire; this was confirmed by Phocas in the year 604-8, when Boniface III. assumed the papal *title* for the first time. Thus the spiritual power of the Pope, as Head of the Satan's Synagogue, is based on, and founded in, the Civil Law of Christendom; and dates from the memorable era of Justinian; and by the time of Phocas and Boniface his supremacy was acknowledged by all the kingdoms of the west.

For a long time the Popes of Rome had authority only in matters spiritual, but in the ninth century, after the death of Charlemagne, they began to claim authority as the agents or vice-regents of God upon earth; and towards the end of the eleventh century, Gregory VII. (1073-1085) established the formal privilege of the Pope *to dispose freely of temporal crowns and kingdoms*. He and several of his successors exercised this right on the largest scale, until first in the beginning of the 14th century, Philip IV., of France, and then above all the Lutheran anti-papal protestation in the 16th century, put an end to this usurpation and impertinence. The *temporal power* of the Popes dates from the year 755, when Pepin the Little, then king of the Franks, whose ensign was the frogs, wrested the so-called *Exarchate* (comprising among others, the cities and towns of Ravenna, Forli, Frosinone, Velletri and Rieti) from the Lombards, and gave it to the Satan's "Holy See." His son, Charlemagne, enlarged this territory considerably. In the 11th century, the duchy of Benevento, and in the 12th, the duchy of Spoleto, and part of the Margraviate of Ancona, etc., were added by way of donation. The city of Rome did not become subject to the papal power until 1216. In the 16th century Bologna, the duchy of Ferrara, and the remaining part of the Margraviate of Ancona, and in the 17th century the duchies of Urbino and Castro were acquired. In this way the States of the Church of the Satan in Italy were gradually enlarged to the extent they now possess. The Italian territories wrested from the Popedom by the French in the years 1797,

1808 and 1809 (in the last named year, the pope, then Pius VII, was completely deprived of his temporal power) were restored by the decree of the Congress of Vienna in 1815.

In the apocalyptic symbol of the Seven-Headed and Ten-Horned Beast of the Sea, the Popedom is represented by "his mouth as the mouth of a Lion." In Dan. vii., the lion is the symbol of the power called Babylon. John's Beast of the Sea is compounded of Daniel's Four Beasts—a *leopard*, or Greek, body; *bear*, or Russo-Persian, feet; and a *lion*, or Papo-Babylonish, mouth. Thus, "on the triumphal arc near the bridge of St. Angelo over the Tiber, there appear two *lions*, each with one foot on the Papal insignia, to designate that it is the Popedom they symbolize, the other on the *mundane globe*;" and with the legends, as the cry uttered by them, "The prey is worthy of my glory:" and, "To me the charge belongs." With which last we may associate that in the Via Pontificum, where the Pope sits enthroned, and two kings, having cast their crowns before him, kneel and worship. These a *lion* is represented as blandly licking and fondling. But on other two that appear armed and hostile in the distance, another *lion* seems as about to spring; and the motto, "*Prostratis placidus, Rebellibus ferox*," (Gentle to the humble—to rebels fierce) proclaims, as with the mouth of a lion, that submission, implicit submission, is the law of the pontifical empire. —Hor. Apoc. p. 57, vol. ii. "And the Dragon," says John, "ceded to him his power, *and his throne*, and great authority."—Rev. xiii., 2. The Roman Dragon removed his government to Constantinople; and in after times yielded up his dominion over the Roman West to the family of nations, which acknowledges the Pope as its "Holy Father," whose spiritual and temporal throne has been established for ages in the city of the throne of the Roman Emperors. Rome is the Spiritual Throne of the Beast of the Sea; which has also *ten other thrones* in other cities of the nations for the governments of its several horns. The Lion-mouth of Mystic Babylon still sits upon the spiritual throne of the Beast, old and decrepit, and little able by his glory to seize the prey.

