

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 has approached”—Peter.

Another place where “*world*” is very improperly used for Aion, is in Matt. 28:20, where Jesus is made to say to his Apostles, “Lo, I am with you always, unto the end of the world.” But he did not say this. What he said was, “Behold, I am with you all the days until the ending of the Aion,” or Mosaic Course of Time. But the interpretation imposed upon these words is worse than the translation itself. The clergy argue, that as the Apostles could not live to the end of the world, which is not yet come, and is, doubtless, many ages remote; he must have meant that he would be with their “*successors*” to the end of time, whenever that should be: and that, as they claim to be “the Successors of the Apostles,” (an assumption wholly devoid of any proof) Jesus promised, and certainly is, and ever will be, with all popes, cardinals, bishops, priests, ministers, elders, pastors, circuit riders, and local preachers, of all the names and denominations of, what they most absurdly term, “Christendom!” But this clerical assumption is mere Satanism. The Lord Jesus has nothing to do with the clergy of all sects but to repudiate and punish them as blasphemers, at his appearing in his kingdom. His promise was made and fulfilled to the Apostles. He was with them all the last days until the *ending* of the Mosaic Aion. John saw that ending consummated; but with the exception of him, there is no reliable testimony of any of the rest having been spared to witness the destruction of the City and Temple. The Jewish power had numbered them with the dead.

In answer to the question concerning “*the Sign*” of the Son of Man’s *being nigh to Jerusalem*, at the ending of all things Mosaic, Jesus instructed his disciples by stating to them, that there would be:

1. *Many deceivers come of his name, assuming to be the Christ, who would deceive many—Matt.24: 5.* This sign was duly fulfilled, according to the Apostle’s testimony, who says, “Little children, it is the last hour; and as ye have heard that Antichrist comes, even now many antichrists have arisen; whereby we know that it is the last hour. *They went out from us*, but they were not of us; for if they had been of us, they would have continued with us; but they separated themselves, that they might be made manifest that they were not all of us.”—1 John 2:18. Thus, these false Christs, emanated from the name of

Jesus. They came “*of his name,*” not “*in his name,*” as in the English Version. They had been “baptised into the name;” but they did not continue in it; but “went out from” it, and pretended to be the Christ, deceiving many by the gifts they still retained.

2. That there would be wars, and *rumours of wars*; and *famines* and pestilences, and earthquakes, in divers places. —*verses 6 and 7*. See Acts 12:20; 11:28. Josephus supplies the rest.
3. Persecution of Christians unto death; who should be hated of all nations on account of the name of the Christ—*verse 9*. See 2 Cor. 4:8-11.
4. That many should be seduced from the faith, become traitors, and haters of their brethren. —*verse 10*.
5. That many false prophets should arise and deceive many Christians. —*verse 11*. “Beloved,” says John, “believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out (of the name) into the *Kosmos*. They are of the *kosmos*; therefore they speak of the *kosmos*; and the *kosmos* hears them.”—1 John 4:1-5.
6. That the love of the many should become cold, because of abounding iniquity among Christians—*v. 12*. The fulfilment of this sign is abundantly illustrated in the epistles of Peter, James and Jude. Their contemporaries, they say, “turned the grace of God into lasciviousness.”
7. That the Gospel of the Kingdom Jesus preached would have been preached in the whole habitable, for a testimony to the nations; and that after this, the end should come. —*verse 14*.

Paul records the fulfilment of this sign in Col. 1:23; where he shows that when he wrote, the gospel had been preached to every creature under the heaven of the habitable. So that we of the Nineteenth Century have not to wait till the fulfilment of this sign for the coming of Christ and the Millennium, as the clergy teach in the deceivings with which they sport themselves and the pious dupes of their communities. Were it necessary for this sign to be fulfilled by the preaching agency of Clergydom before the end should come, that end would never arrive. It was “*the Gospel of the Kingdom*” that was to be preached in all the habitable; but of this gospel, the clergy, settled or missionary, high church or “evangelical,” state or dissenting, are as ignorant as though no such gospel had ever been promulgated. Hence, *they* never can preach it in all the world. They have first to learn it themselves before they can preach it to others. The apostles understood it thoroughly, and executed their commission of sounding it through all the habitable, in about thirty years from the day of Pentecost; or about seven years from the taking away of the daily sacrifice by the Little Horn of the Goat.

8. That the standing of the Abomination of Desolation, spoken of by Daniel the prophet, on Holy ground where it ought not, would be the sign of the speedy dissolution of the City and Temple; and of the arrival of the days of vengeance upon Judah. *vv. 15-28*.

This fifteenth verse, and Mark 13:14, are expounded in Luke 21:20. The last writer says, "When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh." Jerusalem, the locality of the Body Politic of Judah, is the "*Carcase*" of Matt. 24:28; and the armies, "*the Eagles gathered together*" to devour it. This was the definition Jesus gave of the proximity of the Christ in opposition to the reports that would be circulated at the time of the end, saying, "The Christ was in the desert;" or that "He was in the secret chambers." In other words, the believers of that forty-second generation were not to look for him *in propria persona*, in his own proper person as they saw him while he was talking with them; he would not come to them visibly, either in the desert, or in a private room. They were to fix their attention upon Jerusalem for the sign of his "*being near*" (parousia). When the Little Horn of the Goat's Eagles were gathered together around the city, they might know, that he had come, although invisible to the eye of flesh; and that the work he had come to do with "his armies" was that defined in Dan. 8; 11:12, 24; 9:26; Matt. 21:43; 22:9. The Little Horn's Eagles encamped against Jerusalem were the sign; the presence of the Son of Man, and the desolation of the city and temple, the things signified thereby.

But the approaching of this nearness of the Son of man was to be as the coming forth of the lightning from the east, and its shining unto the West. —v.27; Luke 17:24: "so," saith the latter, "shall the Son of man be in his day"—in his day of vengeance upon Judah. The shining forth of lightning towards any object, inasmuch as lightning is a dangerous and destructive element, is indicative of war. Thus, "He sent lightning, and discomfited them;" and in Nah. 3:3, "The horseman lifted up the flame of the sword, and the lightning of the spear; and there is a multitude of slain, and a great number of carcasses"; And in Zech. 9:14, "And his arrow (or Ephraim) shall go forth as the lightning." We quote these to show, that an army, with its polished steel flashing in the sunshine, marching against an enemy on a mission of conquest, is the coming of lightning against the body politic devoted to destruction. Such was the army given to the Little Horn against the Daily when marching against Jerusalem—the Son of Man coming as the lightning to burn up the city of the murderers of his servants.

But lightning doth not always shine out of the east. In the natural system it is not confined to that point of the compass. Neither is it so limited in the political. But in the case before us, the sign was to come from that direction "under the heaven" of the Fourth Beast dominion. The army with the lightning of the spear, and its soaring Eagles, * was to come marching from the east. They who were mindful of the words spoken by Jesus and the apostles looked for an invasion of Judea from that quarter; and not from Egypt on the south; or Anatolia on the north-west. And from the east it came according to the sign; for, as Gibbon testifies, "Titus was adored by the *Eastern Legions*, which, under his command, had recently achieved the conquest of Judea."

* "The attachment," says Gibbon, "of the Roman troops to their standards was inspired by the united influence of religion and of honor. The Golden Eagle, which glittered in the front of the Legion, was the object of their fondest devotion; nor was it esteemed less impious, than it was ignominious, to abandon that *sacred ensign* in the hour of danger. Tacitus calls the Roman Eagles *Bellorum Deus*, gods of war. They were placed in a chapel in the camp, and with the other deities received the religious worship of the troops." Hence, they are styled in Daniel "abominations."

"The tribulation of those days," consisting in the war, and the destruction of the city and temple, being consummated, the result was the abolition of the Hebrew Commonwealth, as expressed in Matt. 24:29. This commonwealth, or *kosmos*, had *its heavens and its earth*. Its

“earth” consisted of the undistinguished multitude of the people; who are to this day styled by the Rabbis, *am-haaretz*, people of the earth; and its “heavens,” of their ruling orders. Thus, in Psalm 76:8, it is written, “the earth feared;” and in Psalm 97:1, “let the earth rejoice”; Isa. 14:16, “is this the man that made the earth to tremble?” These quotations are sufficient for the point before us. The Hebrew *heavens* were the official regions which could not be ascended by the common people. None but Aaron’s descendants could enter the temple and perform the service. Speaking of the heavens, Paul says, that Jesus, as High Priest after the order of Melchisedec, was “*made higher than the heavens.*” “Jacob’s heavens,” says Moses, “shall drop down dew;” and to these heavens, he says, “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew.”—Deut. 32:1. This was his style of address to the twelve tribes and their constituted authorities. Israel was an ecclesiastical and civil *kosmos*, in whose heaven were the sun, moon, stars, and constellations, of the system. It was from this heaven the Little Horn of the Goat “cast of the stars to the ground, and stamped upon them.” When the Horn abolished the system, its “Sun was darkened, its moon gave no light, and its stars fell from the heaven;” and the days of mourning were established. It was a total eclipse of the Jewish power in church and state. Referring to the Mosaic heavens, the prophet says, “The heavens shall *vanish away* like smoke, and the earth shall wax old like a garment.”—(Isa. 51:6) And the Spirit in David speaking concerning Messiah, saith for him, “Jehovah humbled my strength in the way, he shortened my days; I will say, my Power, take me not away in the midst of my days!” To whom the Spirit replies, “For a generation of generations are thy years. Of old thou foundest the earth, and the heavens are the work of thy hands; they shall perish, but thou shalt stand; and all of them as a garment, shall wax old, as a vesture thou wilt change them, and they shall be changed. But thou art HE; and thy years shall not come to an end.” In this testimony, the Spirit speaks of the Messiah *first* as a mortal man; *secondly*, he tells him that his years are for a generation chosen out of all other generations; and that, as one of this generation, his years should not come to an end. *Thirdly*, that, though cut off in the midst of the days of his flesh, still it was He who laid the foundations of the earth and made the heavens; *fourthly*, that he who had been cut off, should change them—abolish, or cause to perish, what existed, to make room for what was to succeed them. But, though those heavens should fall, and vanish away, He should stand; for “*Thou art He*”—the Eternal Spirit in flesh whose years shall never fail.

Paul testifies that this prophecy is verified in Jesus, “*justified in Spirit;*” and he tells us, that, while he was writing to the Hebrews, those heavens, “which had decayed and waxed old were ready to vanish away”—Ch. 1:10-12; 8:13. They were to be abolished by the Son of Man, who had become Lord and Christ, or Jehovah, and as the time was near at hand, he said, “Yet a very little while, and He that cometh will come and will not delay”—Hebrews. 10:37. And quoting Haggai 2:6, as bearing upon the end of the Mosaic Aion, “Yet *once more* I shake not the earth only, but also the heavens.” He proceeds to comment upon the phrase “*Yet once more.*” The Mosaic earth had been shaken out of its place; and its heavens had been dissolved; and continued so for several years. But they had partially recovered from the shaking they had experienced by the Babylonish Power. The same Eternal Spirit, now incarnate in the Son of David, was about to shake the Kingdom “once more.” Paul says, that by that phrase “once more” was signified “the removal of the things that are shaken as of things that have been appointed, that those things not being shaken may remain.” The things removed were the High Priest, or Prince, the sacrifice, the altar, the festivals, all the temple service, the priesthood, the civil government, and so forth. As constituted by the Mosaic law, they were all incompatible with the rights of David’s Son, who by “the word of the oath” in Psa. 10:4, was High Priest as well as King of the Hebrew nation. It was necessary to shake

them out of the way. Hence, the Kingdom of God, Mosaicly constituted, in the hands of the Chief Priests and Pharisees, was a kingdom that could be shaken, and in shaking, fell. It was taken from them by Him they crucified, who in punishing them avenged upon them all the righteous blood shed upon the land. The things unshaken are enumerated in Ch. 12:22-24. These remain, and ultimate to those who held on to them, in their “receiving the kingdom which cannot be moved,” the kingdom of the age to come which cannot be destroyed.

