

**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 AGES.”—DANIEL.*

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JOHN THOMAS, Editor. West Hoboken, Hudson Co., N.J., AUGUST, 1861  
Volume 11—No. 8.

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**Approaching Judgments.**

IT is possible, that in 1848 these words would have secured more instant and earnest attention than at present. When famine was stalking through Erin and pestilence following at its heels; when, even in Britain the trading part of the community were beset with embarrassments, and the working classes suffering from want; when, on the Continent, "thrones were overturned, and sceptres broken, more rapidly almost than the intelligence could be conveyed; when all who had any stake in society were trembling to think what the end of these disasters and commotions might be; then, to have written of "approaching judgments," would have been to secure the terrified attention of many whose "hearts were failing them for fear, and for looking after those things which seemed to be coming upon the earth." The voice of warning would have had many an echo then, from the depths of troubled and trembling hearts. But when the storm seems to have passed by, and the elements are hushed to rest; when plenty smiles, and prosperity abounds on every hand; when order seems everywhere the more firmly established for the temporary anarchy by which it was threatened, while mines of untold wealth are opening golden prospects to the myriads who resort thither in pursuit of gain; then to lift the warning voice, and speak of judgments at the door, would seem to many a strange and uncalled for thing. I can well imagine many a one exclaiming, "Judgments! Approaching Judgments! Why, when did there seem less occasion for fear? When was the air so calm? the horizon so clear? the prospect so enchanting?" Dear reader, it is not by appearances we have to judge, but by the word of God. And know you not what that word records in the history of the past as well as what it foretells, of the future? The antediluvians thought Noah mad, to predict a deluge, and prepare an ark. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark"—and what then? "the flood came, and destroyed them all." So it was, too, with the cities of the plain. "They did eat, they drank, they bought, they sold, they planted, they builded." And nature seemed to smile on their pursuits. The sun rose as usual on the morning of their overthrow. Scripture notes this. "The sun was risen upon the earth when Lot entered into Zoar." What ensued? "Then Yahweh rained upon Sodom and Gomorrah, brimstone and fire from Yahweh out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. "But what is all this to us?" you perhaps inquire. Let our Lord himself reply. "Even thus shall it be in the day when the Son of man is revealed." Luke xvii. 30. Ah yes, peace and plenty, order and tranquillity, the advance of science, and the growth of intelligence, are no signs that judgment is far off! \*

\* This has been notably illustrated in the condition of this republic within less than twelve months. In 1860, all was prosperity and dreams and visions of boundless wealth and dominion; but now in '61, ruin on every side. How will it be in 1864-8? —*Editor*.

“When they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child and they shall not escape.” And while it is quite true, that they who only regard appearances *on earth* may suppose, that everything bespeaks the continuance of peace and prosperity, there are those who know that God's word is "settled for ever *in heaven*:" and who will, through his grace, listen to what that word proclaims, of approaching judgment, desolation, and woe. Then, besides, whether men will hear, or whether they will forbear, they to whom the knowledge of these things has been confided, must, to deliver their own souls, lift up their voices, and cry aloud, and spare not.

There may be some, however, who read these pages, who are not so blinded by appearances as to suppose, that the present partial lull will continue, who yet have no adequate conception of the nature and extent of the solemn changes which are at hand. You see, dear reader, that no dependence is to be placed on the sort of quiet which at this moment exists. You know well that the atmosphere is never so still as just before the bursting forth of a wild and desolating storm; and seeing probably in scripture, that there are great convulsions to take place, ere the world is subdued to the sceptre of Immanuel, you may be looking for these as near at hand. But then your expectation of these convulsions, and of the woes and calamities inseparable from such events, is associated in your mind with the idea, that after all, the world is to be converted, and the millennium introduced, by agencies and influences of a kind already at work for this end. You see, indeed, that at the slow rate at which Christianity has progressed, even where it has achieved its greatest victories, it can only be after the lapse of almost interminable ages, that it becomes universal among mankind. Its forces seem so feeble and so few, and the opposition they encounter is so formidable, that there appears no prospect of universal triumph within any period that the mind can span. But judgment, you think, is to aid in accelerating the work. And all that you anticipate in the way of judgment is, that national convulsions and political overturnings, accompanied perhaps by providential scourges, such as famine, pestilence, and the like, will open the way for the wider, more rapid, and more effectual spread of the gospel. The Papacy will, as you suppose, be overthrown; Mohammedanism be deprived of political power: governments hostile to the spread of truth give place to others who will be its nursing fathers; China, Japan, and Tartary, be opened to Christian missionaries; while in these and other ways, the God of Providence will interpose to accomplish the final, universal triumphs of the gospel of his grace. Such are the thoughts cherished by numbers of professors at the present moment.

Two points, in view of these things, forcibly occur to one's mind. First, this anticipation of providential interpositions and mighty national convulsions, is itself an advance on the thoughts generally entertained by the religious twenty or thirty years ago. We heard of nothing then, but the power of the truth, the effusion of the Spirit, the spread of the gospel, the speedy and universal triumph of missions, with all kindred institution» and efforts for the conversion of the world. The experience of the last half century has so far sobered the expectations of many, that they do now admit the necessity of some grand providential interposition, to remove obstacles otherwise insuperable, and to secure thus the end, which once they expected to be attained by the blessing of God on philanthropic efforts, and evangelic labors. This is, of itself progress towards the truth. But then, and this is the second point referred to, if it be necessary that God should interpose, and if it be revealed in his word that he will do so, where are we to learn the nature and extent of this interposition? Where but

in the same "sure word of prophecy," which makes known to us that such interposition will take place? If, as many still think, the conversion of the world is left in human hands, dependent upon human diligence, and the progress of human affairs, then speculation and calculation may both be of service in determining the probable aspect of the future—and all one can say in this case is, if the past is to afford a presage of the future, Alas, for us! Alas, for "the church!" Alas, for the world! But if it be admitted that God must in some extraordinary way interfere; and if it be further admitted that scripture foretells that he will interfere; then, where, I ask, are we to learn the manner, the mode, the magnitude of such interference, but in those scriptures which warn us of its approach? Speculation has no place here. Calculation of the future from the past is utterly out of the question. Nothing will serve but simple subjection to God's word; a child-like, docile reception of whatever God's word declares. God grant us such a spirit, in inquiring what the testimony of scripture is, on the solemn subject at present before us.

Before producing, however, the direct testimony of scripture on this subject, I would make this one remark, viz., that it is taken for granted here, that there is to be a millennium. Proofs of this from scripture may occupy our attention hereafter; as well as much that relates to the nature of millennial blessedness. For the present, I would assume that my readers concur in the belief, all but universal among professors, that there is to be a long period of universal peace and righteousness on the earth. This is not our present question. The question before us is, *First, Whether judgments do not introduce this period of universal blessing? Secondly, What is the nature, and what the extent of these judgments?* Not only shall we find that the millennium is introduced by judgments, but that these judgments are of a character perfectly unparalleled. National convulsions there will be, no doubt, and political overturnings, such as this earth has never witnessed. Providential scourges too, famine, pestilence, earthquakes, hurricanes, and every kind of terrific deviation from the usual course of things. But all these, so far from being subsidiary interventions, designed to hasten the triumph and secure the success of benevolent agencies already at work, are themselves either the precursors or attendants of an event, which closes the present, and introduces a new, dispensation; an event, with which no other (save one) in the whole history of this world, past, present, or future, can for a moment compare. *That event is the second coming, the appearing in glory of our Lord Jesus Christ.* Even the one exception, his own first coming in humiliation, was in order to this. This is the grand event which is before us; an event to which the Christian indeed, may look forward with intense desire and expectation; but which, in its bearing on the world, is connected with those terrible judgments which shall prostrate the pride of man, rebuke for ever the swellings and vauntings of iniquity, purge the earth of corrupters and destroyers, and usher in the blissful period of the reign of Christ with his glorified saints, over the spared and pardoned, and renewed inhabitants of the millennial earth.

First, let us glance through the scriptures, and seek to gather their general voice, their concurrent testimony. Enoch, the seventh from Adam, is the first whose voice we hear. True, that it is Jude, not Moses, who records his prophecy; and he records it as yet to be fulfilled. But what does this prove, save that the Spirit of prophecy in Enoch looked beyond the deluge, beyond the judgments on Sodom and Gomorrah, beyond all intermediate ages and events, to that stupendous one which is before us? Hear his words, "Behold, YAHWEH \* cometh with ten thousands of his saints, *to execute judgment upon all*; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." To what else does the Midianitish seer refer, when he says, "I shall see him, but not now: I shall behold him, but not

nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth?" He says further, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." Nor is it of mere local circumstances, that this extraordinary man is inspired of God to treat. The prophetic Spirit looks far and wide, and speaks not only of Moab and Sheth, of Israel and its glorious Star, but of Edom and Amalek, the Kenites and Asshur, Eber, and the ships from the coast of Chittim. It is in reference to all these, and to the utter destruction of the wicked from among them, that this grand intervention of God's power takes place. And in view of all this, what does Balaam exclaim? "And he took up his parable, and said, Alas, who shall live when God doeth this?" Num. xxiv. 23. Thus early in scripture, have we the prophetic anticipation of God's doing a work of judgment, so terrific, as to awaken the inquiry, Who shall live when God doeth this?

\* The reader of the Herald need scarcely to be informed that this is the name the ETERNAL FIRST CAUSE bestowed upon himself at the bush. As a verb it signifies "*He will be,*" but used as a noun or name "*He who will be.*" The Masorites about 500 years after Christ substituted for it the word "JEHOVAH."—*Editor.*

But my immediate object is not in the first place to discuss individual passages, so much as rapidly to glance along the current of scripture testimony and prophetic instruction, that we may have some idea of its general burden and tone. Hear we then a Moses, who recites to us the words of the Almighty: "For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." Deut xxxii. 40—42. Listen to a Hannah, who sings, "The adversaries of Yahweh shall be broken to pieces; out of heaven shall he thunder upon them; Yahweh shall judge the ends of the earth; and he shall give strength unto his king, and the horn of his Anointed." 1 Sam. ii. 10. Hear too, for a moment, the son of Jesse, concerning an anointed one of the Elohim # of Jacob, the pleasant theme of Israel's songs. They are his "last words" I am about to quote; words uttered amid the sad fruit of his own sin, and in the deep consciousness of his having been himself unable to cope with the enemies which his sin had raised up around him. But it is no mere effusion of his own which his pen records, or his lips utter. "The Spirit of YAHWEH, spake by me, and his word was in my tongue. The Elohim of Israel said, the Rock of Israel spake to me, There shall be ruling over men a just one, ruling in the righteous precepts of the Elohim." Alas! he himself had failed in this. But he anticipates the coming of One who should not fail, and who should be "as the light of the morning when the sun riseth, even a morning, without clouds." I need not to say to whom this refers. But what is there here of judgments? Nothing, as yet; but read what follows. "But the sons of Belial shall be all of them as a thornbush caused to be thrust away, though not with hands shall they take possession of them; but the man shall smite upon them; he shall be filled with iron, and the shaft of a spear; and they shall be utterly burned with fire in their habitation. 2 Sam. xxiii. 6. 7.