The third and fifth apocalyptic angels poured out their vials of wrath upon the Popedom in 1798 and 1808-9; in the former period, the papal government was superseded by the Roman Republic, and in the latter, the Popedom was "filled with darkness," and its officials and devotees "gnawed their tongues for pain." The Pope was brought a captive to Avignon; a provisional government was established; the inquisition was abolished; Rome was declared the second city of the French Empire, and empowered to send seven members to the legislative body; and a deputation arriving from thence at Paris, presented an address of homage, to which Napoleon I. replied in the style and language of an Emperor of the West, and successor of "his illustrious predecessor, Charlemagne."

The present Napoleon says, "he does not enter Italy to disturb the power of the Holy Father, whom France replaced upon his throne in 1849; but to remove from him the Austrian pressure, which weighs upon the whole peninsula, and to help to establish there order based upon legitimate satisfied interests." That is, to drive out the Austrians, and to settle Italy according to Napoleon ideas. But the great difficulty is what is to be done with the Pope? There is the gordian knot of the Italian Question. The Italians hate the Pope, and desire the destruction of the idolatry of Rome. Viscount Lemerrier, in the legislative sitting, "insisted that the Government, to quiet Catholic consciences, should declare to Europe the energetic will of France to preserve to the Holy See its independence and territory." M. Jules Favre remarked, that all the Cabinets now declare that the Government of the Pope rejected by the population of the Roman States, is impossible; and he wanted to know, if in the storm, the Government of Cardinals were broken, was the blood of the Romans to be shed to re-establish it? Helpless as the Pope is at present, his spiritual power is not yet gone. He has considerable

influence yet among the populations, and the Powers that rule them. An unclean spirit will go forth out of his mouth, of the frog-like species, that will increase the complications of the time, and render the work of the liberators of Italy less easy than they suppose. There is nothing but evil for all concerned. All Italy has been the shambles of the Pope, the great butcher of the saints and witnesses of Jesus, with whose blood the Jezebel of his synagogue is drunk. —Rev. xvii. 6. Men have forgotten this, and that Providence has decreed a righteous retribution. There can be no independence nor blessedness for the nations who worship the Beast and his image, and bear upon their foreheads the mark of his name. —Rev. xiv. 9-11. Their relations to these must be first obliterated; the past must be atoned for in the presence of Jesus and the Saints; and then, and not till then, "the nations will be blessed in Abraham and his seed," as the gospel of the kingdom doth declare. Let the reader remember that 1864-8, is a period near at hand, even at the door. EDITOR.

Analecta Epistolaria.

The Rest of the Dead.

Dear Bro. Thomas. —Will you please have the kindness to answer me this question through the Herald? Will there be resurrection of the wicked at the commencement of the thousand years; or will it be when the thousand years are finished? Who are the rest of the dead men alluded to in Rev. xx. 5? Yours in the Hope of Israel,

W. H. WILSON.

Geneva, Ill., May, 24, 1856.

ANSWER.

There will be a resurrection of *wicked ones*, though *not*, I apprehend, of *all the wicked*, at the epoch of the judgment which precedes the Millennium. Matt. xxv. 41 indicates the resurrection of certain, who had no personal acquaintance with Jesus, yet were contemporary with his disciples, at the time of the fire burning in the consumption of "*the Devil and his Angels*;" for they are commanded to depart into it. This fire belongs to the period of the Seventh vial, which is premillennial.

Furthermore, Jesus told the Chief Priest, Elders, and Council, before whom he stood, "I am the Christ, the Son of God: moreover, I say to you, hereafter ye shall see the Son of Man out of the right places of the Power sitting, and coming upon the clouds of the heaven." This coming takes place at the resurrection, consequently, they must have been raised to behold him. They were *wicked ones*; but not *the wicked* in totality.

"The hour comes," said Jesus, "in which *the all* in the tombs shall hear the Son of Man's voice. And they who have done good things shall come forth for a resurrection of life; but they who have done evil things for a resurrection of judgment"—Jno.v. 28, 29. But Rev. xx. 5, intimates that "*the all*" appointed to resurrection do not all rise at the same time; some of Israel rise pre-millennially to partake in judgment with that Power which co-operated with them, in crucifying Jesus; others of the evil doers in Israel do not rise to judgment till the thousand years are past: while all the approved of Israel and the Gentiles, being "a kind of First Fruits of the Father of Lights' creatures" (James i. 18) rise pre-millennially; and for this reason their resurrection is styled "*the First Resurrection*"—that is, "THE RESURRECTION OF THE FIRST FRUITS." None but first fruits can have part in this.