Matthew, Mark and Luke are quite copious in their testimony concerning the fall of the Hebrew Commonwealth by the providence of the Son of Man; but John in his testimony alludes to it only incidentally. He tells us, that the Chief Priests and Pharisees apprehended such a result if something were done to put Jesus to silence. They called a council, and said, “What do we? For this man doth many miracles. If we let him thus alone all will believe on him, and the Romans will come, and take away both our country and nation.”—Ch. 11:47. This was the “cabinet question” of the hour, which greatly troubled the Jewish Government: though hating Jesus most cordially, they admitted that he did *great signs*; and of such a character, that all the Jews would recognise his claim to the throne of David and the High Priesthood, and proceed to make him King, which would be fatal to their ruling any longer; and certainly bring on a Roman invasion for the re-establishment of Caesar’s sovereignty in the land; the end of which could only be utter ruin to the State, seeing that it would be impossible for the Jews under the command of the unwarlike Jesus, successfully to resist the conquering legions of the east. What they seemed to counsel was something short of putting Jesus to death; for they feared this extremity, lest the people, by whom he was very highly esteemed, should rise in his favour. They would have liked, doubtless, to have banished him from the country, as less hazardous to them selves than his imprisonment or execution, which, by the by, they could not effect of their own power, as—“It was not lawful for them to put any man to death”—John 18:31. Thus, “The Rulers consulted together against Jehovah’s Anointed;” but in the midst of their consultation the Eternal Spirit moved Caiaphas the High Priest, to tell them, that—“*they knew nothing at all*, nor considered that it was necessary for them that one man die in the people’s stead, and the whole nation perish not. And this spake he,” says John, “not of himself, but being High Priest that year, he prophesied that Jesus should die in the nation’s stead; and not in that nation’s stead only, but also that he should gather together into one the children of God who had been dispersed.” “From that day then, they took counsel together that they might accomplish his death.”

Soon after this purpose was formed, Jesus, who knew all, said to his apostles, “Hereafter I will not talk much with you; for THE *ruling of this kosmos* cometh, but *finds nothing in me*”—John 14:30. In the English version the form of words is, “the Prince of this world.” In the Greek the words are ‘*ho tou kosmou toutou archon*.’ In all places of the New Testament ‘*archon*’ is treated as a substantive, being translated ‘ruler,’ prince,’ ‘chief’ and ‘magistrate.’ But the word is, in fact, the present participle of ‘*to rule*,’ used substantively; and is better rendered in some places, ‘*the ruling*,’ as in John 12:31; 14:30; 16:11; Eph. 2:2. The ruling of the Hebrew Kosmos consisted not of one man, or “Devil,” visible or invisible; but of the Chief Priests, the party of the Pharisees, and the Roman Emperor, or temporary incarnation * of the Little Horn Power, at the head of them. Those all, in governmental combination, constituted “*the ruling*” of the Hebrew monarchy, which came against Jesus in the form of Judas at the head of the band and officers he had received from the Chief Priests and Pharisees (John 18:3).

* An emperor, king, or other supreme ruler, is only an incarnation, or embodiment, for the time being, of the power of the empire, kingdom, or state, whose throne or chair he may happen to occupy. The power and its temporary administrators are not to be confounded.

The hour had arrived called their hour. It was the last hour of their day of ruling—“This,” said Jesus to the police sent to arrest him, “is your hour, and the jurisdiction of the darkness” (Luke 22:53). They were doing a work which was pregnant with the fate of the ruling of the State. Their condemnation of Jesus to death, was the condemnation of their own administration. “This is the condemnation that the Light came into the *kosmos*, but the men loved the darkness rather than the Light, because their deeds were evil.” (John 3:19). That Light was Jesus—the “Great Light” that sprung up in Galilee, “the region of the shadow of death, where the people were sitting in darkness” (Matt. 4:16). The men who loved the darkness were the rulers who, from envy, sought to destroy him; and their success sealed the ruin of their estate. Hence, in reference to this, Jesus said, “Now is the condemnation of this *kosmos*; now (in that ‘last hour’—1 John 2:18) the ruling of this *kosmos* shall be cast out”—John 12:31. “The ruling of this *kosmos* finds nothing in me,” said Jesus. So Daniel predicted, saying, “The anointed One shall be cut off (or made a covenant of—Isaiah 42:6; 49:8) *we-ain lo*, but nothing in him” (shall be found:) and so Pilate declared, saying, “I find in him no fault”—John 18:38. These few words show in what sense the phrase, “the ruling of this *kosmos*,” is to be taken. Though they hired one of his own apostles to betray him, and suborned false witnesses to testify against him, and threatened Pilate with imprisonment of treason for showing a disposition to do justly, yet was he declared innocent, and without fault. There was, as Daniel said, “nothing in him” for which he should be “cut off.”

It was a part of the work assigned to the apostles, when filled with Holy Spirit, to convince the *kosmos*, in its heavens and earth, of the condemnation, that had been pronounced against it by the Eternal. According to the English version, it is written, “The Comforter shall convince the world of judgment, because the prince of this world is *judged*;” but a more correct rendering of the original is—“of judgment, because the ruling of this order (of things) *has been condemned*.” The verb is in the perfect passive, not in the present tense. The condemnation has been pronounced, but not executed. The execution had been committed to Jesus, who said, “The Father judgeth no man, but hath committed the judgment all to the Son: . . . he that heareth my word, and believeth on Him that sent me . . . comes not into condemnation”—John 5:22-24. This the ruling of the Mosaic Order of Things refused to do; they would not hear the prophet like unto Moses, therefore sentence of deposition and abolition was pronounced against it; and “authority given to the Son to execute judgment, because he is the Son of Man”—*verse 27*.

The reader will now understand the import of Christ’s words which he spoke to Pilate, saying, “My kingdom is not of this *kosmos*”—it was not of the Mosaic Order of things. This was condemned to destruction—to be taken out of the way to make room for his kingdom, which shall be established when “the times of the Gentiles shall be fulfilled;” for he had already said that Jerusalem should be trodden under foot until those times were over; for so long as the City of the Great King is subjected to the Barbarians, as it has been, and is to this day, the kingdom of Messiah can have no existence. But, we proceed to consider, —

4. THE TIMES TO WHICH PETER REFERRED

Seeing then, that part of the mission of the apostleship of the circumcision was to convince the Mosaic order of men, (*kosmos* as applied to thinkers) of coming judgment, because their administration of the Mosaic order of things (*kosmos* as applied to things ordained) had been condemned, we find Peter and the rest quoting the words of Joel concerning what was to “come to pass in the last days.” Having referred to the Pentecostian

rain of the spirit; the prophet says by the same spirit, “I will give wonders in the heaven above, and signs upon the earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, *before that* the great and terrible day of the Lord come. And it shall be that whosoever shall call upon the name of the Lord shall be saved.”— Acts 2:19-21. The *heaven* was the aggregate of Judah’s “high” or official “places”; the *wonders*, the “casting down of the host and of the stars to the ground,” the “taking away of the daily” and so forth, by the little horn of the goat; the *signs upon the land*, those already enumerated by Jesus in Matt. 24; *blood*, slaughter by the sword; *fire*, the burning of the towns, villages, homesteads, mansions of Judah, with its metropolis and temple; and *vapour of smoke*, the symbol of utter and complete destruction; the *sun turned into darkness* was the putting out of the supreme power of the state in the abolition of its principalities and powers; and the *turning of the moon into blood*, expressed by the words of Amos, saying, “The songs of the Temple shall be howlings in that day, saith Yahweh Elohim; there shall be many dead bodies in every place, and I will turn your feasts into mourning, and all your songs into lamentations, and I will bring up sackcloth upon all loins, and baldness upon every head, and I will make it as *the mourning for an only son*, and the end thereof as a bitter day”—Ch. 8:3, 9-10. All these things were to come upon Judah “before that the great and terrible day of the Lord come.” The Jews had slain, or rather the chief priests and Pharisees had moved the little horn of the goat’s procurator, Pontius Pilate, to crucify in their presence “AN ONLY SON”; and the people by drawing back after they had acknowledged him, and by “turning the grace of God into lasciviousness,” had “crucified to themselves the Son of God afresh, and put him to an open shame;” so that when wrath came upon them at length, the Son of Man, or *Yahveh Elohim* made their howling and lamentation as the mourning for him they had crucified and put to shame. He made their “sun to go down *at noon*, and darkened their land in the *clear day*

After this, Peter renewed the subject of what John the baptiser termed “the wrath to come,” in his address in the temple court of the Israelites. He told the assembled Jews, that Moses had predicted the appearance of a prophet like himself, and that Jesus was he; and that he had also said, that “every soul who shall not hear that prophet, *shall be destroyed from among the people*.” He taught them that Jesus had ascended to the right hand of God, as David had predicted Messiah, his son and Lord, would do, and that he must remain there “until the time” appointed of the Father for “the restitution of all things” pertaining to the kingdom and throne of David, spoken of in the writings of all the prophets from the time of Moses. That in that era of Israel’s regeneration the nation would be blessed in Abraham and his seed; but also that no son of Abraham according to the flesh, should partake in that blessedness, if he did not acknowledge Jesus, and receive the gospel he had preached, and had commanded his apostles still to announce to the people.

In his first address on Pentecost, he had announced *the dissolution of all things* on the authority of Joel; but in this second, he proclaimed *the restitution of all things*. The former of necessity was to precede the latter—*first* dissolution, and *then* restitution, but between the two, a long interval, by Peter undefined. He taught them, however, plainly enough, that restitution and the appearing of Jesus Christ from heaven were to be contemporary events, and that consequently, the one would not take place without the other.

Now, in his two epistles, he stirs up the pure minds of the faithful among the circumcision by way of remembrance, that they might be mindful of what the apostles had spoken, as well as of the words of the prophets. He tells them in the first epistle, Ch. 4:7, “that THE END OF ALL THINGS IS AT HAND;” or, more literally, “*the end of all things has approached;*” perfect indicative. Now these words will not admit of any other construction than that “the end” referred to was contemporary with Peter. He had lived to see *the beginning of the end*; but the Lord had shown him that he was not to see its consummation, for in the second epistle he says, “I know that shortly there is the putting away of my tabernacle, as also our Lord Jesus Christ hath shown me”—Ch. 1:14. The supposition is altogether inadmissible that Peter meant the end of “the times of the Gentiles;” or the end of the world a thousand years after those times had terminated or the end of “the great globe itself” dissolved into “the baseless fabric of a vision with not a wreck behind.” This was a dissolving view that never waned into nothingness before the apostle’s mind. “The end has approached” is a phrase which, when uttered by Peter, cannot by any sound scriptural reasoning be made to refer to two or three thousand years after. No other construction can be put upon it, than that the end of all Mosaic institutions had approached. This was the fact, and not to be ignored in the interpretation of the literature of the times. Peter wrote of things pertaining to the circumcision—of the dissolution of the Jewish heavens in church and in state; and of the restitution in the creation of the new heavens and new earth, wherein righteousness should dwell, as predicted by Isaiah—65:17; 51:3-16; 54:11-13, 16.

Now while Peter testified that the end had approached, James taught that that end was the period of the son of man’s presence or *parousia*. He wrote “to the twelve tribes scattered abroad,” and his letter goes to show, that Jesus had been generally acknowledged, but that there was at the time of his writing, a very general apostasy in faith and practice. Still some continued faithful, and to these who were persecuted by the others, he said: “Be patient, brethren, even to the Lord’s *parousia*, establish your hearts, for the Lord’s *parousia* hath approached: behold, the Judge hath stood (perfect indicative) before the doors”—Ch. 5:7-9. From this, we learn, that the Lord Jesus had recently visited Palestine; that is to say, that he had made examination into the spiritual condition of Israel dwelling in that country, as the Elohim did into that of the builders of Babel before they confounded the speech of all the earth—Gen. 11:7-8. “The Judge *hath stood* before the doors.” He stood and measured the earth, and found that Israel in the Holy Land “had filled up the measure of their fathers” — that their rebellion was perfected in the abounding iniquity and the refrigeration of love among the Christians, who were carousing with the drunken, marrying, and giving in marriage, oppressing one another, devoted to money-making, seeking the friendship of the world, scoffing and denying the *parousia* of the son of man; in short, that it was the days of Noah and the works of Sodom, reproduced in the forty-second generation of Abraham’s posterity, and that nothing remained but that the judgment of Hinnom’s vale should be brought upon them with the suddenness of the flood, and the completeness of that of the cities of the plain. This being the conclusion of the matter resulting from the survey of the Judge, James testified in accordance with Peter, his colleague in the apostleship of the circumcision, that “the Lord’s *parousia* had approached,” and that, consequently, “the abomination of desolation” spoken of by Daniel, would soon appear with its eagles from the east, indicative of the proximity of the Son of Man.