# Elohim—Mighty ones or "Gods;" used for the saints glorified.

But David's testimony cannot be so summarily dismissed. I am not about to analyse the different passages in the Psalms which treat of approaching judgments. To do this would require a volume, and a large one, instead of a few pages such as these. But look through the book of Psalms; leave aside every passage which admits of a question as to its bearing on our

present subject; and what have we still remaining? Why the occurrence at almost every turn, of anticipations or predictions such as the following. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." Ps. ii. 8, 9. "The nations are sunk down in the net that they made: in the net which they hid is their own foot taken. Yahweh is known by the judgment which he executeth; the wicked is snared in the work of his own hands." ix. 5. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." xi. 6. "Thine hand shall find out thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: Yahweh shall swallow them up in his wrath, and the fire shall devour them." xxi. 8, 9. "Come, behold the works of *Yahweh* what desolations he hath made in the earth." xlvi. 8. AIL ELOHIM YAHWEH \* hath spoken, and called the earth from the rising of the sun unto the going down thereof... Our Elohim shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." l, 1-3. "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, verily there is a reward for the righteous: verily there is Elohim judging in the earth." lviii. 10,11. "Say ye to the Elohim, How terrible thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Come and see the works of Elohim: terrible of deed toward the children of men." lxvi. 3-5. "Thou didst cause judgment to be heard from heaven: the earth feared, and was still, in the Elohim arising for the judgment, to save all the meek of the earth." lxxvi. 8, 9. "The Adon at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the head over an extensive region, cx. 5, 6. These are but a few out of a whole class of passages running through the whole book of Psalms. How manifestly they point onward to an intervention of the power of Jesus and the Saints in judgment, *such as earth has never yet witnessed.*

\* AIL-ELOHIM-YAHWEH—THE STRONG ONE, HE WHO SHALL BE *manifested in the MIGHTY ONES.* A name indicating the mystery of Deity manifest in the glorified saints, of whom Jesus is the head. —*Editor.*

In turning our attention to the prophets, what do we find at the very beginning? "Therefore, saith Yahweh, Yahweh of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies...Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake Yahweh shall be consumed." Is. i. 24-28. In the very next chapter we have the day of Yahweh foretold, —a day, the power and terror of which shall "be upon every one that is proud and lofty, and upon every one that is lifted up, and he," says the prophet, "shall be brought low." "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Yahweh, and for the glory of his majesty, when he ariseth to shake terribly the earth." Such is the testimony with which the first book of the prophets opens.

Such a testimony is sustained throughout. We read of the Lord standing up to plead, and standing to judge the people. Mention is made of "the day of visitation, and the desolation which shall come from far." We read of the world being punished for their evil, and the wicked for their iniquity; of a man being more precious than gold, even a man than the golden

wedge of Ophir. We are told of "a purpose that is purposed upon *the whole earth*;" and that "this is the hand that is stretched out upon *all the nations*." It is Yahweh of hosts who hath purposed and who shall disannul it? his hand is stretched out, and who shall turn it back? All the inhabitants of the world and dwellers on the earth, are called upon to see an ensign which is to be lifted up, and to hear a trumpet which is to be blown: and this call for universal attention is connected with a rushing of the nations, and of the multitudes of many people, like the rushing of mighty waters. The nations are thus to rush: but God we are told, shall rebuke them, and they shall flee far off, and be chased like chaff before the wind, and thistle-down before the whirlwind. See Is. xvii. and xviii.

We read, moreover, of the Lord's purpose, "to stain the pride of all glory, and to bring into contempt all the honourable of the earth." We read of "the Lord making the land empty and making it waste;" of the inhabitants being burned and few men left; so few as to be compared, at least in the centre and special scene of these judgments, to the shaking of an olive tree, and the gleaning grapes when the vintage is done. The land is spoken of as being utterly broken down, clean dissolved, and moved exceedingly. If this has happened to Israel for wickedness, what may we not expect for the nations in punishment for theirs. We hear an invitation to God's people to enter into their chambers, and hide themselves, as it were, for a little moment, till the indignation be overpast, "for Yahweh cometh out of his place to punish the inhabitants of the earth for their iniquity:" the earth also is to disclose her blood, and no more cover her slain. An overflowing scourge is to pass through; judgment is to be laid to the line, and righteousness to the plummet: the hail is to sweep away the refuge of lies, and the waters to overflow the hiding place. From the time that the scourge goes forth, it is to pass over, morning by morning, by day and by night; so that it shall be a vexation merely to understand the report. Yahweh is to rise up as in Mount Perazim, to be wroth as in the valley of Gibeon, that he may do his work; his strange work; that he may bring to pass his act, his strange act. Men are warned not to mock, lest their bands be made strong: "for I have heard," says the prophet, "from Adonai Yahweh \* of hosts, a consumption, even determined upon the whole earth." Is. xxviii. 22. We read of the name of Yahweh coming from far, burning with his anger, and the burden thereof being heavy: his lips full of indignation, and his tongue as a devouring fire. We are told that Yahweh shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. No mere national convulsion this! No mere political overturning. No, "Now will I rise, saith Yahweh; now will I be exalted! now will I lift up myself." Is. xxxiii. 10. The nations are again invited to hear, the people to hearken; the earth, and all that is therein; the world, and all things that come forth of it. And why? "For the indignation of Yahweh is upon *all nations*, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." Is. xxxiv. 2-4.

\* This signifies "*He who shall be Lord of armies*"—ADONAI YAHWEH TZAVAOTH.

Such is the doctrine of the prophet Isaiah: such are the approaching judgments to which he bears testimony. He speaks of One who is to tread the wine-press alone: who will tread the people in his anger, and trample them in his fury, sprinkling their blood upon his garments, and staining all his raiment. He is to tread down the people in his anger, to make them drunk in his fury, and to bring down their strength to the earth. The Lord is to "come

with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will Yahweh plead with all flesh; and the slain of Yahweh shall be many."

It may be said by some, "These are undoubtedly predictions of terrible judgments; but what warrant have we for concluding that they are future and universal? May they not have been already accomplished in calamities of a local character, which are now matters of history? How shall we distinguish those judgments which are local, partial, and accomplished, from those which are future, and universal?" To these questions I would reply, that many of the passages cited or referred to, bear the evidence of their futurity and universality on the surface. Has Yahweh Elohim ever yet arisen to shake terribly the earth, so as to cause men to cast their idols to the moles and bats, he alone being exalted, as the result? Has the world ever yet been punished for its iniquity, so as to make a man more precious than gold—than the golden wedge of Ophir? —precious, not in intrinsic value, which of course is always the case, *but in respect to scarceness*, as the passage evidently implies? Has the consumption determined upon the whole earth ever as yet taken place? Has the passage in Is. lxiii. 1-6, ever been accomplished? The prophet beholds in vision a mighty warrior, returning victorious from the slaughter of his enemies, his garments red with their blood, and astonished at the sight, he asks, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" What is the reply? "I that speak in righteousness, mighty to save!" Can this be any but Jesus, the Lion of the tribe of Judah? Could any but he use such language, and not blaspheme? Hear him further. "I have trodden the winepress alone: and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Some, indeed, interpret this of the sufferings which Christ endured, when he was here eighteen hundred years ago. But what more than the simple reading of the passage is requisite to show, that it is not with his own blood that his garments are stained, but with that of his adversaries? "For I will tread *them* in mine anger, and trample *them* in my fury; and *their* blood shall be sprinkled upon my garments, and I will stain all my raiment." Further, he says, "I will tread down *the people* in mine anger, and *make them* drunk in my fury, and I will bring down *their* strength to the earth." Is this a character of action which has ever yet appertained to the meek, the lowly Sufferer, who said, describing the object of his mission, "The Son of man is not come to destroy men's lives, but to save them?" How evidently does this passage, *and the whole class of passages to which it belongs*, point out an interposition of Christ in destroying judgment, which is yet future!

Jeremiah takes up the sorrowful strain, and adds his testimony to all that has been rehearsed. True, indeed, that Jeremiah's prophecies in general relate chiefly, or even exclusively, to his beloved nation, and the city of his heart, Jerusalem, which in his day began to be a prey to the destroyer of the Gentiles. But this is not always the case. In one remarkable passage he speaks of judgments, which, however they may have been foreshadowed by events which are now past, are manifestly universal, and, in the strict, full sense of the passage, as manifestly future. "Therefore prophesy thou against them all these words, and say unto them, Yahweh shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against *all the inhabitants of the earth*. A noise shall come even to the ends of the earth: for Yahweh hath a controversy with *the nations*; he will plead with all flesh; he will give them that are wicked to the sword, saith Yahweh. Thus saith Yahweh of hosts, Behold, evil shall go from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of Yahweh shall be at that day from one end of the earth even unto the other end of the

earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. xxv. 30-33. Dear reader, this is a different vision of futurity from that which is before most men's minds. But this is what is really coming. "Behold, the whirlwind of Yahweh goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of Yahweh shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." Jer. xxx. 23, 24. Observe these last words: "*in the latter days ye shall consider it.*" Whatever the foreshadowings there may have been of this terrible intervention of the power of Yahweh Elohim in judgment, the fact itself has its accomplishment "*in the latter days.*" Many a cup may have passed from one king to another, and from one nation to another; but never yet this cup which is to pass round to all, and of which none may refuse to drink. Would that even now, in these latter days, men might be warned, and led to consider these solemn and impending visitations of God's wrath.

Ezekiel had a roll presented to him, by a hand which spread it before him. What were its contents? "It was written within and without; and there was written therein lamentations, and mourning, and woe." Ezek. ii. 10. Fit emblem of the testimony he was called to bear! True, indeed, that like that of Jeremiah it was addressed very chiefly to the nation of Israel, and a great part of it in reference to circumstances at that time transpiring, or calamities at that time about to visit them. But in the latter part of the book, he looks out beyond Israel, and beyond any circumstances either passing or impending at the time he wrote. He prophesies of judgments upon all the surrounding, and even all the more distant nations: not only Ammon, and Moab, and Edom and the Philistines, but Tyre, Sidon, Egypt, the isles of Chittim, Persia, Lud, and Phut, Javan, Tubal, and Meshech, and numbers more—too many to enumerate. It is in Ezekiel we read of a huge assembly of God's adversaries, whose overthrow is to be so terrible, that their weapons are to furnish fuel to a whole nation for seven years; and seven months are to be employed in burying the dead! The fowls of heaven are invited that they may eat flesh and drink blood. They are to eat the flesh of the mighty, and to drink the blood of the princes of the earth. "And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith Adonai Yahweh. And I will set my glory among the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid upon them." Ez. xxxix. 19-21. Who anticipates such an interposition of divine power and righteousness as this?