"Dogs who have returned to their vomit, and washed hogs to their wallowing in the mire," will doubtless be raised pre-millennially: but dogs, who have never thrown off from their foul stomachs; and hogs, who have refused to be cleansed; though both these dogs and hogs were made cognizant of their filthiness by the truth understood, believed, but rejected; we apprehend, are also some of "the rest of the dead ones who live not again till the thousand years are past."

Rev. xx. 4, has special reference to those who die during the interval that elapses between the Day of Pentecost, A. D. 35, and the return of Jesus to the Mount of Olives. It does not treat of resurrection generally, but only specially in reference to

1. The persons who had been beheaded on account of the testimony of Jesus, and on account of the Word of the Deity;
2. Who had not done homage to the Beast;
3. Who had not done homage to the Image of the Beast; and,
4. Who had not received the sign upon their foreheads and upon their hand.

These all live again and reign with Christ a thousand years. The persons of the first category are those who were "faithful unto death" before the rise of the beast of the Sea. They were contemporary with the Dragon, who afterwards yielded his power in the Roman West, and his throne in Rome, and an extensive jurisdiction to the New Powers, which established themselves there by the sword during the fifth, sixth, seventh, and eighth centuries—Rev. xiii. The persons of the second, third, and fourth categories are the contemporaries of the Beast and his Image, upon whom these have made war, and conquered them—the all whose names have been written in the Lamb's book of life. This Beast and his Image are still in existence, though not in these United States. Nevertheless, their agents and spiritual representatives are here, bringing men, as far as in them lies, to do homage to the Papal Image of the Sixth Head of the old Roman dominion; and stamping upon their intellects "the sign" or characteristic mark of the Beast in some of his "Names of Blasphemy" of which he is full. The Names and Denominations of the Satan's synagogue reign here as well as in the old world, being an emigration of "the Harlots and abominations of the earth." The members of the last three categories are not defiled by these; but stand aloof and protest against them all, as Antipas, in hope of attaining to the Resurrection of the First-fruits.

In conclusion, we remark, that Rev. xx. 4. must be viewed in this special sense, because none of its categories, or classes, includes believers previous to the official advent of Jesus. Abraham, Isaac, Jacob, and all the Old Testament prophets, who, Jesus taught, should be seen in the kingdom of God (Luke xiii, 28) none of them knew anything of "the testimony of Jesus." They knew of the testimony of the Christ, but knew nothing about Jesus; nor were some of them "beheaded on account of the Word, or Gospel of the Deity." Abraham, Isaac, Jacob, David, Ezekiel, Daniel, and others, died natural deaths; yet shall they also arise to their lot at the end of the 1335 days.

The phrase "*the rest of the dead*" is also special. It does not refer to the universal dead of our race; but to *certain dead ones*—οἱ λοιποὶ τῶν νεκρῶν—*the rest of the dead ones*—"ones" supplied to show the force of the noun in number and signification.

EDITOR.

June 5, 1859.

A Hopeless Case.

Dear Brother Thomas: —Drs. Field and Marsh are out as large as life in "*the Expositor*", and pouring the vials of their wrath on the devoted head of their victim; that is, upon yourself. Your last article upon their case evidently cut deep. Publishing the truth, and applying it to their individual cases, is too humiliating for their pride, and makes them squirm considerably. I fear that Marsh is now a hopeless case; for I perceive for some time back he has been apparently retrograding, especially since he has set his face against the truth. I am sorry for this, as once I had some hope that he would fully obey the gospel.

Wishing you health and prosperity both for the present and future, I remain, Dear Brother, Yours for the Kingdom.

April 20, 1859.

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Dear Brother Thomas: —In the *Expositor* for May 15, I see that Dr. Field is "going it strong." A short correction from you of some of the *assertions* in *this* article may tend to correct misapprehensions in the minds of some readers.

J. C.

Canada West, May, 19, 1859.