The apostle John also in his first epistle—Ch. 2:18, says “little children, *it is the last hour.*” This saying of John corrects the chronology assigned to his epistle in the English version. The date given there is “after A.D. 90”. But this is incorrect. This year was no part of “the last hour.” This hour ran out A.D. 72, when Judah’s sun was darkened, and the Mosaic

moon ensanguined by the vengeance of the Lord. Hence John's epistle was written before the destruction of Jerusalem, and not eighteen years after as generally supposed. He also wrote to Christians of the circumcision, as indicated in 2 John 7.

Jude likewise refers to the same as Peter, James and John. In all his epistles he is treating of the *kosmos*, or order of men, who were living ungodly among Christians of the circumcision, whom he styles—"certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only Despot Power (the eternal spirit) and our Lord Jesus anointed." These men paid no regard to the words before spoken of the apostles concerning his coming; but rather ridiculed the idea. Jude therefore points the faithful to them as a fulfilment of their prediction, that there would be such in the last time. "Beloved," says he, "remember ye the words which were spoken before by the apostles of our Lord Jesus Christ, how that they told you there would be mockers *in the last time*, who would walk after their own ungodly lusts. These be they who separate themselves, sensual, destitute of spirit, —*verses 17-19*. Hence, Jude was living "in the last time," which cannot possibly refer to our future; but can only have been the last *chronos*, or period, of the Mosaic Aion—"the ending of the course."

Now, "the last hour" of John, "the last time" of Jude, and "the ending of the Aion" of Jesus, are "the last of the days" referred to in 2 Peter 3:3. In the English version, these words are rendered "in the last days." This is incorrect, and should be as we have translated them. The "last of" the days is a different idea from *the last days*. The latter phrase is used by Paul in Heb. 1:2, and answers to what he terms in Heb. 9:26 "the ending of the Aions." He says in the former text, "*in these last days* God had spoken to us in a son;" and of this son he says in the latter, that—"he appeared once *in the ending of the Aions* for a putting away of sin through the sacrificing of himself." The teaching and sacrifice of Jesus were in the last days; but not in "*the last of the last days*." The *first days* were from the sending of Moses to his death; and *the last days* from the sending of Jesus to the abolition of the Mosaic order of things; both first days and last being of forty years' continuance. Jesus began to teach *in the first of the last days*; and the mockers of his teaching, who had "forsaken the right way," appeared *in the last of the last days*, as Peter saith.

Paul speaks of the last days without specifying the beginning or ending of them in 2 Tim. 3:1, saying, "this know thou that in last days perilous times shall impend." Then follows a description of men professing Christianity, whose wickedness would be the cause of the impending of the vengeance. These are they of whom he warned Timothy in his former epistle, saying, "The spirit speaketh expressly that *in latter times* some of the faith will apostatise, giving heed to seducing spirits, and to teachings of Demons speaking lies in hypocrisy, their own conscience having been cauterised; forbidding to marry, and commanding to abstain from meats"—1 Tim. 4:1-3.

"THE LATTER DAYS"

One cause of error in the interpretation of the apostles has been the confounding of "the latter days" with "the last days." These are two distinct or separate, and very remote, periods of time. A course of centuries intervenes which keeps them as distinct as the north and south poles of earth. Nearly eighteen hundred years elapsed since the termination of "the last days;" and we await only the further lapse of about five or six years till we arrive at the beginning of "the latter days." The phrase in the original (O.T.) is *becharith hayyahmim*, "in the end of the days." That is, there are certain days appointed, such as, "a time, times, and a

half time,” 42 months or 1260 days, and 1335 days—Dan. 12:7, 12; 7:25; Rev. 11:2. These days are concurrent with “the times of the Gentiles,” during which the twelve tribes of Israel, and those adopted into Israel’s commonwealth through Jesus, are prevailed against by the little horn power of the East and West. Until these days are expended, there is no redemption for Israel and the saints. But when those days are expired, an *end* will have been attained, which is styled “the end of the days,” but in the English version “the latter days.” “The last days” were the “days of vengeance” upon the Jewish people and rulers of the forty-second generation; but “the latter days” are the days of the restitution of all things pertaining to Israel and the saints, as all the prophets from Moses have foreshown.

We shall conclude our remarks upon this point by enumerating some of the events which are to come to pass in the latter days, or “in the end of the days.”

1. “Israel shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink of the blood of the slain.”
 “His king shall be higher than Agag, and his kingdom shall be exalted.”
 “He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.”
 “There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the princes of Moab, and destroy all the children of Sheth, And Edom shall be a possession, . . . and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city.”—Numbers 23:24; 24:7&8, & 17-19.
 All this is to happen “in the end of the days”—*verse 14*.
2. “Son of man, prophesy and say unto Gog, thus saith Adonai Yahweh: In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company and a mighty army; and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be IN THE LATTER DAYS, and I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes”—Ezek. 38:14-16.
3. “There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be IN THE LATTER DAYS.”
 The great Metallic Image is then described; and when brought out entire and erect before the king’s mind, its fall was predicted by a stone smiting it upon the feet; and the destruction of its fragments, by their being afterwards “broken to pieces *together*,” and the stone, or destroying power having entirely abolished them, becomes a great Mountain, and fills the whole earth. This comes to pass “in the latter days,” and is interpreted to signify that in those days,
 “The God of heaven shall set up a kingdom, which shall never be destroyed; and a dominion that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms (represented by the Ten Toes), and itself shall stand for the ages.”
 Hence, this is emphatically *the kingdom of the end of the days*—the kingdom of which the Gospel treats, and of which Messiah is the king, and his saints the princes—Dan. 2:28-45; 12:1-2.

4. “After the children of Israel shall have abided many days without a king, and without a prince, and without a sacrifice, and without an erection, and so forth, they shall return to seek *eth-Yahveh* their *Elohim* and *eth-David* their king, and revere Jehovah and his goodness *in the end of the days*.”
 “Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and shall come up out of the earth; for great is the day of Jezreel.”
 “And I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. And I will betroth thee, O Israel, unto me for the *Olahm*”—Hosea 3:4-5; 1:11; 2:18-19.
5. “And it shall come to pass *in the latter day*, that the mountain of the house of Jehovah shall be established as the head of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many peoples shall go and say, ‘Come ye, and let us go up to the mountain of *Jehovah*, to the house of *Elohim* of Jacob; and he will teach us of his ways, and we will walk in his paths;’ for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he shall judge among the nations, and he shall chastise many peoples, and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”—Isaiah 2:2-4.
6. “Behold a whirlwind of Jehovah is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of Jehovah shall not return until he have executed, and until he have performed the thoughts of his heart: *in the latter days* ye shall understand it perfectly.”—Jer. 23:19-20. “Thus saith Jehovah: Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling-places; and the city (Jerusalem) shall be builded upon her own heap, and the citadel shall remain because of the judgment thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as afore-time, and their congregation shall be established before me, and *I will punish all that oppress them*. And their nobles (*the saints*) shall be of themselves, and their Governor (*the Messiah*) shall proceed from the midst of them; and I will cause him to draw near, and he shall be offered unto me: for who is he that pledged his life for approaching unto me? saith Jehovah. (It was Jesus of Nazareth.) And ye shall be unto me for a people, and I WILL BE (*anoki ehyeh*) to you for *Elohim* . . . *in the latter days* (or in the end of the days) ye shall understand it.”—Jer. 30: 18-24.
7. “I will bring again the captivity of Moab *in the latter days*, saith Jehovah.”—Jeremiah 48:47.
8. “It shall come to pass *in the latter days*, that I will bring again the captivity of Elam (or Persia) saith Jehovah”—Jeremiah 49:39.

Such are the events of “the end of the days” specified in Daniel and other prophets—
 “The time of Jacob’s trouble out of which he is to be saved.” It is a great day, “so that none is

like it”—Jer. 30:7: —the great and terrible day of Jehovah upon the Gentiles, as “the last days” were upon the Jews. These “last days” were what Peter styles “the day of God,” which his brethren in Christ were looking for, and earnestly desiring the presence of—2 Peter 3:12; —a day of days that needed to be shortened, or no flesh of Israel in the land would have escaped—Mark 13:20. But “the latter days” are the year of the redeemed of Jehovah—“the day of Jehovah’s vengeance, the year of recompenses for the controversy of Zion”—Isaiah 34:8; 63:4. It is the time when Michael, the great commander, shall stand up, who standeth for the posterity of Daniel’s people, in which there will be a time of trouble such as never was since there was a nation to that same time; and at that time Daniel’s people will be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake—Dan. 12:1-2. In the last days there was no deliverance for Judah; but in the latter days, the power of their enemies shall be broken, and they shall be delivered; *in the last days*, “the heavens and the earth which are now”—that is, are contemporaneously existing with you of the circumcision, to whom I, Peter, am now writing; were dissolved, and all their elements scattered or destroyed; but, *in the latter days*, new heavens and a new earth shall be established in which righteousness shall dwell. This will be the “restitution of all things” in the regeneration; in other words, the restoration of the kingdom again to Israel, in which the thrones of the house of David will be re-established, and occupied by Jesus and his brethren, as kings of Israel and the nations, then all blessed in Abraham and his seed.

The heavens and the earth of the last days do not now exist. They were in being when Peter wrote; but having decayed and waxed old, they vanished away with the days to which they belonged. This is a very important consideration in the premises; for Peter was writing about their destruction, not about the destruction of a system that might be in existence some eighteen hundred years after his time. But it is thought that Peter must have referred to the great globe itself as “the earth”; and to the sun, moon, stars, and constellations around it, as “the heavens which are now,” because he refers to the earth which perished by the flood. But this supposition is based upon a careless reading of what Peter wrote. He does not say that *the earth perished*; neither could he; for he was living upon the same earth the antediluvians occupied as well as we. The earth, though overflowed, did not perish; nor were the heavenly bodies in the least affected. What he said was, that the *kosmos*, or world, then existing, being overflowed by water, perished. Now this *kosmos* that perished was the order of things that constituted the civil, ecclesiastical, and social organization of mankind before the flood. It was this order in its heavens and earth that perished, and nothing else. It is clear from Gen. 6:11-13, that “the earth” signifies “all flesh.” He there says—“The earth was corrupt before *the Elohim*, and the earth was filled with violence. And *Elohim* viewed *the earth*, and behold, it was corrupt; for *all flesh* had corrupted HIS WAY upon the earth. And *Elohim* said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them (the ‘mighty ones of renown,’ in verse 4); and behold, I will destroy them from the earth.” The mighty ones of renown were the giants of the heavens; the world-rulers before the flood. These and the earth, or “all flesh,” they ruled—“the world of the ungodly”—were overflowed by water, and perished from the earth, leaving an example unto those that after should live ungodly—2 Peter 2:5-6.