The minor prophets (so styled because their writings are briefer than Isaiah, Jeremiah, and Ezekiel. The oracles they contain are equally the sayings of the Deity as those of the "major prophets."—*Editor.*) do not contradict, but corroborate the testimony of the others. Daniel prophesies of a mighty image, emblem of the great monarchies of this world, and of a destruction overtaking it, in which "the iron, the clay, the brass, the silver, and the gold, are broken to pieces together, and become like the chaff of the summer threshing-floors; and the wind carries them away, so that no place is found for them." He sets forth the same great monarchies in another chapter, by the symbol of four great beasts, the last of the four being most terrible of all. He beholds till the thrones are set, and the Ancient of days sits, a fiery stream issuing from before him, while thousands minister to him, and ten thousand times ten thousand stand before him; the judgment is set, and the books are opened. He still beholds till the beast is slain and his body destroyed, and given to the burning flame. See Dan. vii. I need not stop to discuss the meaning of these symbols. As far as our present subject is concerned, their language is sufficiently clear. It speaks of judgments yet to come, such as we have found foretold by all the prophets, to whose predictions we have as yet referred.

Joel testifies of a day of darkness and of gloominess, a day of clouds and of thick darkness; a day ushered in by wonders in the heavens and in the earth, blood, and fire, and pillars of smoke, the sun turned into darkness, and the moon into blood. He speaks of God sitting in the valley of Jehoshaphat to judge all the heathen round about. "Multitudes," he says, "multitudes in the valley of decision; for the day of Yahweh is near in the valley of decision." In Micah's prophecy we hear God saying, "I will execute vengeance in anger and fury upon the nations *such as they have not heard.*" Zephaniah witnesses of the great day of the Lord, "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." He speaks of God bringing distress upon men, so "that they shall walk like blind men, and their blood be poured out as dust, and their flesh as the dung." Haggai's voice to us is, "For thus saith Yahweh of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake *all nations.*" And again, "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Passing over Zechariah, who nevertheless does testify most distinctly to these approaching judgments, we come to Malachi, the last of the prophets of the Old Testament. And what is the message he bears? "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith Yahweh of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith Yahweh of hosts." With such anticipations of "the great and dreadful day of Yahweh," does the Old Testament close. Its very earliest intimations of that future which awaits this poor, giddy, thoughtless, proud, and boasting world, are in perfect and solemn harmony with the warnings which terminate the book. God grant, that this passing glance at the solemn depositions, made by these many witnesses at various times during a period of thousands of years, may not be lost upon the consciences of those who read these pages.

In turning to the New Testament, we must bear in mind that its grand subject is not judgment, but grace. "The law was given by Moses, but grace and truth came by Jesus Christ." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Nor is it the testimony of mere prophets to which we listen in the New Testament. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by a Son." But while the grace of the message, and the divine dignity of the messenger, thus wondrously comport with each other, what shall be said of the guilt of those who reject the message and despise the messenger?

*And this is the guilt under which the world lies.* A few in each successive generation, have had their hearts opened by the truth, to receive the one and welcome the other. These, if left to their own inclinations would, like all the rest, have continued to reject both. But as to the mass of mankind, yea, even in those countries where Christ is nominally owned, they join with one consent to slight, to neglect, to despise God's embassy of peace. Nay, worse than this, in *nominally* Christian countries, the name, and the ostensible authority of Christ, are used to consecrate the sins from which he came to deliver us, —to bind more firmly on men's souls, the chains and shackles from which he came to release us.

Christianity, instead of converting the world, as is the boast of our day, has itself been corrupted, and is the means in this corrupted state, of plunging men (with fairer appearances)

into deeper moral debasement than that in which it found them. IT IS FOR THIS, THAT JUDGMENT IS AT THE DOOR. \* God has long patience, and we know that his long suffering is salvation. He is not willing that any should perish, but that all should come to repentance. But ere long, he who once came in humiliation will come in glory. He who once came to suffer and to save, will come to judge. First, must the co-heirs of his glory be quickened to know and to confess him; and when these have been all brought in by his favor, the One who has been owned by them in his rejection, will come to receive them to himself. This is the first stage in his return to the earth. But wickedness on the earth will come to its full head, and he will descend, followed by his glorified saints, to execute the judgments of which we have been hearing in the Old Testament, and of which we have abundant warning in the numerous and explicit predictions in the New Testament as well. I do not now refer to them as proofs of Christ's speedy coming. I now adduce them, as following on in the train of those already cited from the Old Testament, as premonitory of those approaching judgments, which will shortly burst upon an astonished and affrighted world.

\* But since this was written, in Feb. 1858, now actually upon this dissolving republic Yahweh hath spoken, but this evil generation pays no regard to what he says; and therefore the sword is upon them, and worse to follow. —*Editor*.

What can be more solemn than the testimony of our Lord himself? Does he not apply to himself the Psalmist's words as to the rejected stone becoming the head of the corner? And while he intimates that any, during this whole period, who fall on this stone, or stumble over it, shall be broken, does he not also warn us, that the stone itself is yet to fall, and that on whomsoever it does fall, it will grind him to powder? And elsewhere, he says, the sign of the Son of man in heaven shall appear; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Does not our Lord in another gospel utter the words quoted at the commencement of this paper? "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*" This was realized in the time preceding the overthrow of Judah's commonwealth, and will doubtless be characteristic of that other day of the Son of man when he shall come in power. Does he not set forth to us the whole subject of his rejection, and absence, and return, in the parable of the nobleman, who went into a far country to receive for himself a kingdom, and to return? "His citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." His servants were left to occupy in his absence. Among these, when he returns, he distributes the tokens of his approval or displeasure; but what becomes of the citizens who hated him, and would not submit to his reign? "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Such are the words of Jesus. And still further, he speaks of days of vengeance on the Jews, that all things which are written may be fulfilled. But are approaching judgments confined to them? Nay, far from it. "There shall be signs in the sun, and in the moon, and in the stars; and over the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them *for fear, and for looking after* those things which are coming on the earth: for the powers of heaven shall be shaken." True, the word to the disciples is, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." That which fills the world with forebodings, inspires with stronger hopes those who have

hearkened to the Lord's voice. But even to these, he says "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *For as a snare shall it come on all them that dwell on the face of the whole earth.*" How awful are these words! Are any of those quoted from the Old Testament more pregnant with solemn warning and admonition? But how is this? How can men's hearts be failing them for fear, and for looking after those things which are coming on the earth, and yet this terrible day come as a snare on all them that dwell on the earth? Ah, there is no contradiction here. The premonitory calamities will awaken men's fears, and cause their hearts to fail, just as many hearts did fail, amid the convulsions of a few years ago. But we have evidence all around us of how soon men's fears may be allayed; how a temporary lull soothes all to deeper slumber; slumber, not disturbed, but made still more fatally sweet, by dreams of safety, and prosperity, and peace, and plenty, and all that the heart of man desires to form a paradise in this evil state. It will be at such a time, that as a snare the day of the Lord will all at once enclose them, in the grasp of those terrific judgments from which there is no escape. As Paul witnesses, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape."

Want of space compels me to pass over all intermediate testimonies, that we may listen for a moment to the beloved disciple, the prophet of Patmos, and to those wondrous revelations he was privileged to receive and to communicate. What have we as one of the earliest anticipations in his prophecy? "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and *all kindreds of the earth* shall wail because of him." Visions of judgment, one after another, are beheld by the Apostle. Seals are opened, trumpets are sounded, vials of wrath are poured out. War, famine, pestilence, persecution of the saints; earthquakes, judgments upon natural objects, judgments upon commerce, and judgments upon all the sources of moral influence by which men are affected; a withholding of the light which had been previously vouchsafed, the letting loose of one horde after another of infernal enemies and tormentors, till men shall seek death and not find it, —shall desire to die while death flees from them: these are some of the woes pronounced in this book, upon the world of the ungodly. The final crisis of human iniquity is portrayed, and the principles marked out, of which this crisis will be the full development. Then we are told of worse judgments still. The vials of God's wrath are to be poured out; poured upon the earth, and the sea, and the rivers and fountains of waters; on the sun, on the seat of the beast, on the great river, then last of all, upon the air. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Then we are told of a plague of hail, every stone about the weight of a talent. We have further details of instruction as to the ecclesiastical apostasy, and the war against Deity by the imperial power of the earth. We have the doom of Babylon, with all its luxuries, delicacies, and refinements, and heaven rejoicing at her fall. A mighty angel taking up a stone like a millstone, and casting it into the sea, says, "Thus with violence shall that great city Babylon be thrown down, *and shall be found no more at all.* And the voices of harpers, and musicians, and of pipers, and trumpeters, *shall be heard no more at all in thee;* and no craftsman of whatsoever craft he be, *shall be found any more in thee;* and the sound of a millstone *shall be heard no more at all in thee;* and the light of a candle *shall shine no more at all in thee;* and the voice of the bridegroom and of the bride *shall be heard no more at all in thee:* for thy merchants were the great men of the earth; for by thy sorceries were *all nations* deceived." But previously to the fall of mystic Babylon, the heaven opens; a white horse comes forth, and he that sat upon him,

called Faithful and True, and in righteousness he judges and makes war. He is clothed in a vesture dipped in blood. He has on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. The armies which were in the heaven follow him upon white horses, clothed in fine linen, white and clean. Out of the mouth of the glorious One goes a sharp sword with which to smite the nations: he is to rule them with a rod of iron: he treads the winepress of the fierceness and wrath of Almighty God. The beast, and the kings of the earth, and their armies, gather together to make war against him that sits on the horse, and against his army. The beast and the false prophet are taken, and cast alive into the lake of fire burning with brimstone, and their followers are slain with the sword of him that sits upon the horse.

Such is the end of the course of this AION, or "times of the Gentiles!" Its commerce and its pleasures, its politics and its religion, its philanthropy and its misanthropy, its hypocrisy and its blasphemy, its morality and its open wickedness, all find their termination here. Reader, whoever thou art, if thou hast not been separated from this present evil world, by God's revelation to thy heart of his Son Jesus Christ, this is the end to which thou art hastening. Thou art unconscious of it, it is true, but this makes thy situation not one whit the safer. Thou art like a man in a boat drifting down a rapid stream, with his back to the danger, and entertaining himself, as he looks up the river, with all the gay, pleasant objects which are flitting past him. But as each moment bears him onward to the falls, where he must ere long be dashed to pieces; so my reader, thou art, with the poor world, gliding down to destruction. There is no hope of stopping the vessel; it must perish. God can snatch thee out of it, and rescue thee from the overthrow; and this is the only hope one can have concerning thee. God grant that these pages may be used to this end!

