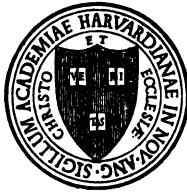




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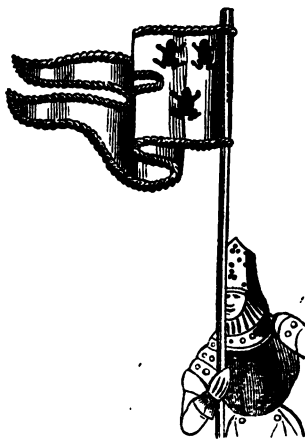
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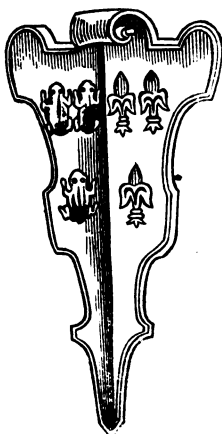
**MEDAL OF A FROG FOUND IN  
THE TOMB OF CHILDERIC I.**



**THIS IS THE OLDE ARMY'S  
OF FRANCE.**



**THE BANNER OF CLOVIS.**



**ARMORIAL SHIELD OF  
CLOVIS.**

THE  
COMING STRUGGLE

AMONG

The Nations of the Earth:

OR,

THE POLITICAL EVENTS OF THE NEXT THIRTEEN YEARS,

DESCRIBED IN ACCORDANCE WITH

PROPHECIES IN EZEKIEL, DANIEL,  
AND THE APOCALYPSE.

SHewing ALSO

THE IMPORTANT POSITION BRITAIN WILL OCCUPY DURING  
AND AT THE END OF THE AWFUL CONFLICT.

By John Thomas

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TORONTO:  
THOMAS MACLEAR, 45, YONGE STREET.  
1853.

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## AUTHOR'S PREFACE.

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The above is the title of the pamphlet already referred to in our strictures upon the London Quarterly Journal of Prophecy. There are several vulnerable positions assumed by the compiler of its pages, which it is remarkable the reviewers have not seized upon in demonstration of the supposed unscriptural conclusions it contains. But critical orthodox ignorance has been the compiler's safety. "Theology" has blinded the eyes of "the ministry" so that they cannot see afar off. "Divines," therefore, being in the dark, and the people being led by them, it is "like priests, like people;" all are in the fog, and the errors of *The Coming Struggle* have escaped detection.

In the following pages this renowned pamphlet is not reproduced as it came from the Edinburgh press. I have expurgated it of what I consider its untenable assumptions, and in so doing have converted it into a *brochure* properly my own. The original pamphlet undertook to present my views of the next fifteen years. But no one can present the views of another with sufficient precision to satisfy the original thinker. "The Coming Struggle" does not satisfy me. I have therefore revised and corrected it, as well as I could without re-writing the whole. I have made three hundred and twelve corrections on the thirty-two pages, which have materially altered the sense of the compilation in many places. I should not, however, have presumed to do this, but for the peculiar relation I sustain to the original.

I am not able to say who the artist is that has undertaken to work up my published ideas of things into "The Coming Struggle."

Some have stiled him the learned Dr. Cumming; others, "the eloquent Mr. Wylie;" others, "a journeyman printer in Edinburgh;" others again, "a disciple of Dr. Thomas," &c. Be he whom he may, he must be greatly astonished at the success of his doings. Seventy-three thousand sterling six-pences must have afforded him a wonderful profit on the copy of *Elpis Israel*, out of which he fabricated his pages. I should have no particular objection to inheriting a dividend; but hitherto the case has strictly fulfilled the saying, that "One sows and another reaps." But perhaps good has been accomplished notwithstanding the errors. In this, therefore, I rejoice; but hope that no more of the original may be sold after this revise shall appear in Britain.

JOHN THOMAS.

*Mott Haven, Westchester, N. Y., June 24, 1853.*

THE  
COMING STRUGGLE

AMONG

THE NATIONS OF THE EARTH.