“The heavens and the earth which are now,” that is, the Mosaic, which had not been dissolved when Peter wrote, consisted of certain “elements.” These elements were not the physical “elements” of which the ancients imagined all nature was composed, namely, “fire, air, earth, and water;” which modern science has proved to be no elements at all. The word used by Peter was the diminutive of a *row*, *order*, from to go, proceed in order, and signifies elements, elementary parts, e.g. *of discourse*, i.e. an elementary sound, letter of the alphabet;

elementary instruction, the first principles, or lowest rudiments of any knowledge, science. Paul uses the word in Heb. 5:12, as—“the *stoicheia* or principles of the beginning of the oracles of God:” and in Gal. 4:3-9, as, “when we were children we were in bondage under the *stoicheia*, or elements of the *kosmos*, or order;” and, “how turn ye back to the weak and beggarly *stoicheia* or elements to which again, as before, ye desire to be enslaved? Ye observe days, and months, and times, and years. I am afraid of you,” and so forth: “tell me, ye that desire to be under the law, do ye not hear the law?”—5:21. And again, in Col. 2:8-20 as, “beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the *stoicheia* or rudiments of the *kosmos*, or order, and not after Christ.” “Wherefore, if ye be dead with the Christ from the *stoicheia* or rudiments of the *kosmos*, or order, why, as if living in the order, do ye subject yourselves to the ordinances, ‘Touch not, taste not, handle not,’ which is all to corruption in the using after the commandments and teachings of men?” Now, from these quotations showing the New Testament meaning of the word “elements,” it must be evident to all that they are *the elements of which the Mosaic order of things was composed*, styled by Paul in Heb. 8:26, “the heavens;” the principalities and authorities which Jesus spoiled, when, in being crucified, he nailed the handwriting which constituted them to his cross, took it thereby out of the way; and, rising from the dead, exposed them with boldness of speech, triumphing over them—Col. 2:14-15. Jesus, Paul says, “was made higher than the heavens”—than these heavens over which he triumphed. The temple, and its ordinances of service, and its priesthood, and all other things constituted by the law, or handwriting of Moses, were elements which, collectively, made up the Mosaic order, or *kosmos*. “The heavens,” “the example and shadow of heavenly things,” these *pattern-heavens* “shall pass away,” says Peter, “with a great noise, and the elements, being burned, shall be abolished.” That *great noise* was the tumult of battle without, and of strife within the city, during the siege. There was blood and fire enough to satisfy the most insatiable craving for the horrible. The temple and city were reduced to smoking ruins; and the blood of the priests and people poured out like water by mutual massacre, and the Roman sword. But the destroying fire was not confined to Jerusalem and the temple; the land in general, and the works in it, were burned up. Its crops, and towns, cities, villages, synagogues, homesteads, and other improvements, all partook in the fiery destruction brought upon them by the hosts of the Little Horn. This was the “judgment and fiery indignation that devoured the adversaries” of the truth in the last days; the “furnace of fire into which apostates and hypocrites were cast; and where there was wailing and gnashing of teeth” (Matt. 24:51; 13:42; Isaiah 31:9).

Such was “the day of the Lord” which came upon Judah’s commonwealth “as a thief in the night.” The vengeance was terrible and complete. Everything Mosaic that existed contemporary with the apostles, “vanished away,” as they and the prophets had foretold. The Jews either rejected or perverted the Gospel of the Kingdom in “the glorious and fearful name, JEHOVAH *Elohim*,” therefore, they were broken off by terrible judgment and subjected to the Mosaic curses of Mount Ebal for a long and “bitter day” of eighteen hundred years. Their power was broken by the Little Horn of the Goat; so that they could no longer persecute, and be contrary to all. They have had practical experience of the import and truth of Paul’s words, that—“it is a fearful thing to fall into the hands of the living God; who is a consuming fire.” (Heb. 10:31; 12:29) He has consumed their land with intense desolation: scattered them abroad to the utmost heaven; and, as Moses predicted, made them “an astonishment, a proverb and a byword, among all nations.” Moses, in whom they boast, has nothing for them but curses, until they confess the iniquity that has entailed upon them the punishment they endure; and Jesus, the prophet after his type, “will not take up their names into his lips,” so long as they “hasten after another” Messiah (Psalm 16:4) so that, abandoned

for a time by Moses and Jesus, they have no refuge, nor covering from sin! How completely have the eagles devoured the carcass! Not a piece of tendon, skin, or garbage has escaped their voracity; but, as Ezekiel represents, they are the bones of a disintegrated skeleton, bleaching in the valley, and very dry. When the prophet saw them in vision, Lords Jehovah (*Adonai Yahveh*) said to him, “*Can these dry bones live?*” But, Ezekiel, dismayed at the charnal-house appearance, could only exclaim, “Adonai Yahveh, thou knowest!” “Their power is gone, and nothing is retained and set free.” They have no heavens, and are utterly destroyed from the land. These things to us are all accomplished facts; but to Peter and his brethren in Judea, they were “the promise of the Lord,” who was slack in its performance in the opinion of some. But Peter repudiated the idea. He said that the alleged delay was not slackness, but longsuffering; and mark, not longsuffering to a generation unborn, but “to US-ward” says Peter; to those of Judah who had confessed Jesus, but were being victimised by false teachers and seducing spirits: he was unwilling that any of them should perish in the *Crisis of Gehenna*; but that all should come to a change of mind and disposition. To those who were steadfast, he said, “Wherefore, beloved, *seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless Seeing, therefore, YE know these things before, beware, lest YE also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and in the Day of the Aion—Amen.*”

Analecta Epistolaria.

Search the Scriptures.

Dear Bro. Thomas: —It is of the greatest importance that every person acquire the habit of appealing to the Scriptures of truth for the foundation of their faith, and not to any human authority, whether “confessions of faith,” “church standard,” or the opinions of any man even though decorated with D. D., and other collegiate mummery.

Search the Scriptures, for in them are contained the words of eternal life, and these are they which testify regarding the Christ; and all Scripture, given by inspiration of God, is profitable for teaching, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Therefore let the word of God dwell in us richly, and every one prove his own work, that he may have rejoicing in himself and not in another, for every man shall bear his own burden.

Every facility which can legitimately be brought to render the investigation of Scripture as easy as the subject will admit of, cannot be too extensively known. Many persons have a great deal of Scripture in their memories which exists as mere verbiage, —they fail to compare Scripture with Scripture—don't collate so as to eliminate the truth, and consequently miss the prime object of Scriptural study—to know what is the mind of the Spirit. In many instances this arises not so much from a wilful perversion of the word as from the inability to see the truth in a connected form, caused either by the want of a talent to classify and arrange portions of holy writ, lying apart, or from a defective education in youth.

In the hope that every little may be in some measure successful in helping to contend against the delusive fallacy of “*Spiritualizing*” and helping some one to use the sword of the Spirit in contending earnestly for the faith once delivered to the Saints, I transcribe the

following, which, if you think worthy, you may give a place in the *Herald*, that unflinching advocate of "the truth." Fraternally in the one hope,

JAMES FOREMAN.

June 10th, 1859.

RULES OF INTERPRETATION AND DIRECTIONS FOR INVESTIGATING THE SCRIPTURES.

First. Let the Bible define and explain its own terms, figures and symbols.

Second. Give every passage a *literal* construction, unless its own connection and phraseology render such a course absurd, by bringing it into collision with truths elsewhere established by *positive* language.

Third. The proper connection of any given passage is not always that with which it stands *immediately* connected, but those bearing on the *same* subject found recorded *anywhere* in the Scriptures. Select all these texts from where they stand, put them together and you will have all *the truth* revealed on that subject.

Fourth. All passages belonging to any particular subject must contain one or more of the peculiar features of that subject, by which it may be identified as belonging to that subject.

Fifth. The truth in relation to any doctrine must be established by those passages which speak of it in positive and unequivocal language, and those texts belonging to the same subject but which only admit of inferential testimony, no inference should be drawn from them at variance with the truths already established by positive texts.

Sixth. No doctrine should be predicated upon *mere* inference, neither upon one isolated text of Scripture. Any true doctrine will be found interspersed through the whole Bible.

RULES FOR STUDYING THE SCRIPTURES.

First. In any doctrine taught by types or shadows, the anti-type must always correspond with the type, and the shadow with the substance.

Second. In studying the Scriptures, consider that the *New Testament* is a commentary on the *Old*.

Third. Never be afraid of results to which you may be driven by your investigations, as this will inevitably bias your mind and disqualify you to arrive at ultimate truth.

Fourth. Investigate everything you believe: if it is the truth, it cannot be injured thereby; if error, the sooner it is corrected the better.

Fifth. Pursue this course with as much independence as if you were the only one concerned.

Sixth. Rely on no *authority* less than *divine* in so momentous an undertaking.

PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD.

Things in Norfolk.

Dear Brother Thomas: —On the 5th instant, with *saddle-bags* on shoulder, and umbrella in hand, I took leave of my little family, and *walked* some ten or twelve miles, to Columbia, on the James river canal. I was safely conveyed in the Packet boat to Richmond. On Friday, at 5 P. M., I left the Metropolis, in the steamer Roanoke, Capt. Skinner, and reached Portsmouth, at about 3 P. M., and was quickly carried over the Elizabeth river, in a ferry boat, to Norfolk. I was kindly received by our brethren. The house of our truly excellent brother, Thomas D. Allen, was offered and accepted as my sojourn, while in Norfolk. I was made to feel as much at home as possible in the present condition of our earth, so far as kind, affectionate treatment could effect it. The disciples in Norfolk are said to be fifteen, and really, they appear to have been *knitted* together in *love*, being built upon the foundation of Apostles and Prophets. They hold four meetings during the week, and are evidently making a very encouraging progress in the study, and knowledge, and love of the *truth* as it is in Jesus. I humbly pray that their *love* may abound, more and more, in *knowledge*, and judgment, that they may approve the things that are excellent, being filled with the fruits of righteousness, to the *praise* and *glory* of *God* by Christ Jesus. Thus Paul prayed for the brethren in Philippi.

There are said to be some seven or eight outsiders, attending their meetings, for the sake of learning the truth. It is thought they will obey it in baptism, so soon as they understand and believe it.

I was much gratified in breaking bread with them two Lord's days. There was a child-like simplicity in their manner, and yet a manly appreciation of its importance. Brother Allen officiated at the table, in an *earnest, impressive* manner, without any *noisy parade*, and yet indicating the warmth of the truth in his breast, in the tears, silently trickling down his face. He concluded by using the words of James, "*Take, eat;*" and in perfect order, one walked up to the table at a time, and *took* and *ate*. It was done more to please me, than I ever saw it before, —one at a time, in good order, until they all *partook*.

This precludes the unpleasant necessity of sometimes appearing to slight some, when it is handed around.

Another circumstance characterizes our Norfolk brethren. They avoid debating any difficulty before a mixed assembly. They treat *family* matters as *family* matters. This, in my humble judgment, will enable them to avoid and to prevent difficulties, incurred by some churches, in pursuing the opposite course. This is in harmony with heavenly wisdom.

I was in Norfolk *nine* nights, and was busily employed by our brethren, having delivered for them some eleven discourses.

I enclose a document, which will speak for itself. You can publish it if you judge fit, as showing the power of the truth upon one, coming out of sectarianism.

I am now in the house of our truly kind brother Francis V. Sutton, Senior. I have appointments on my way home, so that I shall not arrive there until the end of May. With *best* wishes for you and yours, I remain, looking for the near *approach* of the *kingdom*.

ALBERT ANDERSON.

Richmond, Va., May 18, 1859.

P.S. I was in Washington and spoke some ten times for the brethren. I was very kindly entertained in his house, by bro. A. B. Magruder. I was affectionately received by all the brethren, I passed two nights very agreeably at bro. Little's, and two at bro. Boarman's. I hope the brethren will learn from what they have gone through.

The Satan Silenced in Toronto.

RESPECTED SIR: —

Since I last wrote to you, I delivered a course of lectures at Owen Sound, on the common salvation. I also buried two in baptism, in the joyful hope of resurrection to the kingdom, when the heir of David's throne shall return to build up the tabernacle of David, which is now in a state of desolation. One of these at the first, when I went to the Sound, was a most bitter opponent to the truth; but he having a good and honest heart, investigated the word, and found that he could give no reason for his hope. But now he has embraced *the* hope, which he can give a reason for by pointing to the promises given by Israel's God to the fathers.

After this I returned again to Toronto, and made an attack upon the clerical battery, behind which the Satan's ministers shelter their traditions, (such as sky kingdomism, immortal soulism, &c.,) by offering 50 dollars for a plain passage of scripture, in support of their false theories. This awakened the "sleepy dogs" (56 Isaiah, 10, 11,) behind the battery, and they sent out their skirmishing party to endeavour to frighten us, but of no avail; we have stood to our guns until the enemy has withdrawn. The contest has been the means of causing many to examine their foundation, who have found that it was sandy, therefore would not stand the storm which is soon about to burst upon a godless world.

Nine more have dug deep, and laid their foundations upon the sayings of Jesus, and have done that which Jesus has commanded; or in other words, they have believed the gospel of the kingdom, and have been baptized. There are many more that are deeply interested in the truth, "concerning the kingdom of God, and the name of Jesus Christ;" but as yet they have not done as the Samaritans who heard Philip—Acts viii. 12, by submitting to the obedience of faith—Rom. i. 5; xvi. 26.