Christian readers, what shall *we* say to these things? The detailed proof that the judgments we have been hearing of, precede and introduce millennial blessing, and that it is the personal return of Christ which brings these judgments is purposely reserved for another occasion. But can we think of such a doom awaiting the world in which we sojourn, and not sorrow for its guilty, condemned inhabitants? Did Jesus weep over one city, and say, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes," and shall not our hearts yearn for a whole world that lieth in wickedness, and daily ripens for destruction? And shall we be content, my brethren, with sorrowing? The hour of judgment, near as it may be, has not yet come. The door of mercy still stands open: yea, as yet it opens into the scene of those heavenly delights, and bridal glories, which Christ and his brethren shall share, ere he comes forth from the wedding to execute vengeance on his foes. And shall we not use the opportunity to sound forth the gospel of God's grace? If it be true that judgment is at the door, instead of the gradual peaceful introduction of millennial blessedness, shall we on that account be less urgent in our entreaties, less zealous in our labors, less instant and earnest in our prayers? God forbid? Knowing the judgments which await the world around us, knowing that grace has rescued us from those judgments, and that when they are executed, we ourselves shall be with him who executes them, is it possible that we can selfishly enjoy the thought of our own security, and leave the poor world unwarned, the grace of Christ and the Father's love unproclaimed, or poor sinners uninvited—*unurged*—UNINTREATED to flee to the shelter of his open arms? O for more earnest love to Christ, and deeper compassion for our fellows. Brethren, the time is short. The moments glide rapidly away. Soon will the only opportunity be gone that we shall ever have of confessing our Master, and seeking his glory, in the midst of a world which either rejects him openly, or the more decidedly rejects him in reality, for owning him in appearance and in word. May his own truth animate us. May communion with him cause the

fountains of compassion for those around us to gush forth. May men be gathered to his arms of mercy. May his people be stirred up to pray, and watch, and labor. May we humble ourselves, and stir up and exhort one another, and so much the more as we see the day approaching!

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### **Millerism Refuted:**

A LETTER SENT TO A BODY OF MILLERITES IN SUSSEX, ENGLAND.

*Dear Friends,* —Since I visited you, I have been thinking over the difference which exists between us. Now, as it is a difference of a very important nature, I think that I cannot do better than to narrate *it* here, that there be no misunderstanding of one another. You believe that at the "second coming of Christ," all who have not believed and obeyed the gospel previous to this shall be destroyed root and branch. That is, that there shall none survive this time but the "Church of Christ." You believe that Christ and his saints, which compose the Church, will then establish a kingdom, and reign over the earth for ever, —the saints having been made deathless, that is, having put on immortality, at the appearance of Christ. *You do not believe that God will gather the twelve tribes of Israel from among the nations, and make them a great nation in the land promised to their fathers, under the reign of the Messiah who is spoken of by Moses and the prophets.* Thus I understood you to mean.

Now, we (that is, my brethren and I) believe that, at the appearing of Christ, the faithful dead of all previous ages shall be raised, and the faithful who are then alive shall be changed; and that they shall all be caught up together to meet the Lord in the air. We believe that when Christ shall come, and all these saints, or faithful ones, with him, that there shall be a great destruction of the mass of mankind; two-thirds of the nation of Israel shall be cut off and die. But we believe that God, in his good providence, will preserve a seed, which shall replenish the earth in the age to come. A third part of the people of Israel will then come through the fire to call on the name of their God, and He will hear them, and say, "*It is my people.*" (Zech. xiii. 8, 9.) And He will multiply them, and they shall not be few; for the days will then be come of which God said, "I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast." (Jer. xxxi. 27.) Then shall the "*Christ*" sit on the throne of his father David, and reign over the house of Jacob—the twelve tribes of Israel. And the twelve apostles shall then sit on twelve thrones as judges and rulers in Israel; the tribes shall then occupy a greater extent of territory than ever they had done. We believe, also, that "it shall come to pass in the *last days*" (*the thousand years' reign of the saints,*) "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God 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 the Lord from Jerusalem." Just as the laws are *now* made in London, and go from thence for the British empire, so shall the laws *then* go from Zion and Jerusalem for all the nations of the earth. (Isaiah ii. 2, 3.) The saints shall be kings and priests to the nations in the age to come. All this do we believe.

Now, I have just related as much of our views on both sides as will clearly show the difference between us; and surely it is a very important difference. Both parties profess to see their views taught in the Scriptures. It will be admitted, I dare say, by all of us, that the Scriptures do not teach contradictions; therefore if you be in the right, then certainly we are wrong. But to the Scriptures let us go for the true decision.

In the first place, if it be the case, as you say it shall, that there shall none survive the advent judgments except the Church, then what is it that Christ and his saints shall reign over in the earth in the age to come? We are told that the redeemed from among men (the saints) are to be *kings* and *priests* unto God, and are to reign on the earth. (Rev. v. 10.) These terms imply subjects; for kings and priests must have subjects. Priests unto God are persons *appointed* by God, to perform sacred duties unto God for themselves and others. Now, it cannot be the case that Christ's saints shall replenish the earth in the age to come; for they shall then neither marry nor be given in marriage. "Neither can they die any more; for they are equal unto the angels: and are the children of God, being the children of the resurrection." (Luke xx. 36.) The idea of immortals generating mortals is certainly preposterous in the extreme. Now, that there shall be mortals in the age to come, is evident from the truth that, at the end of the thousand years' reign, the Satan shall go out and deceive the nations which are in the four quarters of the earth: the number of whom is as the sands of the sea; and that fire from God out of heaven shall devour them. I could multiply proofs from Scripture to this effect; but let this suffice for the present.

Let us now consider the other side of the question for a little; and let us have a look into the revealed word of God, and see if we can glean from thence any hints whereby we may ascertain the mind of God in the matter. We are told that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thes. i. 7, 8.) Then will God have a controversy with the nations for their wickedness. Then will He plead with fire and sword; for suasion has ceased to have any effect—if ever it had (?)—with them. Then shall the day be come "that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (Malachi iv. 1.) The Scriptures also say that "*the seed of the wicked shall be cut off.*" \* We may safely infer, now, that neither the wicked nor their seed shall people the earth in the millennial age; seeing that they are to be cut off root and branch at the coming of Christ. But what about the seed of the righteous? Mark what the Scriptures say concerning these: "He is ever merciful and lendeth; and *his seed is blessed.*" (Psalm xxxvii. 26.) "The just man walketh in his integrity; *his children are blessed after him.*" (Prov. xx. 7.) Now that the wicked and their seed do not survive the coming of the Lord, and the immortal saints do not propagate their species, we are here forced into the inference that it will be those of the Gentiles who by the judgments shall be brought to "wait for his law" who shall be the fathers of the nations (Israel excepted) in the age to come. When God destroyed the ungodly world with a flood, it was the faithful sons of Noah who reseeded the earth. "When the judgments of Jehovah are in the earth, the inhabitants of the world will learn righteousness." (Isa. xxvi. 9.)

\* Mark this, the Scriptures recognise only two classes of people, viz., the righteous and the wicked; they take no cognizance of piety which is without the "*obedience of faith.*"

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#### GOD'S KINGDOM.

Now, with regard to the restoration of the kingdom of Israel: it was the hope of the nation in all ages that Israel should be the chief of the nations, and a blessing to other nations when the Messiah should reign. This was no vain, enthusiastic hope, because it was the promise of God to the nation, and therefore is the theme of all the prophets. This promise was to that nation independent of what the conduct of any generation of the people might be. They

were a wicked and rebellious people; and for all God's goodness to them, they went and served other gods, and clamored for the destruction of Jesus Christ the righteous, saying, "His blood be on our head and our children." But for these things God punished them severely, by sending great judgments upon them, and rooting them out of the land, and scattering them among the nations, where they are at this day strangers and a by-word, and their land desolate. However, we are told that God's anger is not to burn for ever at them; for when Israel shall have drunken the dregs of the cup of trembling, and wrung them out, then will the days be come of which God said, "I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah." (Jer. xxxiii. 14.) "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it will be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." (Ezek. xxxvi. 21, 26.) "And the nations shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hands of their enemies: so fell they all by the sword." Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name: after that they have borne their shame and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid." (Ezek. xxxix. 24-26.)

This language quoted here can by no means be applied to the redeemed saints; because, God never sent them into captivity among the heathen for their iniquities, nor gave them into the hands of their enemies that they might fall by the sword, as He did to the Jews for their iniquity. Neither was the Church of Christ ever divided into two nations in the land of promise, as was Israel. Again, those people that God is to plant in the land of Israel are to dwell therein, they, and their children, and their children's children for ever; and God is to multiply them in the land. Now, the immortal saints do not generate their species; therefore, it is the twelve tribes that are here meant; for the quotations cannot be applied to any thing else.

It is in the covenant of God with Abraham that his seed shall be as the dust of the earth for number. (*This is not the seed the Christ, and those in Christ; this seed is the nation which was to come out of the loins of Abraham.*) Now, Abraham was faithful to God, and all God's people know that God will be faithful to Abraham; therefore shall Abraham see his seed multiplied in the land promised to him.

Mark this, which the prophet Balaam was compelled to prophesy concerning the "natural Israel" as you call them. "Balak, the king of Moab," said he who fell with his eyes open, "hath brought me from Aram, out of the mountains of the east, saying, Come curse me Jacob; and come defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom God hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel?" "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received

commandment to bless: and he hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he has as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel."

Now, before going any farther, I would have you to notice, here, that these prophecies of Balaam are entirely unconditional. God hath blessed Israel, and nothing can reverse the blessing; because God is not a man that He should lie; nor the son of man that He should repent. He hath said it, and He *will* do it: He hath spoken it, and therefore WILL make it good, therefore shall Israel be multiplied and blessed. Why is it that God hath not beheld iniquity in Jacob, neither hath seen perverseness in Israel? Surely it is because God's Son, the Redeemer of Israel, bore upon the cross the transgressions committed by the faithful of the nation under the law of Moses; \* therefore, "In these days, and in that time, saith the Lord, the iniquity of Israel shall be sought, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." (Jer. l. 20.) It is true that God consumed them with famine and sword for their iniquities; that is, the guilty individuals of them; for He will by no means clear the guilty. Nevertheless, He hath preserved them these many centuries a distinct people from all other peoples. This of itself is certainly the greatest wonder in the world, that a great people should be scattered among all nations for a great many ages, and yet be kept distinct from all other peoples, notwithstanding the great tendency in human nature to become like unto the mass. We may conclude that it is a miracle; for there is no other way of accounting for such a strange phenomenon. All the efforts which have been made by men in various ages to extinguish Israel, or to make them like other people, have failed, and their instigators have vanished away; but here is Israel, dispersed, it is true, yet populous; a byword, and often treated with contempt, yet wealthy and important. These facts are proof positive that God hath not cast away his people, but that He is watching over them with a peculiar care, and that He has a purpose to accomplish with them. God has abundantly revealed to us in his Scriptures what that purpose is.