* * *

Down to the present, we have to plead ignorance of what our zealous victimizers, Elders Marsh and Field, are saying against us. We have not seen a word from them since we last had them under consideration in the Herald. This, however, is not friend Marsh's fault, for he has sent us *the Expositor* in due course which we have received. And we would add, that the numbers lie upon our table unopened, for the present. The reason of this is, that we have so much writing upon hand, upon more important subjects than those embraced in self-defence, and for which we have not as much time as we need, that we do not wish to be tempted to renew upon them just now any additional castigation. The spirit animating Messrs. Marsh and Field is too palpably of the flesh for their bitterness to injure me, or the truth I advocate, in the estimation of good and honest hearts. We are too much of a salamander to be scorched by their fires. We have weathered during the past twenty odd years, intenser hurricanes than they can breeze up, though they might blow big guns till they have cracked their cheeks. Let them blow till their wind is exhausted, and then they will of necessity stop, at least for a time, to recover breath, before they "*go it strong*" again. In the meanwhile we sit up aloft and smile at the storm.

We fear, too, that friend Marsh is a hopeless case. We commiserate his blindness, or perverseness, or whatever else it may be called, that prevents him from obeying the truth. Originally begotten of "*the Satan*," and born into their synagogue; he is, we fear, inextricably entangled in "*the depths as they teach*." We pardon him all the evil he would do us, and Dr. Field, his companion in waywardness, also. What else is to be expected of the partisans of "*the sentiments of all Christendom*" which is, apocalyptically, "the synagogue of the Satan!" They have an innate and natural enmity to the truth, and its advocates and friends, which these can well afford to endure with great calmness and equanimity. Whatever person or thing is adverse in principle or practice to the gospel of the kingdom, in its simple apostolic ministration, is Satan. Though they may assent to some of its principles, they mix these up with so much of their own foolishness, and the sentiments of the apostasy, that as far as their influence goes, they destroy the gospel and pervert the people. In this sense they are of the Satan, and must be rebuked. We have rebuked them; and therefore lay our account with being victimized by them in some way or other, according to their ability. This, however, gives us no uneasiness. They may bark, but they cannot bite; and we know by correspondence

received, that their bark has degenerated into yelping howls, to the great annoyance and disgust of some who have been their friends.

As to the suggestion of "J. C." to correct some of their "assertions," we conceive that it would only be time and trouble thrown away. They will assert what they please, and what they think will best serve their unhallowed purpose. It is impossible for us to follow them through all the mazes of their circumlocution. In our recent rebuke we convicted them of *ten falsehoods*, untruths, or inaccurate assertions, which, we think, is enough to satisfy any reasonable mind that they are scarcely to be believed even when they assert the truth concerning us.

Adieu, then, to Messrs. Marsh and Field, for the present. Time may come when they will acknowledge the truth in spite of "the sentiments of all Christendom;" and when they will deeply regret that they ever sought our destruction. There is a mine excavating under friend Marsh's feet, which when it explodes, will knock a hole into his hull that will founder him in the abyss profound. His efforts to sink us will not enable him to float. As for Dr. Field, his reckless impetuosity unfits him for successful strategy against the truth. Let him take care of his brains, or he will find them scattered, and himself *hors de combat* among the things that were. A scruple of calm, good, self-possessed, hard sense, is better than a pound of sound and fury in the interest of all Christendom, which is going to ruin fast, with all its sentiments. We like the doctor, *malgre* the flocks of sheep and windmills he charges with his spear; and have not yet been able to get angry with him. If we could only get Don Quixote out of him, and the truth into him, he is just the man to be all right. Well, this world will not stand still; so we will hope on that all will yet be well, even with friends Marsh and Field. Amen. EDITOR.
June 5, 1859.

Miscellanea.

Reasons for Renouncing Methodism.