The clericals still remain behind their battery; although to us it only appears as loose earth-work, but they have numerically and socially a strong force behind; but we are not afraid of the enemy, although few in number, for all they can do is to let off squibs and sky-rockets, which only amuse us, for they can do us no harm. We are all well and healthy, with a good store of provisions, and plenty of ammunition. We are still beating up for volunteers in the midst of the enemy's camp, hoping that more ere long will accept of the king's bounty. Those who have deserted their camps are considered by the enemy as traitors to their God, that is, in plain truth the God of this world, and would hang them without a court-martial, (for their tender mercies are cruel.) However, they get plenty of abuse, slander and persecution; but they know assuredly, that their Captain has said, "marvel not if the world hate you." They know that their Captain once hung between two thieves for speaking the truth. But he is risen again, and gone into a far country to receive the kingdom, and to return; then will he scatter his enemies, break up their encampments, and sweep away their refuges of lies. How earnestly, then, Christian soldiers ought to desire, and anxiously await for the return of their Captain, for "he shall break in pieces the oppressor;" may we then not be found asleep on our post, lest that day come upon us as upon our enemies, "like a thief in the night." Let us watch

the portentous signs in the political heavens. Let us know that the winter of God's people has been long and dreary, but their summer is nigh. The fig-tree begins to bud, or Israel is coming into remembrance before God.

The present conflict (amongst the nations) in God's economy is to prepare the way for their return to the land of their fathers; already the beams of the Sun of Righteousness light up the horizon.

As servants, some of Israel must return to prepare the house before the Master returns, Ishmael and Hagar were servants in Abraham's house for 14 years; as servants then to the Isaac seed, they must return to prepare the house, —when the Ishmael seed will be lifted up, and become a great nation—Isai. xxvii 6; lx. 12. For a long time Israel has been desolate, and sitting on the ground—Isai. iii. 26. Let us then take courage (for every one will be rewarded according to their works,) and do all we can in sowing the good seed, that others may be brought to rejoice with us, that ultimately we may hear addressed to us the words, "Come, ye blessed of my Father, inherit the kingdom" for which you have nobly fought. May you still be preserved in the field, and although we have plenty of ammunition, yet we should feel thankful if you can send us a little more every month.

I remain yours,

J. WILLIAMS.

Toronto, Canada West, June 20, 1859.

The Anger of Fools.

Bro. Thomas: —I have been asked by a spiritualist to reconcile the language of David in Psal. vii. 11, "God is angry every day;" with that of Solomon in Eccl. vii. 9, "Anger resteth in the bosom of fools." Can you give me any assistance in the matter?

Yours in the "One Hope,"
Woburn, Mass.

M. ALLEN.

ANSWER.

In the first passage it is evident from the context that "*with the wicked*," as in the English Version, is correctly supplied; for verse 12, continues "if he turn not," that is, if the wicked turn not, "he will whet his sword," etc. "Anger" does not "*rest*" in the bosom of God: he *pours it out* upon the objects of indignation, and there is an end of the matter. Not so with fools; it rankles in their bosom, and consumes them with its maliciousness. EDITOR.

Theiopolitical.

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

The Gogue of Ezekiel and John—The Near Future—What Does It Portend?

DEAR BROTHER THOMAS: I cannot forbear to offer to you and to our expectant brethren everywhere most earnest and cordial congratulations on the prospect before us. The very next gale that sweeps across the Atlantic will, doubtless, bring to our ears the bugle-notes of that mighty struggle which *must* come, and which will precede, we humbly trust, the

speedy apocalypse of the Holy and the Just One, who will thenceforth rule the world in righteousness. Knowing your strong faith and your ardent hope for this consummation, so devoutly to be wished, I am sure there are none of the friends and followers of our absent Lord who more earnestly long for his return than you; and I can well conceive, therefore, the deep interest with which you scan every move on the chess-board of the combatants about to engage in this death-struggle.

Speaking after the manner of men merely, we may hail a general European war as a cheering prospect for humanity. Europe, like a diseased patient, *effete* and dropsical, paralyzed in every limb, and ready to perish in bloated imbecility, needs the extreme medicine of war to energize the little vitality she has left. War is at times a great civilizer; and were there nothing better in store for oppressed peoples than a change of masters, *that* is preferable to the dead calm of despotism and chronic superstition which have for so many centuries extinguished all hope of better things. *Success, therefore, to war.* It brings change, and, with change, comes a *chance*. It is only kings and priests, and those who live by their craft, that maintain the inhuman dogma of the *statu quo*. "Great is Diana of the Ephesians" was the natural outcry of Demetrius and the craftsmen. Messrs. Demetrius & Co. have been hitherto a thriving firm in Constantinople, Vienna, Rome, and London. It will be a happy day when they are forced into liquidation, and made to distribute their ill-gotten assets among those who will administer them more wisely and righteously.

The hopeful signs of the times disclosed to our view by this war, with the imposing and heart-cheering consequences which we may expect to flow from it, naturally turns the mind of all who are "waiting for Jesus" to the contemplation and study of the prophetic testimony in reference to the *time* of our Lord's return. I have been reviewing latterly, with as much time and care as I could command, the testimony in reference to the intermediate events. To facilitate this object, I have had recourse to your copious citations and reasonings in *Elpis Israel*. As I am not altogether satisfied or the correctness of all your conclusions in this respect, I take the liberty, with our usual freedom, to suggest some points of difficulty in my way. They may furnish an occasion to survey the ground anew, and clear the way, perhaps, for a better apprehension and persuasion of the truth, which is the great object for which we all aim. Is Russia to play the grandly prominent part your interpretation assigns to that power *before* the Lord comes?

In your dissertation on Gogue and Magogue of Ezekiel and the Apocalypse, pp. 378-79, you say: "If the reader compare the two prophecies, he will discern certain *diversities*, which prove them to be confederacies belonging to different epochs." Now, this theory of "diversities" presents the very question it is proposed to examine; and, granting the prophecies to require "different epochs" for their development, another inquiry arises: How many or what part of the events are to have their accomplishment *before* and what *after* the coming of the Great King?

Requesting attention to Ezek. 38th, 39th chs., and John 20th ch. 7-11, I propose to consider, in turn, the six points of *diversity* you suppose to exist between Ezekiel's and John's Gogue, and which necessitate their appearance at different epochs. You say—

1. "The one invades Judea *in the latter days*, but the others does not invade the land till one thousand years after the binding of the Dragon."

Here the diversity disappears, if we suggest that the *latter days* apply as well to the period *after* as *before* the millennium. True, you maintain elsewhere, p. 371, that *in the latter days* is synonymous with "the time of the end," which refers, you insist, to the *end* of the present dispensation. But is there not Scripture usage to justify the application of the phrase to the *post*-millennial era? Paul says of this period: "Then cometh *the end*, when he shall have delivered up the kingdom to God—even to the Father," &c.

2. "Ezekiel's Gogue goes forth from the North; John's from the four corners of the earth."

Here, I submit, that although Gogue in Ezekiel goes himself from the North, he recruits his army from "Persia, Ethiopia, Lybia, and Gomer," which represent geographically the East, South, and West; so that, like his namesake of the Apocalypse, he may be said to come "from the four corners of the earth."

3. "The Ezekiel Gogue's invasion is the occasion of the Lord's appearance, and is, therefore, pre-millennial; but that of John's is after the Lord has reigned with his saints on earth one thousand years, and is, therefore, post-millennial." This is logically conclusive, if the premises are sound. But is it proved that Gogue's invasion is the occasion of the Lord's appearance *from Heaven*? It seems to me the proof of this is wanting. The events related in the context, and especially in the 37th chap. Ezek. 31st verse to end, seem to indicate that the Lord is already come at that time, has been installed as king over Israel, and is then in the midst of his own people, as their God.

Indeed, the condition and circumstances of Israel at the time of this invasion—their extraordinary wealth and prosperity—being "at rest," dwelling "in safety," *all of them*, without walls, and "having neither bars nor gates," seems entirely inconsistent with the idea of their being *then* a *subject* race, still exposed to the will of the Gentiles. Your position requires you to maintain that, *before* the coming of the Lord, the Jews are to return to their land in such numbers as to occupy the cities and villages now forsaken—to fill up and cultivate the once desolate land they inhabited—to attain to great wealth and prosperity—"a people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land"—have such an abundance of silver and gold—such a great spoil as to tempt the cupidity of the mightiest king in Europe; and all this in the absence of their Lord and King, and still exposed to the wrath and curse of Jehovah; for Paul tells us plainly, Rom. ii. 25: "Blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in," and that this shall *continue until* the "Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob, when all Israel shall be saved." If they should, now or soon, return in large numbers to Palestine, and under the fostering care and protection of England, would they dwell in "unwalled villages," "at rest," "dwelling safely," "having neither bars nor gates?" Could that be so under the present organization of human affairs? Jerusalem now has *walls and gates*. Every village in Judea, if inhabited, is exposed to plundering Arabs and ruthless Turks, unless secured by bars and gates. Is it credible that any such mighty revolution in the character and habits of the people of that land, now abandoned to the sway of plunderers and robbers, will take place in the present administration of human affairs? Yet this mighty change must occur in some comparatively brief period, if I understand you aright, in order to maintain your interpretation, to the effect that these events, and this extraordinary and improbable state of things, are all premillennial.

In this connection I have another objection to interpose, arising from the peculiar armament of this mighty army of Gogue. They are equipped "with shields and bucklers, bows and arrows, hand-staves, and spears." Would a modern Russian army, or any army in Europe, at the present moment, go to war with such weapons as these? Yet it must be so, if this invasion is *pre*-millennial. Now, we can easily see, if it be *post*-millennial, how the long peace which has prevailed among men—swords beaten into plough-shares, and spears into pruning-hooks—nation no longer lifting up sword against nation, and learning war *no more*, will have produced that disuse of artillery and all fire-arms, that will oblige men to resort to the most simple and primitive weapons—bow and arrows, bucklers, shields, &c, such as are here mentioned. These facts strengthen powerfully the suggestion that this prophecy belongs to the *post*-millennial era.

4. You say further: "The Lord himself *brings* the Ezekiel Gogue against his land; the apocalyptic Gogue and Magogue defy the king already in Jerusalem."

In the 38th ch. 16-18 vs., it is written *both* that Gogue *comes*, and that the Lord "brings" Gogue against the land. There is no necessary conflict between the two prophecies. Both are true, and, as they are reconcilable, the diversity disappears.

5. You proceed: "The Lord brings one up to battle against Jerusalem, that he may be made known to the nations; but John's Gogue has known him for one thousand years."

It is not *alone* that the Lord may be made known *to the nations* that Gogue is brought to battle. Ezek. xxxix. 7 reads: "So I will make my holy name known in the midst of my people Israel, and I will not (permit to be) polluted my holy name any more, and the heathen (or nations) shall know that I am the Lord."

It seems, to make the Lord known to the nations or to Israel, is not simply to show himself to them, but to display his power, and teach them to fear him by example.

6. Finally you say: "A sixth part of Ezekiel's Gogue escape destruction, and the dead are buried; but John's Gogue is entirely destroyed by fire."

This conclusion is an *interpretation* of the 2d v. of 39 ch.: "I will turn thee back and leave but the sixth part of thee, and will cause thee to come up (*again*, it would seem) from the North parts, and will bring thee (not a part) upon the mountains of Israel." And then it is added, 4th verse; "*Thou* and *all* thy bands, and the people that is with thee, shall fall upon the mountains of Israel." And again: "I will give thee to the ravenous birds, to be devoured"—the very phrase applied to the destruction of the Gogue of John in Rev. xx. 9. So it seems both teach that *all* Gogue's bands are to be destroyed by fire.

In striking confirmation of the identity of the two Gogues and of their figuring in the post-millennial development of the prophecy, is found in the sequence of events—the building of the Temple and City—in the concluding chapters of Ezekiel, and the 21st and 22d chaps, of Revelation.

The subject is profoundly interesting and important. It is also eminently practical; for, if the principal and conspicuous part in the present world's drama, assigned by Ezekiel to Gogue, is not *pre*, but *post*-millennial, then may we lift up our heads and attune our ears for that cry which is to sound out at midnight: "Behold! the bridegroom cometh. Go ye out to

meet him." If this interpretation be the right one, we may joyfully say: "Behold! he is nigh—even at the door." And the suffering saints can, with a faith and fervor inspired by this confidence, unite with the loving exile of Patmos, their companion in tribulation and in the kingdom and patience of Jesus Christ, in his earnest, expiring prayer: "Come, Lord Jesus! come quickly!"