\* Note. —For the transgressions of my people (Israel) was he stricken. (Isaiah liii. 8.)

It is written, "Then Solomon sat on *the throne of Jehovah*, as king instead of David his father." (1 Chron. xxix. 23.) "Blessed be Jehovah thy God, who delighted in thee to set thee on *his throne*, to be *king for Jehovah thy God*." \* (2 Chron. ix. 8.) The throne of David is here called *Jehovah's throne*; for these passages show clearly that David and Solomon had reigned under the Israelitish theocracy, merely as the viceroys or representatives of Jehovah, King of Israel. Then, God Himself is King of Israel; therefore, Israel is the kingdom of God; and there can be no kingdom of God without that nation. How then is it possible for one to believe in the things of the kingdom of God, and be ignorant of these things?

\* NOTE. —"The words plainly import, not the throne of underived sovereignty on which Jehovah was sitting in heaven, but the throne of representative or delegate sovereignty, which, in God's stead, David occupied on earth. The throne of the Father, as contradistinguished from that of David, means simply the throne of Jehovah's eternal, underived, and irresponsible sovereignty; and, on the other hand, the throne of David means simply the throne occupied by the representative of Jehovah on earth, a throne of sovereignty, derived, independent, and responsible." —*Quarterly Journal of Prophecy*, vol. II, p. 8.

"The Lord his God is with him, and the SHOUT OF A KING is among them." Surely the prophet here refers to the time when the star that was to come out of Jacob, and the sceptre that was to arise out of Israel, shall have smitten the corners of Moab, and shall have destroyed all the children of Sheth; for we are told that Israel shall then do valiantly; and the shout of a mighty king will be among them. Num. xxiv. 17, 18.

It certainly indicates great ignorance of Moses and the prophets, as well as of the design of the apostle in writing the Epistle to the Romans, to rant over the words of Paul, — "For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children," and then to argue from this, that when we see blessings and promises predicated to Israel in the Old Testament Scriptures, that it means that these blessings and promises are to the church. \* This *mode* of interpreting Scripture is thoroughly antichristian: it is one of the most distinguishing dogmas of the antichristian church at this day. It was what are called "*the fathers of the church*" (Origen and such) who instituted this mode of interpreting prophecy; for they wishing to make an universal persuasion to suit all people, and seeing that Moses and the prophets would not tally with their Chaldee mythology, they had no other way of getting over the difficulty. Hence we have now what is called "*Poper*y" the votaries of which profess to worship the God of Jacob, and at the same time serve their "Succoth-benoths," and their "Nergals" and a female divinity they call "*Mary*;" which things are altogether foreign to the religion of Moses and Jesus Christ.

\* Note. —It is true that the apostle in the words quoted above, designates the faithful in Christ Jesus by the term "*Israel*;" but it is merely to show, that being born subjects of the nation of Israel, or being born the seed of Abraham after the flesh, did not constitute the individuals "*children of faith*." Paul did not mean by so doing that when we read "*Israel*" in the Old Testament, we are to understand it to mean "*the Christian Church*;" for we have got no reason to suppose so.

But we find that the people of God in the Apostolic and previous ages knew, and believed, — "That no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Therefore was just and devout Simeon waiting for the consolation of Israel. Luke ii. 25. Again, the apostles of Jesus after being years under his tuition, —having been instructed by Him in the things of the kingdom of God, and therefore could not be mistaken in this matter at least, "Asked of Him, saying, Lord wilt thou at this time restore again the kingdom to Israel?" Now, it is evident from Christ's answer to them, that He did not suppose them to be mistaken in their ideas of a restoration of Israel; for He said, —"It is not for you to know the times and the seasons, which the Father hath put in his own power." Acts i. 6, 7.

But you say, "Did not Christ say that the kingdom of God should be taken from the Jews and given to a nation bringing forth the fruit thereof?" I would have you here to notice that it was only to the chief priests and elders of the people that Christ said this. Matt. xxi. 23—43. Israel is God's vineyard, Isaiah v. 7. and God's kingdom; and these chief priests and elders were the faithless husbandmen \* (see next page) from whom the culture of the vineyard, or government of the kingdom was to be taken; because these blind guides instead of instructing men the way of eternal life, they took away the key of knowledge from men; they entered not in themselves, and those who would enter in they hindered; therefore shall these husbandmen yet see many come from the east and west, and sit down with Abraham, Isaac and Jacob in the kingdom of God, and they themselves cast into outer darkness. But

when Jesus Christ shall sit on the throne of His Father David, and reign over the house of Jacob, and when Christ's twelve apostles shall sit on twelve thrones judging the twelve tribes of Israel, then surely God's vineyard shall be in the hands of a people bringing forth the fruits thereof. Then there shall be no more taking away of the key of knowledge from men; for peoples shall then go to the house of the God of Jacob, and He will teach them of His ways, and they will walk in His path: and ultimately the earth shall be full of the knowledge of the Lord, as the waters cover the channels of the mighty deep.

\* When Christ spake the parable of the householder and the vineyard, these husbandmen perceived that He spoke of them, and they said—"God forbid." Matt xxi. 46. Luke xx. 16.

I shall now conclude this letter by submitting these observations to your serious consideration, hoping that you will look into the matter, and that you will reply to this, either approving of what I have here advanced, or showing me from Scripture wherein I have spoken wrong; and I will consider it. I remain hoping yet to see you like the devout Simeon of old, waiting for the consolation of Israel. Yours sincerely.

*Portsmouth, April, 1860.*

(The above was never replied to.)

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## **Analecta Epistolaria.**

### **Kind Wishes.**

NO. 1.

*Dear Brother Thomas,* —I am happy to inform you that Eureka has arrived in safety, for which we feel thankful. It is a valuable production, and reflects great credit upon its author.

Having been for five years in this western country, separated from those we love in the truth, the idea has not yet entered our heads of becoming identified with those who have made null and void the word of God by their traditions.

We addressed a number of the citizens of Topeka on the 5th inst. upon the things of the kingdom of God, and the name of Jesus the Anointed, but with little apparent success. Not believing Moses and the Prophets, neither would they believe though one went to them from the dead. In short, nothing but the manifestation of Israel's king will convince this stiffnecked generation. There is nothing talked about here but war.

Hoping that you may be spared to contend for the faith once delivered to the saints and at last receive the crown of life, we desire to be affectionately remembered to you and yours, and to all those who have remained faithful to the truth, and continue to walk consistently therein. Waiting for the consolation of Israel, I remain your brother in that hope,

JAMES MERRY.

*Kansas, May 17, 1861.*

NO. 2.

*Dear Brother Thomas,* —We have you in ever grateful remembrance, for, under God, you have been our deliverer from the distressing intellectual bondage in which we were held, and in which the wide world now lies.

And what a state the world is in! Look where we will, the most alarming omens are showing themselves. Politics are getting fearfully entangled on both sides of the Atlantic; and the evil effects of this state of things politically are already beginning to be severely felt in commerce and the social system. What disastrous times are looming ahead! Truly, a time of trouble such as there never was. May our Father shield us from the storm! May his special protection be around you, Brother Thomas, whose life is so much more valuable than any of ours. We are not dismayed, dear brother; we rather feel elated by the prospect, and will be ready to hail the full outbreak of that all-devouring storm which shall engulf great Babylon and her many daughters and sweep away the refuge of lies; knowing that thereafter cometh the time of perfection and peace, when there shall be "glory to God in the highest, over the earth peace, and good will among men." Yet, doubtless, many fiery trials await the faithful. Commercial depression, military exigency, and many other causes which the commencing troubles will develop, may be allowed sorely to try "the faith and patience of the saints." May God strengthen us to endure the test! I feel assured he will; for his living words daily implanted in our hearts seem to generate a power within, a moral heroism, strong enough to carry us through any trial to which we may be subjected.

What do you think of coming to this country should affairs "wax worse and worse" in the dominion of "the Stars and Stripes?" You would at any rate find here a safe retreat from the disquietudes of war, and would also find many people who would most gladly hear your voice. I should like to hear your mind on this point.

EUREKA, has duly arrived in England, and we are enjoying a great treat in its perusal. When do you suppose the second volume will be ready?

We have seen most of the English brethren in our travels. As a whole they are an exceedingly weak community; but there are some choice specimens of humanity among them. Nottingham is the greatest stronghold of the truth in England, and has most to show in the way of moral and intellectual fruition as the result of its operations. I say this advisedly. You are most highly appreciated in Nottingham, which I found to be the case also wherever the truth is intelligently and fully apprehended and earnestly loved:

I don't see how any cordial believer of the things of the kingdom, can afford to waste time in attending infidel lectures. Yet it is to be regretted that it is the practice of too many so to do! What hath the light to do with darkness, orthodox or atheistical? There is too little whole heartedness in the religion of many who now bear the name of Christ. They are not consecrated enough by the truth, not hot enough. How much they are lukewarm! Yet there are many precious ones in whom a living faith strongly worketh by love.

Hoping your valuable and useful life may long be spared, and that you may be protected from the wide spread storm which is descending, (yea, fervently praying for the same,) I remain your most affectionate son in the Gospel,  
R.  
*England, April 28, 1861.*

\* \* \*

Though personally unknown to us, we have heard of our worthy correspondent by the hearing of the ear. We are much obliged to him for the kind wishes he expresses in our behalf, which do not abound towards us from all who are equally indebted to us for "turning them from darkness to light;" and we wish we could add, "from the power of Satan unto God." But this is nothing new or strange to those familiar with the examples in the Word. The people of this generation are more expert in acquiring a superficial and theoretical outline of the truth, than the spirit of a deep and comprehensive and affectionate appreciation of it, is sure to generate. Our labors bring us into contact with two classes who profess the truth—the lukewarm and the hot. We are glad to hear that there are some of the latter in Old England, who "intelligently and fully apprehend and earnestly love the truth," and that we are esteemed most by these. We find the same thing here. But as there are very, very few who care any thing about the truth in this country, there are very few who care any thing about us, and have any good wishes to bestow. Being so scarce, then, we are able the more highly to appreciate the scanty blessings we receive from the lips of our contemporaries. May they return a hundredfold upon all who find it in their hearts not to curse, but to wish us any good. We rejoice that we have been able to turn some to righteousness who delight in it with grateful hearts. May they "inherit the land, and dwell therein for ever."