(Toronto, 1753)

Never was there a time in the past history of the world when such a terrible and universal excitement prevailed regarding political affairs, as at this moment exists in the social mind. Wherever we turn, or into whatsoever society we enter, the same restless anxiety is apparent, the same question passes from circle to circle and from friend to friend, but no reply comes forth to cheer or satisfy the alarmed interrogators. "What is about to happen?" is murmured in all the assemblies of men; and whether the sound floats along the noble halls of the great, vibrates among the rafters of the straw-roofed cottage, or wanders through mazes of tobacco smoke in a village ale-house, echo only answers. What! Conjectures, indeed, are made and opinions delivered, but as these rest solely on the shifting sand of political appearances, and assume the various aspects with which faction and party-spirit invest them, they are uttered only to be rejected; the same question is again asked by the same individual on the morrow, and with like success.

That such an excitement should prevail at the present time is not at all wonderful. The position in which the powers of Europe and Asia are placed, renders it evident to every thinking mind—and in this age of boasted intelligence all should be thinkers—that we are on the very eve of a crisis, and a crisis unparalleled in the annals of the past. It is not at one part merely, or in one or two nations, that we discern the signs of an approaching storm; but from one end of Europe to the other, the ominous cloud has gathered, and when it bursts, as soon it must, the deluge will not only be overwhelming, but universal. Such a prospect as this is entirely new. The shadows which preceded the advent of the most devastating hurricanes that swept over the world in the ages that are gone, were not so gloomy or portentous as those which now hover above our whole horizon; and as the image must resemble the reality, that reality must be awful indeed. We are in the midst of that oppressive calm which reigns when the elements are fully charged with all the ingredients of a storm, and, like the mariner, we long for its inevitable outbreak, in order that we may escape from our suspense, and learn at once how we are likely to cope with it.

But while the painful anxiety, every where visible, is, in the circumstances, extremely natural, it is not at all necessary that the equally manifest uncertainty and ignorance regarding the extent and duration of the coming struggle should remain; and were the prophetic declarations of the Bible properly understood, the inhabitants of Britain would comprehend all that is about to take place. In that Book—a book which some despise, many neglect, and nearly all misunderstand—is to be found a series of visions and prophecies, under which is symbolised the political history of the world, from the Babylonian Empire down to the Millennium, that happy era to which the human family have long looked forward with delight. Unfortunately, however, as we have said, these prophecies have been, and are, sadly misunderstood. *The authorized interpreters of God's revelations*

*have hitherto failed in finding a key to unlock their mysteries;* but of this we do not complain, as we are told that the vision was to be sealed until the time of the end. What we regret, however, is that in the face of this declaration, our divines should have attempted an explanation of these mysteries, before God's time for their solution was come. They have done this, and the result is, that, by their erroneous interpretations, a mass of obscurity, contradiction, absurdity, and error, has been heaped upon them, which serves completely to mystify both its authors and the world. Had Fleming and others contented themselves with tracing those parts of the prophecy which were fulfilled in their day, and left those sublime consummations mentioned in the Apocalypse to be disclosed at "the time of the end," the present generation would not now be under the necessity of throwing off a host of commentaries and opinions, which from early childhood they have considered unerring. This, however, must be done. The position of the world clearly intimates that the end has come, and events now furnish an explanation of the hitherto dark visions of Daniel and John, and by a careful examination of these and other prophets, the political history of the next 13 years is spread out before us, nay, we are enabled to pass beyond that period, and trace almost accurately the regular course of events down to the beginning of the thousand years. Dr. Thomas, of America, was the first to find the key, and they who have read his book will at once be able to understand the following description of the period mentioned. For the sake, however, of those who have not seen Dr. Thomas' work—and we believe this applies to the majority of general readers—it will be necessary to give a rapid and connected sketch of the prophecy on which the whole hangs, and point out the errors into which former interpreters have fallen.