A. B. MAGRUDER.

Washington, D. C, May 22, 1859.

Gog of the Land of the Magog.

In commenting upon our highly esteemed brother's communication, now before the reader, the first thing to be considered in order is the question propounded by him, namely, "*Is Russia to play the grandly prominent part your interpretation assigns to that power before the Lord comes?*" In answer to this we would remark, that the Russian power playing a grandly prominent part at all, before or after the coming of the Lord, depends upon this question, "*Is the autocracy of Russia the Gog power contemplated by the Spirit in Ezekiel xxxviii., and xxxix., or is it not?*" We believe that it is admitted by our correspondent that the Russian power is the Gog of Ezekiel; if this be so, then we feel under the necessity of replying to his question, that Russia is certainly to play the part assigned to Gog before the Lord comes. But, if the Russian autocracy be not the Gog power, then we confess at once, that we do not even know whether or not Russia is to play any part at all before or after the Apocalypse of Christ. Let it be proved that the Gog power is some other than that of Russia, and we confess without further comment, that we know nothing about the matter; the wind is then all taken out of our sails, our fires are put out, and our vessel is powerless in the trough of the sea; which every mariner knows is a dangerous and desperate "fix."

But we affirm, and as we have said, we are not aware that Bro. M. disputes it, that the Gog power is certainly that of the Russian autocracy in the full manifestation of its dominion. It is admitted by all geographers and critics of any authority in such matters that *Ros* is the Hebrew name for what we call *Russia* or the *Russ*. Dr. W. Newcome, Bishop of Waterford, in his translation of Ezekiel, says in a note upon the word, "this word is understood of a people. Bochart shows that the river Araxes was called *Ros*; whence the *Russi*, who seem to have first settled in Taurica Chersonesus." Geograph. i. iii., c. 13." Taurica Chersonesus is the Crimea, a peninsula of the Black Sea, with which every one, since the siege of Sebastopol, is quite familiar. The Araxes is a river rising in Armenia, but for the greater part of its course flowing through the Russian province of Georgia into the Caspian. Gesenius upon the word says, "*Rosh* is the proper name of a northern nation mentioned along with Tubal and Meshech, without much doubt the same as *the Russians*, who are described by the Byzantine writers of the 10th century under the name of *the Rhos*, as inhabiting the northern parts of Taurus; and also John Fosslan, an Arabian writer of the same period, under the name *Russ*, as dwelling upon the river Wolga, anciently called *Rha*."

It is also admitted that *Mosc*, as it may be spelled without the points, or *Meshech*, with them, is the Hebrew name of the people called in modern geography *Moscovites*. Dr. Newcome says in a note, "Tubal and Meshech, sons of Japheth, Gen. x., 2. The people called Tibareni and Moschi are here meant, who are generally mentioned together and were situated towards Mount Caucasus." Gesenius styles them "a barbarous people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis." David, speaking prophetically of Israel, says in Ps., cxx., 5: "Woe is me that I sojourn in Meshech." They are usually coupled with the neighboring Tibaroni by Moses, Isaiah and Ezekiel. So, too, by Herodotus, as *Μοαχοι και*

Τιβ-αρηνοι. This places their original settlements between the Black Sea and the Caspian, and in what is now Russian territory.

It is also admitted that *Thuhl*, or *Thubal*, is the Hebrew name for the Tibareni, or Siberians who occupied the country watered by the *Thubl*, or Tobol, north of the Caspian, and east of the Ural mountains. Hence, while Moscow is the capital of Meshech, Tobolski is the capital of the Thubal.

These three peoples are regarded by Ezekiel as associated under one prince "in the latter days," whom he styles *Gog Nesi*, or EMPEROR, PRINCE of *Ros, Mosc, and Thubl*. The geography indicated shows that this prince is the ruler, or power, styled, "*Autocrat of all the Russias*." The title in Ezekiel can apply to no other power extant. The prophet styles him *Gog*. He is not Gog by virtue of his being Prince of the Russ, Muscovites, and Tobolskians; but because he becomes, in the fulness of his power, the Ruler of the *eretz ham-Mahgog*, "of the Land of the Magog." We have shown in *Elpis Israel*, that *Gog* is equivalent to *Emperor*. As *Agag* was the proper name for the Amalekitish kings, so *Gag* or *Gog* without the "A" is the proper name of the ruler of the territory inhabited by the children of Magog, grandson of Noah. Thus the power styled *Agag* in the days of Moses, becomes typical of the power styled *Gog* in the time of the revelation of the prophet, like unto him in power and great glory. Israel encountered *Agag* while on their march to Canaan. *Agag* was then the chief power of the nations, whose policy was *to prevent their establishment in Canaan*. The antitype to this is, the existence of a chief power previous to their restoration, whose policy shall be to prevent their re-settlement there as an independent nation under its own king and institutions. The antitypical *Agag* is provided in Ezekiel's *Gog*; and, as the *Agag* of Amalek and the *Gog* of Magog, though of different race, yet are the same in policy and at similar epochs in regard to Israel, they are identified in prophecy as the beginning and end of one and the same hostile power; for had *Agag* and *Gog* been Mosaic contemporaries, they would both have fought under the same banner against Israel, to exclude them from the land. This being premised, the prophecy of the Spirit by the mouth of Balaam, will be seen to await its completion in the latter days. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! *His king shall be higher than Agag*, and his kingdom shall be exalted. AIL brought him out of Egypt; he hath, as it were, the strength of an unicorn; he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows." Having said this, Balaam added, "Behold, Balak king of Moab, I will advertise thee what this people, Israel, shall do to thy people *in the latter days*." Having declared this, he spoke of the fate of the Amalek Power of the same period. Moses says that, "when he looked on Amalek, *he took up his parable*, and said, The chief of the nations *is Amalek*; but his latter end *is for destruction*"—Numb. xxiv. 7, 20. This was uttered as "a parable," or dark saying; that is, Balaam's words imported more than would be accomplished in the *Agag*-Power, contemporary with himself. "He looked on Amalek"—he saw in him the representative of a mighty power which should exist in the latter days, and contend with Israel; but that the King of Israel, Jacob's star and sceptre, should destroy him, and have a dominion more exalted than the chief power of the nations—higher than *Gog*.

The reader will perhaps excuse this digression upon *Agag*; and please to accept it in illustration of the title "*Gog*." The Prince of the Russians is to be the *Gog* of the Land of the Magog. These are the descendants of Noah's grandson in the line of Japheth. The settlements of the Magog extended to the Baltic; and are known in history as the Scythians, Mongols, Tartars, Sarmatians, Germans, Scandinavians, and so forth. Hence, the title bestowed by Ezekiel upon the confederacy of the latter days, clearly imports that the Prince of the Russias

is to become Imperial Chief of Norway, Sweden, Denmark, Germany, and so forth. "He shall enter into the countries, and shall overflow and pass over. He shall enter also into the land of delights, and many countries shall be overthrown"—Dan. xi. 40, 41.

The Russian Autocracy, then, in the fulness of its dominion being Ezekiel's Gog, the next thing to inquire is, will the power display itself as Ezekiel predicts, before or after the manifestation of YAHWEH in power and great glory? In answer to this we remark, that Ezekiel evidently declares,

1. That *a gathering* out of many peoples will be in prosperous occupation of the land of Israel; and that of this gathering many will be Israelites—xxxviii. 8,14, 16.
2. That this colony does not overspread the whole country; but is limited to "the midst of the land"—*verse* 12; Isai. vi. 12, 13.
3. That the prosperity of this central colony becomes a bait, tempting Leviathan to bite; in consequence of which Yahweh's hook enters his jaws—*verses* 10-12; Isai.xxvii. 1.
4. That Gog invades the land, and because actually there, the Lion-Power of Tarshish makes war upon him—*verse* 13.
5. That the invasion of the land by Gog is the exciting cause of the outbreak of ADONAI YAHWEH'S fury—*verse* 18.
6. That after *Adonai Yahweh's* fury is thus aroused, his presence is manifested upon the land, accompanied with a great earthquake therein, and a panic seizure of all the men, inhabitants and combatants engaged—*verses* 19, 20.
7. That after *Adonai Yahweh's* presence has evened, "*a sword*" is developed against Gog, "throughout all Yahweh's mountains;" and with which He pleads against Gog, in the eyes of the many nations fighting under his banner against the Lion-Power of Tarshish—*verses* 21-23.
8. That the sword with which Adonai Yahweh, or Jesus Christ, pleads against Gog, causes his power to be broken upon the mountains of Israel—ch. xxxix. 1-5.
9. That the war is then transferred from Canaan to Europe, indicated by the terms "Magog" and "the Isles"—*verse* 6.
10. That these events being consummated, Israel no more pollutes the holy name; and "THE DAY" proclaimed in the Gospel of the Kingdom, and styled by Paul "*the Day of the Christ*, is introduced—*verses* 7, 8; the Day of Adonai Yahweh's glorification—*verse* 13.
11. That from the time of the great sacrifice of Gog upon the mountains of Israel by the Sword of Judgment called for by Adonai Yahweh; when this is eaten; when the vengeance is executed upon the invader; then will begin the work of bringing again the captivity of Jacob, and the bestowal of mercy upon the whole house of Israel—*verses* 17-25; and lastly,

12. That Adonai Yahweh will then pour out the spirit upon the twelve tribes—*verse* 29.

Such is the order of events, to our mind plainly predicted by the prophet. Being satisfied of the correctness of this analysis of the two chapters, we affirm, with full assurance of faith, that the Russian Power will certainly enact the grandly prominent part assigned it before the advent of the Messiah in power and great glory.

We may remark here, in passing, that "the sword" "called for throughout the mountains of Israel," is that "two-edged sword" David speaks of in the hands of the Saints; with which they are "to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints—Ps. cxlix. The call for this sword implies the resurrection of the saints who are to use it. It does not appear that the destruction of Gog's power is instantaneous. The order of things seems to be

1. The thief-like presence of Messiah in the land.
2. A great shaking of the country, falling of mountain precipices, and walls, in consequence of which all in the country are terrified.
3. Though Messiah is in the land, the inhabitants and the contending armies are unaware that the convulsions of nature are the consequence of his presence.
4. While they are in consternation at the terrors of the earthquake, that earthquake is casting out the dead in obedience to his call for their cooperation with him in the work of destroying the enemy upon the mountains of Israel.
5. This interval between his thief-like arrival and the outbreak of his fury upon Gog, is marked by the Ezekiel proclamation "to every feathered fowl and to every beast of the field." The coming sacrifice is said to be especially for them. But feathered fowl and beasts are symbols of the saints, as, for instance, the Cherubim, and Malachi's "calves of the stall." The sacrifice is Jehovah's vengeance for them, and by their instrumentality.

How many days, weeks, or months may elapse between the arrival of Messiah as a thief and his breaking forth against Gog, is not revealed. We do not apprehend that the interval will be long. The heavens and the earth were developed in six days; it may be that the interval is typified thereby. Adam and Eve were created upon the Sixth Day; perhaps, then, after this analogy, the Lamb's Bride may be brought forth within a week; and, in concert with "the last Adam, the Lord from heaven, as "The Stone of Israel, cut out from the mountain," after that commences operations against Gog. But of *the duration* of the interval we cannot speak with any certainty; of the existence of an interval there can be little doubt.

The preadventual invasion of the land of Israel, and war between Gog and the Lion-Power of Tarshish being shown, all arguments for the post-millennial display of Russian ambition fall to the ground. The Russian Power at the end of Messiah's Aion will be like the *literal* Amalek at the present time; and the question is about the Power as now extant among the nations. The Dragon is bound, and thrust into the abyss at the descending of the symbolic "angel from the heaven"—the angel multitude energized by Omnipotence for the execution of

the judgment written. At the end of the Messianic Aion, or Millennium, the Diabolos and the Satan, the rebellious world of flesh and blood, are permitted to burst the cerements of their prison-house, and to make a last effort for the possession and dominion of the earth; but *the Dragon organization* of the Devil and the Satan, of which Russia is an important element at the Advent, appears no more. We read no more of the Dragon after the inauguration of the Messianic Aion; the Dragon, or Fourth Beast, in its completeness, is utterly abolished at that time.