In regard to a safe retreat from war's alarms, we do not think we should be any safer in England than we are in the vicinity of New York City with the Hudson flowing between us. We are two hundred miles from the seat of war, which is a safer position than being within twenty-one miles of six hundred thousand Frenchmen in arms, and burning for an opportunity of avenging Waterloo. It would avail nothing to leave America to avoid troublous times; for before long all countries will have trouble enough to fill them with dismay. Our immediate prospects here are very gloomy, with no bright openings in the clouds revealing the crystal-blue beyond. More than one-third of our subscribers are cut off from us by the government of the Disunited States, or the government of the late United States, refusing any longer to carry the mails in the territory of the new power at war with the old; and the rest in the States, whose authorities blindly proclaim that the Union must and shall be preserved for ever, are but little able for want of a currency of any value in these parts or from some other cause, to send us the supplies necessary to meet the expenses incident to the publication of the Herald. If affairs do not brighten by the end of '61 it may be necessary to suspend until a more convenient season. In such an event, it is possible we might revisit England, where we doubt not the public ear would be more interested to hear, if not to obey, the truth than in this land of crotchets and wild conceits. We believe that the day of grace for this people has passed away, and that they have proved themselves unworthy of the doctrine of the Deity. They have no faith in the Scriptures farther than they can torture them into proof of their foregone conclusions and fanatical assumptions. What zeal they have is not according to knowledge; and is expended on "the higher law" of sin's flesh, and disputations upon mere abstractions. The bible is subjected to these, and the Old Adam is supreme. If we conclude to revisit England, we shall be happy to reappear in Nottingham, seeing that the testimony to the earnest faith and intelligence of brethren there preponderates in their favor. But of this, more hereafter, if we are effectually moved to cross the troubled sea.

Nothing is more earnestly to be deprecated than the practice of believers attending "infidel lectures." They are the wisdom from beneath which is earthly, sensual, and demoniac—the thinkings of sin's flesh in the recesses of its own darkness upon divine things. A professor who takes pleasure in the nonsense bubbled forth by ignorant sinners, which is plausible only to the ignorant, hath not "Christ dwelling in his heart by faith." Flesh delights

in the romancings of the flesh as the pleasures of sin, for "the thought of foolishness is sin;" not so the spirit. This delights in "the deep things of the Deity," which are enough to occupy all the time men in ordinary life can spare. We have heard of no man being an infidel and lecturing and writing against the truth who really understands it. He may have a smattering, and may talk glibly upon some of its points; but a scriptural understanding by which his mind reflects the depth of the spirit, he certainly cannot have. Would a profound chemist waste his precious time in listening to twaddle he knew to be the mere vaporings of ignorance upon the elements of things? Neither would one skilled in the word subject his ears to the droppings of clerical or infidel lips. The advice of the spirit to such an one is, "cease, my son, to hear the instruction that causeth to err from the words of knowledge."

June 12, 1861.

EDITOR.

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### **Mortal Resurrection.**

*Brother Thomas,* —There is not the shadow of a doubt in my mind concerning the Kingdom of God and the efficacy and all sufficiency for salvation comprehended in the name of Jesus Christ and the proper obedience thereto, nor am I anxious to get wise above that which is written. I have read EUREKA through once, and must say that it fully met my expectation; yet there is one suggestion of yours on page 264 concerning the second death, which I cannot make harmonize with what I believe to be taught in the following scriptures:—John iii. 36, "he that believeth not the son, shall not see life; but the wrath of God abideth in him;" Matt. xxii. 30, "For in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven;" 1 John v. 12, "He that hath the son hath life, and he that hath not the son of God hath not life." Now, sir, how any wicked can be made alive, and not see life; how they are to be resurrected, become equal to angels without an eternal existence; or how he that hath not the son hath not life, and yet be made alive; or to be plain, you say when they come out of the ground they rise in their sins, while the above scriptures teach me, "they are dead they shall not live; they are deceased they shall not rise," which appears to me to forbid the idea of a mortal resurrection. I might add more as 1 Cor. xv. "As in Adam all die, even so in Christ shall all be made alive," which no wicked man ever could claim; therefore I conclude "the wages of sin is death," not two deaths, or the Apostle would have said so. Having great confidence in your ability to set me right if wrong, I subscribe myself yours Fraternally,

JAMES D. McPHERSON.

N. B. —Let us know how we are to come at Vol. 2d of EUREKA.  
*Brown Co., Ill. May 21, 1861.*

J. D. M.

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### **"He shall live for the Aion."**

There are TWO AIONS; one, *the Aion of the Flesh*; the other, *the Aion of the Spirit*. Each of these *courses* has a life peculiar to itself. We all know experimentally what the life is pertaining to the course of the flesh—it is life manifested through a corruptible body, or mortality. Men may die and rise again to life; yea, have died and risen again, and also dead a second time, since the texts were written quoted by our friend in the above communication. Yet, in dying again they were not subjected to what is apocalyptically styled "the Second Death;" nor in rising did they attain to the life of the course of the Spirit. The examples we refer to are the dead raised by the apostles after the assumption of Jesus, not to mention the instances in the times, or Aion of the Mosaic Law.

We argue, then, that a man may die, and not be injured by the Second Death; and he may rise again, and not see the life of the Aion of the Spirit. Life by resurrection is not necessarily eternal life, or the life of the Aion. This was the life Jesus brought to light in the gospel of the kingdom, and referred to in Jno. iii. 36. It is there termed *ζωην αιώνων*, *aion-life*. This is the life he that believeth not into the son shall not see. It is life manifested through incorruptible body; and no one can see it, or become the subject of it, who does not attain to an incorruptible body, though he may rise, like the apostolically resurrected, from the dead. He rises with the wrath of God abiding upon him, which when worked out, subjects him to the Second Death.

They who become "as the angels of the Deity in heaven" are consubstantial with the Father, and consequently "eternally existent."

He that hath not the Son of God is he that hath not believed into him. He, therefore, hath no right to the life of the spirit-man, which is bestowed on the faithful after they have appeared at the judgment seat of Christ, been judged according to their works, and pronounced to be the blessed of the Father. The order is,

1. Resurrection;
2. Appearance at the Judgment Seat;
3. Examination of Accounts;
4. Sentence of Approval;
5. Change in the twinkling of an eye.

"Everyone shall give an account of, himself to God," says Paul. To do this the dead must be raised. Now, if the resurrected man be one of those Peter compares to a washed hog returned to its wallowing in the mire, his account of himself will be a very bad one. He will have to testify that he has been "sowing to his flesh." This being proved against him, his sentence will be according to Paul, "he shall of the flesh reap corruption." This sentence being pronounced against him, he will not see that life which is manifested through incorruptible flesh, or spirit-nature; but will be "injured by the second death," which is consummated in corruption of his resurrected body. Thus "the wicked can be made alive, and not see the life" associated with incorruptibility.

Paul says, that the reason why they all must appear before the judgment seat of Christ is, "that every one may receive the things in body according to that he hath done, whether good or bad." To do this the receiver in coming out of the ground, must rise in his sins if he be adjudged to receive things in accordance with the bad actions of his former life. The text quoted from Isaiah xxvi. 14, applies not to those dying under times of knowledge. Those who are neither to live in the Aion of the Spirit, nor to rise into the resurrection state, are those who die under *helpless* ignorance. God does not treat such as he does those who know the truth but will not obey it; or, who have obeyed it, but subsequently turned back to the corruption that is in the world through lust.

True; no wicked man can claim to be "made alive in Christ" that he may live forever; but he will certainly be made alive that he may be judged and consigned to the dire severities of the Second Death, which is "the wages of sin," the first death being the common lot of all, both saints and sinners.

To "come at the second volume of EUREKA" is predicate upon its being first written; and secondly, upon more propitious times than we may yet venture to expect from the specimen before us. When we are ready with the manuscript we will give our friends due notice and an ample opportunity to subscribe. By this course we come to know how much it may be desired.

EDITOR.

June 13, 1861.

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**From Dundee, Scotland.**

Dr. JOHN THOMAS:

*Dear Brother.* —In taking this opportunity of writing you, it is with a grateful heart I have to thank you, as the means, in the hands of God, in removing the vail from off my eyes, and enabling me to see the Gospel of the Blessed God in all its simplicity. Before you came to this country in 1848, I had some acquaintance with your writings from pieces I had seen in the Christian Messenger as far back as the year 1837, and onward, till becoming disunited from A. Campbell, your writings, of course, could not appear in the Magazine of his reflector, Mr. James Wallis.

So it was with pleasure I read in the Gospel Banner of your arrival in England; not that I expected to see you, for I was not my own master, and Dundee was too far off (about thirty miles) for me to get to hear your lectures. But I expected your labor of love would assume some permanent form, and I would thus get the substance, and was not disappointed; I was truly gratified when Elpis Israel made its appearance, and more so when I read the second part, and became in possession of the knowledge of the things of the kingdom of God, and the name of Jesus Christ in all its details. It was no way difficult to convince me after reading it, that my former immersion was as useless as that which they did to me in infancy.

As regards the letter to the Millerites, how it came into existence is this. Some of our tracts, published in Edinburgh, fell into the hands of a body of Millerites in England, and the things advocated in the tract being so like what they held themselves, they wrote to the brethren in Edinburgh, concluding that they were of the same faith, and would be pleased to see any from the churches which taught and practised the things written in the tracts. So Brother James Lamb, residing in Portsmouth, being nearest to them, was requested to go and see them; from the letter you will see wherein their faith differed. Brother Lamb and I being co-workers for a long time, and learning the truth, in a great measure, from the same source, and knowing I was a subscriber for the Herald, and thus in the possession of your address, sent it along for me to forward it to you, thinking it might be interesting to the readers of the Herald, that is, if you thought it worthy of a place there; if not, consign it to the waste basket.

As a church, we are getting along very well, increasing in number, and I trust in knowledge and in wisdom, and in love one toward another. Within this last two years we have more than tripled our numbers; at the present time there are about thirty-six of us in Dundee.

But I must bid you farewell. Dear Brother, wishing that you may be long spared to spread the blessed truths of the Bible, I remain, your brother in the hope of eternal life, when the Prince of Life comes.

THOMAS KIDD.

July 22, 1861.

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### **Remember the Absent.**

DEAR BROTHER THOMAS:

In our haste to flee the city of inactivity and despair (save the society of brethren and sisters in the Lord), we could not conveniently get opportunity to visit you before we left for time indefinite. And I can assure you, it was with poor satisfaction that we, as a part of the household of like precious faith, took leave of you, and the instituted gatherings for worship, to go among the heathenish superstitions of the age, with but the poorest visible prospects of light and knowledge springing up sufficient to accomplish the work of gathering together a body of separated ones to worship and to commemorate the death and resurrection of our Lord Jesus Christ. Truly, there is work for all Jehovah's people, so may we, by consulting that Word of Truth, for which we must dig as for hid treasures, be stimulated by its teachings to be up and doing while the day lasts, for the night cometh when no man can work. And as the effectual fervent prayer of the truly righteous man availeth much, with faith in the promise may we be remembered by our brethren.