The first intimation we have of the prophecy is in the second chapter of Daniel, where we are told that one morning during the palmy days of the Babylonian empire, Nebuchadnezzar, its

head, awoke from a troubled sleep, in which he had a strange and unaccountable dream. Being fully awake, he endeavoured to call to mind the particulars of the vision which had passed across his sleeping spirit, but the "thing had gone from him," and do what he could he was unable to recall it. Nevertheless his "spirit was troubled to know the dream," and this he demanded of his magicians, who being of course unable to comply, Daniel, a young Hebrew captive, volunteered to make it known and interpret it. Having "desired the mercies of the God of heaven concerning the secret," Daniel had it revealed to him in a vision, and with a joyful countenance went with it to the king. He informed the monarch that in his sleep he had seen a great image standing before him. The head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly iron and partly clay. After the king had gazed on this giant of metal for some time, he beheld a stone poised in the air, unsupported by hands, slowly descending to the earth. Falling at length with a heavy crash upon the feet of the image, it "brake them to pieces," and the whole superstructure was hurled to the ground, where the wind carried it entirely away. The stone which smote it, however, grew into a great mountain, and filled the earth.

The interpretation given by Daniel to the king, was to the effect that the golden head, silver arms, brazen thighs, and iron legs, denoted a succession of four dynasties in the Babylonian Empire. The iron kingdom, which was the last, was at first to be divided into *two* parts, and latterly into *ten*, temporarily cemented to the feet by clay, and these were finally to be destroyed by the establishment of a kingdom of God upon the earth, a kingdom which should never be destroyed. This was a dim, yet true outline of the future history of the great empire which was at that time aply termed the whole earth; but it was only a rough sketch, and the purpose God had in view in disclosing it required that a more detailed representa-

tion should be given; accordingly, after the death of Nebuchadnezzar, Daniel was favored with a more extended view. In this second vision, the four dynasties were symbolised by four beasts, and an outline of the history of *each* given. The fourth power, which in the first vision was described as iron, and divided into ten parts, is in the second shadowed forth by a beast of ten horns. The causes of the destruction of these ten powers by the God of heaven is in this vision also accounted for, and the time of their duration determined. They were to be destroyed on account of their civil and spiritual despotism,—crimes which can never in the moral government of Jehovah pass unpunished. After the ten horns had been for some time established, a little horn came up among them, in which were the “eyes of a man and a mouth speaking great things.” After making room for itself by plucking up three of the large horns, this little horn waxed insolent and domineering, and continued so “till the beast was slain, and his body given to the burning flame.” Daniel was extremely anxious to find out the meaning of this, and having asked “one of them that stood by,” he was informed that the ten horns were ten kings that should arise out of the fourth dominion; that another should rise after them, diverse from all the others, that he would “subdue three of the first kings, speak great words against the Most High, wear out the Saints of the Most High, and think to change the times and laws;” but after continuing thus for “*a time and times, and the dividing of time,*” his dominion would be taken away, and he would be utterly destroyed.

In future visions a still more detailed representation of certain portions of this first vision was given to Daniel, and many of the prophecies of Ezekiel contain important developments of the same history; but God’s determined measure of revelation was not yet full. Indeed, the chief part remained behind, and consisted of an ample view of the operations of the fourth beast and his ten horns, especially of that little horn which subsequently sprung up and became so prominent. Many hundred

years after Daniel's time, when the gold, silver, and brass of Nebuchadnezzar's image had given place to the iron power, there lived an aged man on one of the desert islands that dot the bosom of the Ægean Sea. To this place he had been banished for adhering to, and promulgating, the gospel of the kingdom in the name of Jesus Christ, emanating from the land of Judea, but now almost entirely unknown to the professors of *Christianity*. In this lonely spot, and to this persecuted follower of the despised Nazarene, God gave his concluding Revelation to man, and wound up the whole by shadowing forth the history of the beast, and the horn, under the emblems of seals, trumpets, and vials. The iron power of Nebuchadnezzar's Image, or fourth beast of Daniel, is here represented by a dragon with seven crowned heads and ten crownless horns; and the system of governments of the Roman West is at first called a beast, with seven uncrowned heads and ten crowned horns—the one being thus exactly the reverse of the other—and afterwards Daniel's Little Horn power of the west is represented as a two-horned beast covering the area of three of the horns. The same distinguishing features are apparent here as in Daniel's vision. The beast, waxes great; the dragon gives him his power, and his seat, and great authority; he makes war against the saints for a time, and times, and half a time, till the judgment sits and his dominion is taken away, and he is cast with the Little Horn into a fiery lake, and the dragon into imprisonment for a thousand years.