We cannot admit the suggestion of Bro. M., that "the latter days" may apply "as well to the period *after* as *before* the Millennium." There is no passage in the scriptures where the phrase occurs, that will admit of an interpretation in the sense suggested. It is evident from the context that "the latter days" are a period of war; and "the day of Jacob's trouble;" and of the bringing back the captivity of Moab and Elam; and of the restoration of David's throne and kingdom. No evil befalls Jacob after the introduction of the Messianic Aion of a thousand years; but Moses predicts that evil will befall them "in the latter days, therefore "the latter days" are premillennial, and not at the end of that Aion—Deut. xxxi; Jer. xxx. 18-24; xxxi. 40; 31-34.

Daniel's "time of the end" and Paul's "end," are very different and widely separated epochs. Daniel's period is the era of the increase of knowledge; of the little horn of the goat's destruction; of the time of trouble, the deliverance of Israel, the resurrection of the dead, and the restoration of the kingdom of the Deity; but Paul's "end" is the epoch of the delivering up of that kingdom, that God may henceforth be "all things in all." The events predicted for "the latter days" are the same as those foretold of "the time of the end;" therefore the conclusion is, that they are the same periods differently expressed.

A very conclusive argument against "the time of the end" being postmillennial is, that Daniel's prophecies are "sealed till the time of the end;" now, if this time be identical with Paul's *end*, that is, after the millennium, then we must believe that Daniel's prophecies will be unintelligible during all the Messianic Aion; when it is testified, that wisdom and knowledge shall be its stability; and that the knowledge of the glory of Yahveh shall cover the earth as the waters do the sea; and that although he will teach the nations of his ways, and they will be walking in his paths, he will leave Daniel a closed and sealed book till the time comes to deliver up the kingdom at "the end." We are of necessity brought to this conclusion by blending *the ends* of Daniel and Paul together; a conclusion, which, we are sure, no one would be more prompt in repudiating than bro. Magruder.

2. Gog is a Prince, and goes forth from the north of Israel's land: but John's Gog is not a prince. John says, "the Satan shall go out to deceive *the nations in the four corners of the earth*, THE GOG AND THE MAGOG." His Gog and Magog are the nations deceived by the Satan; Ezekiel's Gog is the Prince of the Russias, who is Gog of the territory inhabited by the Magogians. John symbolizes his postmillennial nations by the style of Ezekiel's premillennial confederacy. John does not say from what point of the compass "*the Satan*" will issue forth in *their* enterprise of deceiving the nations; he only tells us, that the deceived will rise in rebellion as the sand of the sea in multitude, on every side.

3. We have already proved that Gog's invasion of Palestine is the occasion of *Adonai Yahweh's* thief-like presence there. The difficulty with bro. M. in admitting this, lies in the prosperous circumstances predicted of Israel. But we apprehend that he sees more in the testimony than it contains. It does not import a general restoration of Israel; but only a

prosperous colony "in the midst of the land," which, according to Isaiah already referred to, is only *a tenth part of the whole country*. This tenth is under the protection of a Maritime Power, styled by Ezekiel, "*Sheba and Dedan, and the Merchants of Tarshish, and young Lions thereof.*" These are the protecting Power—"the Land shadowing wide with wings extending from beyond the rivers of Khush, that sendeth by sea whirling things, even on vessels of fleetness upon the waters"—Isai. xviii. 1. This is the Moabite covert of Jehovah's outcasts from the face of the Spoiler. Isai. xvi. 3, 4: the Anglo-Indian Power from beyond the Euphrates and Tigris, the rivers of Khushistan, whose swift vessels, propelled by whirling screws and paddles, traverse the waters of the east in all directions. With such a wealthy and powerful patron as this, protecting a colony whose existence and prosperity are deemed essential to the safety and interests of the protector, it is not difficult to conceive in how short a time the "midst of the land" of Canaan can be brought to reflect the characteristics exhibited by the prophet in ch. xxxviii. 8, 11, 12. As the London Times testifies, solid bases of English influence are already laid in those parts. "We have completed our communications, says he, 'with India,' we have made our railway from Alexandria to Suez, and by this time the telegraph is laid down along the whole length of the Red Sea; we have concluded arrangements for transporting troops to India across the Isthmus. These are the solid bases of English influence. The Pasha of Egypt knows how much he has to gain by us, inasmuch as Englishmen almost wholly support the railway, which is to a great extent his property: and the steamers ("*vessels of fleetness with whirling things*") which leave the port of Suez *will soon vie in number and size with those which now cross the Atlantic*. No other nation has resources at all comparable with these, or could confer such benefits on a friendly prince;" or, we may add, on a friendly colony in the midst of the contiguous land. Does not the reader see that there is already laid a foundation upon which a colony of Jews and English can be built, that in a very short time would be so prosperous as to become the envy, if not the admiration, of the ambitious and superstitious despots of the European Continent? The work is steadily progressing. Let us not be in too great a hurry. We walk by faith and not by sight. The ensuing nine years will develop wonders. A British Protectorate in six months can make the unwall'd villages of the land of Canaan as safe to dwell in as the suburbs and rural districts of Britain and its provinces.

As to the military equipment of the invaders under Gog, the Russian army happens to be the precise and only one answering the requirements of the prophecy. Her troops are equipped with all sorts of weapons. Concerning Gog's forces, Ezekiel says, "all of them equipped with all sorts, bucklers and shields, all of them handling swords"—"bows, arrows, and handshooters." "These were the weapons of Ezekiel's time. The Spirit by whom he spoke told him nothing about cannon; but included them in the phrase "all sorts." They are not excluded because omitted; there were simply no words in Hebrew to express them; those weapons were chiefly named that were known at the time, and which the Spirit knew would not be superseded in Gog's army by the invention and use of gunpowder. Now the troops of Russia are equipped with "*all sorts.*" This is known to all Europe; for in 1830, or thereabouts, the allied emperors of Austria and Russia, with the king of Prussia, had a meeting at Toplitz in Bohemia, when several thousand Russian troops were reviewed by these members of "the Holy Alliance." I recollect reading an account of the review in the London Times. It was a very imposing affair: and the correspondent who reported the pageant, called particular attention to the remarkable fact, that the troops were equipped with all sorts of weapons, which he particularized as bows and arrows, shields, helmets, coats of mail, and so forth. A considerable proportion of Russia's forces is Tartarian, who equip themselves at their own expense, and use the ancient weapons; which are not to be despised by an enemy without bucklers and shields, even though they may be armed with rifles and other noisy weapons.

But we add no more, having said enough, as we think, to prove the premillennial character of the Ezekiel prophecy. We can cordially and earnestly concur in the prayer with which brother M. concludes, saying, "Come, Lord Jesus, come quickly!" But, then, we cannot close our eyes to the absolute necessity of the *preadventual* development of the Prince of the Russias into the Gog of the land of the Magog; and of the premillennial deliverance of the land of Israel out of his hands, to the formation of the situation which shall occasion the manifestation of the Sons of God, and the establishment of his kingdom. Jesus comes to adjudicate the controversy of Zion; that controversy must be brought to a head, and judgment given in the capital of the king. Gog comes there to take possession; Jesus meets him there to eject him, and to let the nations know that no power has a right to reign on Mount Zion but Jesus of Nazareth, Son of David and of the Deity, the Bethlehem born King of the Jews.

June 15, 1859.

EDITOR.

Russia Triumphant and Europe Chained.

Dear Brother Thomas: —The following article, clipped from the "New York Dispatch" of June 18th, seems to me to contain a great deal of truth very forcibly expressed. The sentiments it contains coincide so fully with our own, and with what prophecy teaches concerning "Gog, Prince of Rosh, Mesheck and Tobl," that I thought the article could not fail to be as interesting to you as it has been to my myself.

Yours &c,

NICHOLAS DABB.

Elizabeth Port, June 20, 1859.

WHAT IS THE WAR FOR?

In his letter recently published, on the present aspect of affairs in Europe, General Wool expresses the same views of the war as are taken by nearly all reflecting men in this country. Whatever may be the military result of the struggle, the General foresees that its political effect will be to "increase the power that already overrides the downtrodden people of Europe;" and it is this conviction, on the part of all thinking people, that checks American sympathy for the Franco-Sardinian cause. In a word, no one can tell what is the real cause and true intent of the war. All desire the freedom of Italy, and detest the despotism under which its noble people are crushed; but these things cannot blind us to the fact that in the present war they are used for purposes the most sinister and selfish, and inimical to human freedom, by men who would perpetuate the very same system to-morrow, in another guise, if it were swept away to-day. Every lover of liberty will rejoice in the defeat of Austria, but that rejoicing will be checked by the reflection that the defeat would be primarily converted to the profit of one whose own rule of his own country is even a greater outrage upon liberty, a greater opprobrium to civilization, than the Germanic oppression of the Italian States. From time immemorial, the spectacle of the barbarian holding captive the intellectual and the accomplished has been common. But it has been left to modern times to show that a nation like France, in the van of enlightenment and mental progress of every kind, can, in the space of a single night, be plunged into the darkness of medievalism, as though time had rolled back six centuries at a bound! —and this not by an inundation of vandals, but by the cunning atrocity of a double-tongued betrayer of the very laws he had repeatedly sworn to uphold, and which he had been invested with the power of upholding, in the belief that he would be faithful to his trust and to his reiterated oaths. Truly, the world is justified in suspecting the

nature of that "civilization and independence" for which such a champion pretends to have drawn the sword.

But it is not improbable that while Louis Napoleon is using the Italian question for his own purposes, *he himself is being made use of for the ends of a more accomplished deceiver.* The same power thus made use of the first Napoleon, ministering to his egotism in the first instance, and subsequently converting to his ruin the irreparable blunders that egotism thus insidiously stimulated, had betrayed him into. *At any rate whether it be the result of accident or design, every thing in this war seems to point to the ultimate gain of Russia, and it is not easy to believe that this is not brought about by the farseeing policy of that astute and unscrupulous power.* The exhaustion of Austria—which means her destruction, for if she once begin to break up, nothing is more certain than her entire dislocation, and her consequent reduction from a wide empire to a narrow kingdom—*this would remove from Russia the barrier now presented against the annihilation of the "sick man" of Turkey.* In that case also the undivided employment of France would be to put Cherbourg to the purposes its original constructors contemplated, and which the acts of their successors to the present day have not disavowed, whatever their words may say; England would then be too much occupied in self-defence to interfere with Russian designs in the East. Or regarding the matter from another point of view, if France and Austria should mutually weaken and waste each other, they would thereby enable the judicious looker-on of the North to dispose of the stakes, when the combatants are too feeble to resist the arbitration, whether single or combined. *All the nations of Europe appear to be doing Russia's work for her while she looks on in philosophic complacency, quietly increasing her armaments, fomenting distractions, and nursing in Germany that mutual antagonism of State against State in which Muscovite wiles have enmeshed all Fatherland.* England's neutrality is obviously also ministering to the designs of her great rival of the North, and this fact more than any other will probably force England into the arena, and compel her while hating Austria to assist her, as a means of thwarting the schemes of that ambitious power, which aims at nothing less than *the establishment of its own supremacy over all Europe.* Regarding the matter in any light we are unable to perceive how any good is to arise to the oppressed people of Europe, and we are constrained to believe with General Wool, that "the result of the contest between the two Emperors, Napoleon and Joseph, can be of no advantage to Lombardy and Venice. The people may be relieved from Austrian oppression, and get a new master and nominally an independent government. But four or five hundred thousand men devastating the country will, beyond the hope of redemption, keep the people chained to the car of Juggernaut."

Miscellanea.

"What is that to us? See Thou!"

AN individual named Thomas A. Cr-sh-w, living at or near Paineville, Virginia, was immersed by the Campbellites some years ago, at a meeting got up by Messrs. Jeter, Bullard, and others of the sect. He afterwards apostatized from Campbellism to nothing, and remained in apostasy for years. At length he concluded to "reform," and make application to be received into the fold again, saying that he had confessed with his lips what he did not believe in his heart when he was immersed; and upon this confession he was re-admitted, "by the right hand of fellowship," as a penitent into the kingdom of Bethany, Va. On the attention of the Campbellite leaders being called to the case, that in his immersion he could not have obeyed the gospel; they said that "they had nothing to do with his previous infidelity—that was for him to settle with his God."