Yours faithfully in the one hope of immortality hid with Christ in God, to be awarded at his glorious appearing and his kingdom.

GEO. G. THOMPSON.

*Orange Co., N.Y.*

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### **The Jew and his Land**

WE ought to keep our eye on the East. Undoubtedly there is a storm brewing in that quarter. The cloud is a small one as yet—a mere speck on the crest of Lebanon; but it is of that inky hue which bodes thunder, and our statesmen will ill discharge their imperative duty if they do not watch its spreading, and take every possible precaution against its outburst. The East is the region of sudden tempests; the skies may be clear and cloudless this hour, and black with storm the next; and no man can tell how rapidly that little cloud may envelope in its dark shadow, not the Lebanon only, not Syria only, with its warring and wandering tribes, and its black tents, pitched where stately cities once stood, and polished nations once dwelt, but the whole of Western Europe to boot, imperilling its peace and the progress of its arts and liberties. The whole air of the East is electrical at this hour; its soil is volcanic in no ordinary degree; a single spark would set both in a blaze, and the conflagration, once kindled, would extend to other lands beside those of the lazy Turks, and involve other Governments beside that of the decrepit and barbarous Ottoman Power.

We have had a foreboding of mischief from the first moment we heard that the French were on their way to Syria. And we think we had cause for suspicion. There has been scarce a convulsion in Europe for half a century but the French have taken the initiative. The appearance of the "red trouser" is like that of the petrel before the storm—a sure prognostic that the clouds are gathering and the water rising. They have a knack of converting a temporary occupation into a permanent one. The French went to Rome in 1849, not to remain there by any means, but with the obliging and benevolent purpose of ruling the Romans till such time as the Pope should be able to rule them himself. They went to Syria with a like humane and benevolent resolution; —they went there to take order with the Druses and Maronites, and prevent them cutting one another's throats, till the Sultan should be able to keep the peace betwixt them. There is as little likelihood at this hour of the Pope ever being able to govern the Romans without borrowed bayonets, as of the Tiber flowing backwards to

the Sabine hills; and if the French are to remain there till they have seen the Pope's Government reformed and constitutionalized, they will remain there till the end of time. The same is likely to be the term of their departure from Syria. If they are to remain till the condition on which they went has been fulfilled—that, even, of such an accession of energy and decision to the Ottoman Government as may enable it to take the strong hand with the rebellious and warlike tribes which occupy the Lebanon—they will remain till the Euphrates runs dry. The one event may be looked for about the same time with the other. True, the French have named, or rather have been compelled to name, a day when they will positively quit Syria. But so have they with Rome. The Emperor has an odd way of fulfilling all such promises, by sending more troops; and, instead of an evacuation, there is a reinforcement. The fifth of June, no distant date, is the time fixed for the troops now in Syria to weigh anchor, and spread the sail for France. When that day comes, French transports will be seen ploughing the main, not westwards to France, but eastwards to Palestine, and casting anchor beneath the cliffs of Lebanon, to reinforce the army of occupation. The month of June is the feast of Ramazan, when the Moslems are all delirious with fanaticism, and eager to ply all infidel dogs with their ancient and only argument of conversion, the scimitar. The Emperor of the French knows this right well. He knows that when the month of June comes, there will come with it the strongest reason why, on every principle of humanity and religion, he should not keep, but break his engagement. The French Emperor, we may be assured, is in Syria for no temporary purpose, but for the permanent occupation of the country. Syria is to be a second Algeria, a colony of France. Thus the Emperor plants post after post upon the shore of the Mediterranean. His flag now floats at Nice, at Monaco, at Algeria, at Rome, and at Beyrout; and thus the scheme progresses of making that sea a French lake.

It is in this fashion that the Emperor chooses to attack Britain. For years we have been fearing an invasion of our own soil. Louis Napoleon is far too wary and knowing a man to tempt so dangerous a feat. Instead of crossing the channel and storming our coasts, he has turned southwards, and has struck between our two empires. He thrusts the French power betwixt India and Britain. To permit this would be to permit the eventual dismemberment of our empire. In a few years, under the present state of things, Syria will be wholly French. Not only is the country half empty, the people barbarous, but every provision has been made for the extension of the French power over it all, by the numerous convents, monasteries, and Jesuit brother-hoods which have of late years been established in that land—all pioneers of the French power, and all busily at work in procuring a submission on the part of the natives to the French yoke, to which the Maronites are already, by similarity of religion, pre-disposed. Russia will next appear in that country. If France shall seize, as she is doing, on the western portion of the Ottoman dominions, Russia will seize on the eastern. No greater calamity could at this moment befall the East. The movements towards liberty and Christianity which are there springing up would be instantly crushed. Britain would sink in proportion as these two Powers rose. Her political influence would be grievously crippled: she would be shorn of her moral prestige; her road to her Indian empire would be blocked up by sea and land; that empire itself would soon come to be lost to her. And, with the loss of India, all her relations to the world would undergo a change, and the revolution in trade and wealth which it would occasion in the mother country would create wide-spread convulsion and suffering. How long, in these circumstances, should we be able to retain Australia? Our colonial empire, which has grown to greatness by the hardy enterprise and industry of our sons, which has given to our little island a foremost place among the nations of the earth, would fall in a few years, and with it would set all the bright prospects now opening on the world from the steady and beneficent operations upon the nations of our moral power and political institutions. So important is the Syrian question! The integrity of the colonial empire of Great Britain hangs

upon it. The success or failure of the great movements springing up both in the East and in the West depends upon it. It is the key-stone in the arch, —we say not of the politics of Europe, but of the politics of the world.

The Syrian massacres of last summer, and the occupation of the French consequent upon these massacres, have brought the matter to a sudden bearing. It is manifest to all that the Ottoman empire totters to its fall. The Syrian outbreak sounded its knell. It placed it so that it neither can stand alone nor be supported by foreign occupation. Russia and France are eager to prop it up, that they may the more conveniently divide it betwixt them. Both know what a splendid prize Constantinople would be, and what a rich dowry of political power and commercial wealth it would bring to its possessor. France has already got hold of one corner of that empire, and refuses to let go her hold. Russia by and by will seize upon another, and hold it by an equally tenacious grasp. Under no circumstances can Britain permit this. It is, as we have shown, but another way of seizing upon her own empire, and pulling it in pieces. She must resist it by arms, if necessary; but were she to exert a timely and wise foresight, she might avert, mayhap, that hard necessity. Could she arrange the question of Syria—could she find a people independent alike of France and of Russia to occupy that country—Britain would render the approaching fall of the Ottoman empire safe for herself, and safe for the world. She would convert what, in other circumstances, would be a terrible calamity, into a signal blessing.

This difficult and dangerous problem admits but of one solution. Were the Jew to come forward and claim his land, the question would be at once arranged. Why should he not? He can show his charter to that land. That charter is the oldest and most infallible extant;—it is the Bible. His great ancestor received Syria in fee simple from a mighty Potentate. The deed of gift, the ratifying oath, can all yet be read on the record; and what the Lord Paramount of heaven and earth made over to the great Hebrew from Ur of the Chaldees, neither Czar nor Sultan can take away. Palestine is still the Jew's. He can claim it all, from the snowy Lebanon to the banks of the Nile, —from the border of the Great Sea to the river Euphrates; and were he at this day to assemble his dispersed millions, and to transport himself, his riches, his aptitude for trade, and his knowledge of art, to Syria, he would at once become one of the great Powers of the world, and be a wall of defence against France on the one side and Russia on the other. And at this day, when nationalities are starting up from their tomb of centuries, why should not the Hebrew stand up and take his place among the nations? What bond of nationality is awaiting to him? What people has so glorious a past? He traces back the line of his ancestry into ages that long preceded the rise of the oldest monarchy now on the earth. His fathers were powerful princes, governing flourishing kingdoms, and ruling over a polished and civilized people, well acquainted with literature and the arts, such as they then were, before a stone had been laid in the foundations of the Eternal City. The ineffaceable remembrance of such a past is a powerful bond of union. Then bonds there are which eighteen centuries, so far from extinguishing, have tended to strengthen. They have their law, their prophets, their synagogue; they have borne a common odium; they have suffered a common exile; they cherish a common hope, and that hope points inextinguishably to Palestine. There their wanderings are to end, and there they are yet to find a home. Every requisite, too, necessary to raise Syria from her prostrate condition the Jew possesses. He has wealth; he is the great capitalist of the world. For his vast wealth he would find ample room in constructing roads, laying down railways, rebuilding his ancient cities, and developing the yet unextinguished and boundlessly exuberant resources of his land. To any other people such a task would be impossible; at least till after some generations had passed away. To the Jew it would be easy; he could accomplish it in a few years. His wealth is not only immense, —it is

moveable; he could bring it into operation at once; and a few summers only would elapse before harbours would be seen rising along the coast, towns springing up inland, golden grain waving on the valleys of Asher, the olive crowning the mountains of Ephraim, the vine ripening on the hills of Judah, and flowers and verdure covering the mighty bosom of Sharon. Syria must be occupied by a trading and commercial people, —it lies on the great route of ancient commerce; and were the Ottoman Power to be displaced, that old commercial route would immediately re-open. Trade would flow once more in its old channel, across Syria, and along the valley of the Euphrates. The Jew has dealings on every bourse of the world: and in what more skilful hands could the exchanges betwixt the East and the West be placed? In his harbours would the ships of Europe discharge the fabrics and manufactures of the industrious West, and return laden with the wine and oil, the silks and gems, of the fertile East. In time, Syria would be safe only in the hands of a brave, independent, and spirited people, deeply imbued with the sentiment of nationality, and loving freedom too dearly ever to submit to a foreign yoke. Such a people we have in the Jews. They have been hardened in the furnace. Restore them their nationality and their country once more, and there is no power on earth that could ever take them from them. They would be faithful guardians of the gates of the East. They would alike deny entrance to the Frenchman and exit to the Muscovite. In these speculations we have no respect to prophecy. We ask not whether it agrees or disagrees with these conclusions. We are considering simply a great political exigency; we are inquiring the best way of meeting it. All admit that Syria must be occupied and governed; and to the question. By whom is it to be occupied and governed? there can be returned but one answer; —it can be occupied and governed only by the Jew. Is it not marvellous that Palestine, for ages neglected and lost sight of, should come so suddenly and prominently into notice, and that once more it should take its old place at the centre of the world's affairs? And is it not wonderful that the Jew, persecuted for eighteen centuries, and chased from country to country, should now begin to be recognized as arbiter among the nations: as having it in his power to give them peace or war, —as a bond of union betwixt the East and the West, as a day's-man between the sons of Shem and the descendants of Japheth! — *Edinb. Witness.*

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## **The Court of the Gentiles.**

### **Plato.**

PLATO was the pupil of Socrates, and “flourished,” as they say, three hundred and forty-eight years before Christ. It is chiefly from his writings that the opinions of Socrates are learned. He is thought by his admirers to have improved upon the principles of his master; and his fame is considered by all Laodicean authorities, as transcending that of all other philosophers in the department of theology and morals. He taught that,

“The universe was governed by a being of glorious power and wisdom, possessed of perfect liberty, and independence. That there were a certain invincible malignity and corruption in matter, inseparable by the power of God. That the human soul is an emanation from God, and therefore necessarily immortal; that evil must necessarily exist from the union of matter and mind in the human person; that Demons were an order of beings inferior to the Deity, but superior to men, and that they governed the world; consequently, that they should be worshipped because of their agency in human affairs. Some of them he viewed as mediators, ‘carrying men's prayers to God, and his answers to men.’ In his Timoeus he declares, that ‘it is neither easy to find the Parent of the Universe, nor safe to discover him to the vulgar when found.’ He therefore taught that in matters of worship, his disciples ought to govern themselves by the law of their country. This was the maxim of Socrates, and to it Plato

agreed. In his lib. viii. de Rep. he orders, 'worship and rites to be performed to the gods, and to demons, and to Esculapius, lest he should too much shock the prejudices of the vulgar.'