To the Official Body of the Cumberland St. M. E. Church, Norfolk, Virginia:

Your body will be kind enough to erase my name from your list. Accompanying this request you will find some of my reasons for making it, which I hope will not prove altogether uninteresting to some of you at least. From my earliest recollection I have been taught to believe, that the various sects, by which I find myself surrounded, were of heavenly origin; and therefore acceptable to him who alone is "the giver of every good and perfect gift." With this view of the subject, I united myself to that body from which I now seek deliverance. Think not for a moment that this proceeds from a rash or hasty conclusion, arrived at without having given the subject that consideration and investigation which it is entitled to. I have endeavored to do so, and in so doing, the conviction fastens itself upon my mind, that the body from which I now seek deliverance, when viewed in the light of God's truth, is a self constituted body; and therefore no part of the body of Christ. In order to make manifest the truth of this affirmation, I shall in as brief a manner as possible, endeavor to contrast the teachings of your Church with the teachings of the scriptures of truth.

In the first place it is assumed by your teachers, or preachers, that to every man is given the spirit of God, to which if he will yield implicit obedience, his soul will be converted; and he, thus prepared, will go when his body, or shell, dies (for they teach that he has a something in this shell that will never die) to kingdoms, or a kingdom, beyond the skies.

But the *Great Teacher* has said, "I will pray the Father, and he will give you another comforter even the spirit of truth, whom *the world cannot receive*, because it seeth him not, neither knoweth him: but, you know him for he dwelleth with you and shall be in you." This spake Jesus to those who believed; and consequently, to all who should believe the Gospel of the Kingdom, and to none others; for to only such as believe and obey will the Spirit be given.

The preaching of Jesus and his apostles was not for the purpose of peopling kingdoms beyond the skies (or as you sometimes sing "beyond the bounds of time and space,") with dead men's ghosts; no, their preaching was for different purpose altogether; it was for the purpose of procuring men, not ghosts, for the kingdom to come; not one to which their immortal ghosts might go by dying; for, death is not the door into the Kingdom of God; but, resurrection. Hence, Jesus hath said, "*then* shall the righteous shine forth in the kingdom of their Father; who hath ears to hear let him hear." This is the kingdom concerning which the prophet Daniel spoke, when he said, "it became a great mountain and filled the whole earth," and "it shall be" says the prophet, "given to the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." In regard to this kingdom Jesus hath said, that "whosoever would not receive it as a little child should in no wise enter therein;" and in view of it, the Apostle John says, "he has made us unto our God, Kings and Priests, and we shall reign on the earth;" hence, says the prophet in addressing Jehovah, "thy people shall be all righteous; they shall inherit the land forever; the branch of my planting, the work of my hand, that I may be glorified." Seeing, then, that this kingdom is to be established on earth, with Jesus as the supreme Lord and King of the whole earth, see to it that "ye refuse not him that speaketh;" for if they escape not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." In conclusion, if you would not think it unwarrantable presumption in one so humble as myself, I would add a word or two by way of exhortation. I will commence by exhorting you to take the advice of Jesus, when he said, "search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." After following this advice, learn what Gospel it was he preached, and what he also commissioned his Apostles to preach; and as honest men after you have learned it, obey it: the first step in which obedience (after you have believed it) is to be baptized, not rhantized. Then, by patiently continuing in well doing, you may expect as a reward, "glory, honor, and incorruptibility, with life eternal." Without this knowledge, faith and obedience, it is impossible for any of us to have that immortality, which is necessary to fit us for an enjoyment in that everlasting kingdom about which I have already spoken. In relation to obedience, Jesus says, "ye are my friends, if ye do whatsoever I command you." On the same subject, John says, "whosoever sayeth he knows God and keepeth not his commandments, is a liar, and the truth is not in him." Therefore, the command of Jesus to his disciples to preach the gospel of the kingdom in his name; and at the same time, predicating man's salvation upon Faith and Baptism, stands forth so plain in the scriptures of truth, that no intelligent reader will deny it; for "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women, (no babies). I would also direct your minds to Paul's charge to Timothy, which was "before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing, and his kingdom;" for he further says, that it is only for those "who love his appearing that the Lord, the righteous Judge, has laid up a crown of righteousness which he will give at that day." That the God of truth may induct your minds "into the love of God and into the patient waiting for his Son from heaven, whom he raised from the dead, even Jesus who shall deliver us from the wrath to come," is the sincere prayer of your friend and well wisher.

JOSEPH EDMUNDS.

Norfolk, Va. Dec. 20, 1858