This case reminds us very forcibly of another. A certain Jew sold his master for thirty pieces of silver, and afterwards repented. He returned to the purchasers with the money, and in the spirit of despair exclaimed, "I have sinned in that I have betrayed innocent blood!" And they said, what is that to us? *Ev óψει*—that is for thee to settle with thy God!" And unless poor C. believe and obey the gospel of the kingdom as though he had never heard of Campbellism, he may as well go as Judas did, and hang himself, for any salvation he will ever experience by continuance in his *statu quo*.

EDITOR.

Search and See.

MODERN preachers have departed from the practice of the Apostles in discoursing on "the deep things of God;" and having confined themselves to preaching exclusively upon the crucifixion, they fail to nourish their flocks, and to feed them with good pasture. All the treasures of the wisdom and knowledge of God are hid in the mystery of the Father and of Christ; and what is revealed concerning this mystery, is revealed in order that we may study and know it: and the passage in Col. ii. 3, urges us to the consideration of it. The Gospel of Christ does not consist exclusively of the blood-shedding of Jesus: the mystery of God in Christ is hidden, shut up in him as a treasure, into whom we must dig, if we want to grow in the knowledge of God. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of *Jehovah*, and find the knowledge of *Elohim*."—*Prov. ii. 3-5.*

Jesus the Redeemer of Israel.

THERE is not a prophecy in scripture in which the coming of Messiah is not connected with the glory of the tribes of Israel, as a kingdom of priests and a holy nation upon earth; with their universal ingathering, and the confirmation of the New Covenant with them, and with all the nations blessed in them, look for example at Gen. xlix. 10; Acts. iv. 27; Psal. xi; Isaiah xi; Mic. v. 2: and if any one, through the sinful ignorance which reigns in the religious world upon this subject, and which their superficial preachers would perpetuate and deepen, doubts of this, we can put you upon a course of study, simple and unexceptionable, which will remove that doubt in the course of one evening. It is to take those prophecies quoted in the gospels, and there applied by the Holy Spirit, to Jesus of Nazareth; take them one by one, and turn to the passage in the Old Testament, of which it is a part; read the whole context of that psalm and prophecy, and let your natural understanding judge, and for which purpose it is given you, whether the main drift of it be not to set forth Christ as the king and prince priest of the Jewish people, gathered together in great and everlasting mercy, and made a blessing unto all the ends of the earth. Do this, and we assert without the smallest hesitation, and that without a single exception, every prophecy of the Old Testament which the Holy Spirit has thus applied to Jesus of Nazareth, represents him as redeeming the Jews from the bondage of oppression of the Gentiles, restoring them to their own land, sealing them with an everlasting covenant of holiness, reigning over them, and through means of them, over the whole earth.

True, the clergy do not verbally deny this; but they say that the oppression of the Gentiles means *oppression of sin*; and that of Egypt means *unbelief*; and that restoring to the land means *taking to heaven*; and that the everlasting covenant of righteousness means the Holy Spirit dwelling in men's hearts after conversion. This they do, and yet they call Carlisle

and Voltaire infidels, and themselves the *Religious World*; and thank God that they are not as other men are! But, it is a fair question to ask, wherefore then did not Jesus perform all these things? The answer is, because his day to fulfil them is not yet come. "The days will come," he said, "when ye will desire to see one of the days of the Son of Man, and ye shall not see it"—Luke xvii. 22. He was his own Elias, as it were, —the forerunner of himself; his former coming was but the prelude of that which is yet future. His prophecies and discourses chiefly relate to his coming again. Every one of the apostles, from Peter's first discourse to John's last vision in the apocalypse, do speak of these things, and none but infidels by profession, or infidels at heart, do for a moment doubt concerning them.

Forasmuch then as the Lord Jesus and all the Holy Apostles do carry our earnest hope and expectation towards another coming of the Lord, wherein he is to fulfil all the things spoken of him by the prophets, and to abide with the faithful forever; what are we, that we should doubt or scruple in respect to that which Jehovah our Elohim has been pleased to testify unto us from the beginning. This distinction between his coming in glory, and in humiliation, seems not to have been made apparent to any of the prophets, but unto the Son of Man himself alone. Nor was it apprehended by the faithful before his coming, nor could it be apprehended by them during the days of his flesh, nor until he had been raised from the dead, for they were hid from them until he was glorified.

The prophets who prophesied the sufferings of Christ and of the glory which should follow, understood not the manner of the thing which the spirit signified by their lips. They saw, indeed, the man of sorrows; they saw his sufferings, and some of them saw his death, and likewise his resurrection; but that which they chiefly saw, was his kingdom and his glory; and the blessedness of the people whom he was to rule over in righteousness. And why did they see this chiefly? Because it was the great and permanent establishment of God's purpose unto which his humiliation was but the brief, the transient, the lowly parent. For the same reason that the Gentile dispensation though of a long continuance, is but a little while, as it were, when compared with the eternal duration of the Lord's presence, and of his kingdom, this also occupies but a brief portion of every prophecy, whereof the fulness is ever reserved for the delineation of the glory which is to follow. There is, therefore, with respect to the coming of the Lord, these three things to be gathered from all the scriptures taken together.

1. A coming in humility, in the likeness of Sin's flesh, that sin might be condemned in that flesh in the bruising of his heel.
2. There is an absence for a season, during which he is hidden in the shadow of Jehovah's hand; a polished shaft concealed in his quiver to be brought forth again at a future time.
3. This time at which he is to be brought forth once more, is when the Jewish nation shall again be taken into covenant with God, and become the chief and sovereign nation of the world.

"He shall be Called a Nazarene."

"AND he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets." "Some foolish commentators," says a writer in the *Dialogues of Prophecy*, "have sought for the solution of this passage in something connected with the Nazarites; with which, however, it has not the remotest connection. It was put into the heart of

"an Israelite indeed" to say, that nothing good could come out of Nazareth. "In fact, it was a term of reproach and contempt." The meaning of the term is to be found in Isai. xi. 1, where the Christ is proposed of as a *Naitzer*, sprout or shoot, from the roots of Jesse—*Yisha Naitzre sprout of Jesse*—the very name which appeared the other day in *Israelite* as a term of reproach upon referring to Jesus, the pronunciation only being a little different.

"Yet," says the writer referred to, "I have no doubt but that the law of the Nazarite pointed to the Christ, as every other law, rite, and ceremony did, and that it can be made perfectly clear that Jesus was a Nazarite from the womb, that is, from the resurrection; and that he is now fulfilling the law of the Nazarite in his separation from his church and the world here, abstaining from wine until he drinks it again with his apostles and others in the kingdom of God. —Mat. xxvi. 29.

Influence of Roman Catholicism in the United States.

MESSRS. EDITORS: —The late doings of the Pope of Rome in Europe—his excommunicatory bulls in reference to Spain, Switzerland, and Sardinia—show very plainly what he would do in the United States if he only had the power. He is the *Pope* yet, as much as he ever was, even when Kings came in supplication before him and kissed his great toe, and did penance before his gates. Much as he may don the skin of the lamb, the *wolf in* there yet under it, and much as he may put on the angel, the "cloven foot" will peer out occasionally, as in these excommunicatory allocutions. He reprobates and abrogates the recent constitutional laws of Spain, and declares them null and of no effect, so far as they pretend to regulate *ecclesiastical property*, or to deprive the Church of its "*power and liberty*" to engage in ACTIVE PERSECUTION of *any other communion* that exists in Spain! But *money*, the love of which is the "root of all evil," seems to be at the bottom of this *pious* indignation of the Pope! Yes, MONEY. Gen. Zevala, the Spanish Minister of Foreign Affairs, tells his Holiness very plainly, in reply to his remonstrances, that the main dispute is about a *matter of money*. "The Queen's government," he writes, "cannot forbear from expressing the profound concern with which, animated as it is by sincerely Catholic dispositions, it sees the Holy See engaged in a struggle in which—even granting all its allegations—nothing is in question but *material and mundane interests*."

"With regards the alleged infringement of the rights of the Catholic religion as the sole religion of Spain," says a writer, "the Minister points out that no other form of public worship is permitted. The liberty of the church, then, one would think, remained intact, even to the extent that no other Church but herself enjoys a vestige of it. This is not enough, however, for a church which has had an *inquisition* at its orders. Throughout these allocutions the *liberty and power* of the Church are always coupled. Do you call the church free, remonstrates his Holiness, where she may not *persecute heretics* at their own hearths, as well as interdict their altars?"

This last sufficiently shows by what sort of spirit the Pope is animated—one of *persecution*, as has always been the case, and what he and Roman Catholics would do in the United States, had they the *power*, or the "liberty and power," as the Pope says. Who then can blame the American party for opposing the holding of office by Roman Catholics, in this country, since office gives power, and if they can get the power they are bound to thus use it?

HUGO.

THE UPPER AND LOWER STRATA OF RELIGIOUS LIFE IN NEW YORK. —

Religious life and the modes of religious worship in New York have recently assumed a new and somewhat curious phase. During the financial crisis, and succeeding it, a religious revival so far affected all classes of our citizens that prayer meetings, public confessions of repentant sinners, from Wall street, from the prize ring and from the stage, were matters of daily and nightly occurrence all over the city, not alone in the churches, but in warehouses and basements, and everywhere that a congregation could be accommodated. But now the inspiration of religious fervor has fallen upon the lyric and dramatic stage; and where the divine compositions of Meyerbeer and Verdi and Rossini delighted the upper crust of our population during the week, or the love-and-murder efforts of the sensation dramatist "split the ears of the groundlings" in a minor theatre, songs of praise and words of holiness are echoed every Sunday evening. The upper stratum of religious life exudes its superabundant feelings of piety with respectable and decorous bearing in the fashionable and elegant Academy of Music, while the lower stratum does the same with cheers, cat-calls and stamping of feet in the National theatre on Chatham street. The crowd which flocks to both houses is immense. At the Academy hundreds are turned away for want of room, every Sunday evening; the doors are locked when the house is full, and all who arrive too late are compelled either to adopt the out-of-fashion practice of going to church, or to reserve their fervor for another Sabbath—a difficult thing to do in this impulsive city. At the Chatham street theatre the attendance is so large that the doorkeepers are obliged to select the audience, admitting the well clad and excluding humble piety in seedy garments; a posse of police is required to keep order at the doors; and the audience express their impatience at the non-arrival of the preacher, in the usual theatrical fashion, by stamping and whistling, hail his appearance by a storm of clapping, and compliment the salient points of his discourse with loud applause. Religious ceremonies are again to take place at these theatres tonight.

Meantime the churches are affected with slim attendance, and it looks as if the clergy, to preserve their popularity, would have to abandon the pulpit for the stage. Time was when such a descent would have shocked the religious sentiment of the country; and even now, whatever is left of the strict old Puritans must move uneasily in their graves at the spectacle. One consolation, however, is, that those who advocate the claims of the stage to be considered a moral instructor, have now the satisfaction of beholding a practical illustration of their theory.

Proclamation to the Jews.

THE following is a copy of a neatly printed handbill addressed to the "Sons of Abraham," which has been posted in various parts of the city, and attracts considerable curiosity:

"Eighteen hundred years have now nearly passed since our beloved land—the heritage God gave to our Fathers and to us their posterity for an everlasting possession—has been wrested from us by cruel and bloody idolaters. During that long period we have remained scattered and captives among the Gentiles. We have suffered the most cruel persecutions on account of our faith. We have long prayed and hoped for the coming of that Great Deliverer, whom the God of Israel has promised to send to restore us and to re-establish the Throne of David. This hope, in the minds of many, is now beginning to be shaken. Some, because the fulfilment of these promises has boon so long delayed, deny the truth of God's Word altogether. Many have already forsaken us, and have enlisted under the banner of infidelity. Hundreds of others are embracing the religion of the crucified Nazarene. Is it not then most important for every one of us to ask himself the question: Has the Messiah come, or do we still look for another? Rabbis, answer! Teachers in Israel, to the Rescue! The faithful ones in Israel demand it!"