Dr. Taylor Lewis of the University in New York city says, "we believe that in this age there is a peculiar call for a deeper knowledge of Plato. Some acquaintance with his doctrine of ideas seems needed as a corrective to the tendency, so widely prevalent, to resolve all knowledge into an experimental induction of facts, not only in physical, but also in ethical and political science. . . . Plato should be studied, if for no other purpose, as a matter of curiosity, to see if there may not possibly be some other philosophy than this noisy Baconianism about which there is kept up such an everlasting din; or that still more noisy, because more empty, transcendentalism, which some would present as its only antidote. In place of all this, we want the clear, simple, *common sense* philosophy of Plato, commending itself when rightly understood, to all the *κοιναι εννοιαι*, or universal ideas of the race, in distinction from that miscalled common sense which is only *the manufactured public opinion of the moment*; a philosophy most religious, most speculative, and yet most practical; most childlike in its primeval simplicity, and yet most profound. We speak with confidence upon this point. The young man who is an enthusiastic student of Plato can never be a sciolist in regard to education, a quack in literature, a demagogue in politics, or an infidel in religion. Our main object, then, in publishing this translation of Plato's Tenth Book of the Laws "is to recommend this noble philosopher (who he says, 'lost himself in the fifth book of the Republic, and produced something which was neither allegory nor reality, neither philosophy nor legislation') to the present generation of educated young men, *especially to our theologians*."

This "noble philosopher" is also styled by "Christians" of Dr. Lewis' type "the divine Plato." He was a great authority with those who Laodiceanized the Ecclesia of Christ into the Synagogue of the Satan, and made it what it is at this day. He is likewise now a great authority with our contemporary representatives of original Laodiceanism, as evinced in the case of Dr. Lewis himself, and the clergy at large. The *Platonic Theology* was the current and most respectable wisdom in the days of Jesus and the apostles. It was as popular with the old heathens as with the heathen of modern times; and all that would be necessary to constitute its author and illustrator, Socrates and Plato, "reverend" divines, would be to say they believed in Jesus. Being already divines and pious, to say this would convert them into as good Christians as the university professor of Greek. They were sound on the ecclesiastical goose, and only required a little modernizing to qualify them for the "sacred desk," and "the administration of ordinances."

But Paul had not the same admiration for the philosophy of this "noble" divine. He treated it very unceremoniously; and warned his brethren to beware lest they should be spoiled by it—Col. ii. 8. It was in his estimation a spoiling thing. Something that would spoil a Christian if he entertained it. It was that wisdom of the wise that he heartily despised, and incessantly preached and wrote against. He despised it because God despised it, and denounced it as foolishness. "I will destroy," says God, "the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Hath not God," says Paul, "made foolish the wisdom of the world?" This is equivalent to saying, "Hath not God made foolish the philosophy of Socrates and Plato?" Hath he not by the revelation of the mystery as exhibited in our preaching, proved the folly of the heathen philosophy concerning God, concerning "the invincible malignity and corruption in matter," the immortality of the soul, and so forth? In condemning the wisdom of the wise to destruction because it is folly, God condemned these things also which are elements thereof. Here, then, is a direct issue between God and the

world. The world hath its wisdom and its wise ones. The system they glorify is *the thinking of the flesh*, to which the thinking of the Deity is opposed in all its particulars. Plato's philosophy was nothing else than the thinking of the flesh. This was its alpha and omega, its beginning and ending; and therefore in its conceptions could never range beyond the imagination of the evil heart of man. Paul condemned it, and predicted that a time would come when it would be abolished. That time has not quite arrived yet, for "the folly" is still cherished as wisdom by an insensate and besotted world which calls darkness light, and evil good. But we wait for it; and in praying "thy kingdom come," petition the Lord to come quickly, and destroy the folly, and establish that "wisdom which is *first* pure and *then* peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Even so, come Lord Jesus, come quickly. Amen.

EDITOR.

March 23, 1861.

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### **System of the Stoics.**

The Stoics as well as the Epicureans withstood Paul at Athens. It may therefore profit the reader to know what was the basis of the arguments they would adduce against the doctrine he proclaimed.

The first teacher of the stoic system of fleshly thinking was Zeno, who flourished in Greece two hundred and sixty-four years before Christ; about half a century after the conquest of Medo-Persia by Alexander.

"The Stoics regarded the Deity as a corporeal being united to matter by a necessary connexion, and subject to the determination of an immutable fate. This fate is, however, explained by the Stoics to be the wise counsels of their sovereign, to which he is obliged to conform, and from which he can never depart. When the Stoics say, Jupiter is subject to fate, they mean he is subject to the wisdom of his own counsels, and must act in conformity with his supreme perfections. They said that the existence of the soul was confined to a certain period of time. They looked with indignant contempt upon effeminate vices. Simplicity and moderation were carried to the extreme of austerity, and external good and evil were viewed with haughty contempt."

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### **The Cynic Philosophy.**

THE Cynic Philosophy of the old Adam was first taught as a distinct species of sectarianism by Antisthenes. Its moral discipline was very similar to that of the Stoics. The sum of the teaching that characterized his sect is as follows:

"Virtue alone is a sufficient foundation for a happy life. Virtue consists, not in a vain ostentation of learning, or an idle display of words, but in a steady course of right conduct. Wisdom and virtue are the same. A wise man will always be contented with his condition, and will live rather according to the precepts of his country. Wisdom is a secure and impregnable fortress; virtue, armor that cannot be taken away. Whatever is honorable is good; whatever is disgraceful is evil. Virtue is the only bond of friendship. It is better to associate with a few good men against a vicious multitude, than to join the vicious, however numerous, against the good. The love of pleasure is a temporary madness."

The following maxims and apothegms are also ascribed to Antisthenes, "as rust consumes iron, so doth envy the heart of man. That state is hastening to ruin in which no

difference is made between good and bad men. The harmony of brethren is a stronger defence than a wall of brass. A wise man converses with the wicked as a physician with the sick, not to catch the disease but to cure it. A philosopher gains at least one thing by his manner of life, a power of conversing with himself. The most necessary part of learning is to unlearn our errors. The man who is afraid of another, whatever he may think of himself, is a slave. Antisthenes being told that a bad man had been praising him, said, "What foolish thing have I been doing?"

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### **The Eclectics.**

"THE Eclectics supposed that many things were unreasonable and absurd in all the systems of philosophy, and therefore set about forming a new system, comprising, what they supposed, the most reasonable tenets and doctrines of all the sects. This eclectic philosophy was taught with great success in Alexandria in Egypt, at the epoch of Christ's birth, and Philo the Jew, who was a member of this sect, represents it as very flourishing at that time. The Eclectics held Plato in the highest esteem, yet they made no scruple to join with his doctrines whatever they thought conformable to reason in the tenets and opinions of other philosophers."

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### **Tithes.**

A CERTAIN woman found by the wayside a lamb perishing with cold and hunger. She had pity upon the lamb, and took it to her house and nursed it, and brought it again to life. And it came to pass that the lamb grew up and was a goodly ewe, and had a large fleece. And the poor woman sheared the ewe; when, lo! the priest, came to the woman and said, "The first fruits of every thing belong to the Lord; and I must have the wool. The woman said, "It is hard?" The priest said, "It is written"—and so he took the wool. And it came to pass that soon after the ewe yeaned and brought forth a lamb; when, lo! the chief priest came again to the woman and said, "The firstling of every flock belongs to the Lord—I must have the lamb." The woman said, "It is hard!" The priest said, "It is written"—and he took the lamb. And when it came to pass that the woman found that she could make no profit from the ewe, she killed and dressed it; when, lo! the chief priest came again to her, and took a leg, a loin, and a shoulder, for a burnt offering. And it came to pass that the poor woman was exceeding wroth because of the robbery; and she said to the chief priest, "Curse on the ewe! Oh, that I had never meddled therewith!" And the chief priest straightway said to her, "Whatsoever is cursed belongs to the Lord"—so he took the remainder of the mutton, which he and the Levites ate for their supper.

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*Plain truth.*

### **To Correspondents.**

In our next number we shall relate the incidents of our visit to the seat of war, which our kind friends who have written letters of inquiry concerning our fate will please accept as special replies to each. While in the South all communication was cut off even by express, so that we could write to no one in Federalia; and since our return, fever taken in the South revisited us for several days, incapacitating us for much effort of mind or body. Hence, all correspondence that could be avoided has been dispensed with, and that only has been written that was necessary to bring up arrears. We thank our friends and brethren for the interest manifested in us; and trust that we may all prove to be true yokefellows to the end.

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### **SUSPENSION OF THE HERALD.**

At the end of this volume, it is probable we shall suspend the Herald. If so, and we may be still in the land of the living, and the nature of the times may permit, we may recommence it in Jan. 1863. In the meantime we shall occupy our pen upon the Second Volume of Eureka; and in the accumulation of matter for its resumption.

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### **EUREKA.**

We have still about 250 copies of this work on hand. During the Herald's suspension they can be obtained by enclosing \$2 30 per copy, postage included, to our address as hitherto.

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### **ELPIS ISRAEL.**

We have only 30 copies of this work, on hand; and of which altogether nearly 2800 have been circulated. All who desire it had better, therefore, secure a copy of what remains; for, from the aspect of the times, a fourth edition is not likely very soon to see the light. The price is \$2 24 postage included.

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### **ANATOLIA.**

Of this exposition of the book of Daniel there are also some copies unsold. Fifty-six cents in postage stamps, will supply the sender with a copy prepaid.

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