Such, then, is a brief outline of this important prophecy—a prophecy which has occupied the attention, and engaged the interest of Bible readers, for many generations. The language in which it is couched has hitherto rendered it impossible for interpreters to agree concerning its fulfilment; and indeed, in past times, the occurrence of the events it foretells was the only guide to its course. Fleming is thought to have verged upon a correct interpretation of a part that was as yet unfulfilled; but it was only a faint glimpse he obtained of the truth; the



elements that were to be engaged in the final conflict had not, at the time he wrote, assumed the position, by which the time of the end could be recognised, and this, together with his adherence to the stereotyped but false theories of commentators, let him far astray. All, however, are agreed as to the general meaning of the prophecy.\* The gold, silver, brass, and iron powers of the image, and the four beasts of the vision, are the Babylonian, Persian, Grecians, and Roman empires. The seven heads and ten horns are the various forms of government and kingdoms of this latter power. The first beast of John is the civil and ecclesiastical system of Roman-Europe; and the second, or two-horned beast, is the Austro-Papacy grafted upon it. Thus far the history of the past might have enabled our divines to expound and agree could their theologies have permitted them to interpret the prophecy by the things that are. With regard to the time of the end, and the nature of the events which must take place previous to it, there exists an almost endless diversity of opinion,—the greatest union lying in a universal misapprehension of both, particularly of the latter.

The great cause of misapprehension, besides that to which we formerly alluded,—viz., a premature interpretation,—is owing to the fondness of theologians for the allegorising method of Origen. Following this early father, they assert that the events to take place at the time of the end, are less physical than moral, and will consist of a series of spiritual changes which will usher in the universal triumph of the Church, and the regeneration of the world. They do not understand, or rather they refuse to believe, that the Jews will be restored to their own land, and that the

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\* No interpreters has succeeded in correctly expounding Nebuchadnezzar's Image. They have overlooked the fact that it is composed of *five elements* instead of "four." The fifth is "the clay," or Russo Assyrian, styled by Ezekiel "Gogue of Magogue's land, the Prince of Rosh, Mosc, and Tobl." The interpretation of the clay element has been brought out for the first time in the Herald of the Kingdom.—*Editor of the Herald.*

kingdom of Israel will once more be established, though not precisely after its ancient model or with its former inferior splendor. With a very restricted partiality, they have construed all those glorious promises of a political restoration, which have lighted up with hope the heart of the wandering Jew, into nothing more and nothing else than a spiritual conversion, and they claim for the Church all the glory of the latter-day. This we apprehend is a fatal mistake. The restoration of the Jews to Palestine forms the very keystone to the whole political structure of the world, and is the principal object to be accomplished by the awful events of the coming years. It is the grand consummation of which Hebrew prophets spake and Jewish bards sung; it is "emphatically the hope of Israel," and the word of Judah's God is pledged to its accomplishment.

Having done away with a literal restoration, our interpreters have necessarily erred in deciding regarding the many minor parts of the prophecy. Hence the locality of the final conflict has been a matter of much dispute. The general notion is, that Italy will be the scene of the great battle of Armageddon, and one individual has actually measured a large valley in that country to see if it answers the inspired inscription. Another class, in the extremity of their fondness for spiritualism, say that at the moral destruction of Popery, wherever Protestantism encounters and overcomes Romanism there will Armageddon be. In the sequel of this pamphlet, we shall show how erroneous are both of these conjectures.

Another great error, and one which has led to a host of misconceptions, is the belief that Britain is one of the ten horns, and that consequently she will be involved in the destruction that overtakes the toes of the great metallic image. This is a complete mistake. Though once a part of the Roman dominion, she is not within the boundary of the image territory; and none of the countries beyond that territory will be overthrown with Papacy, except those who have continued to worship the beast, such as

Austria and others. And this is just an evidence of the evil effects of a premature interpretation of the prophecy. At the period when many of our commentators wrote, it was actually necessary to include Britain in the toe kingdoms, in order to make up the number required. Up to the year 1820, there were only eight independent powers within the Roman Empire, but in that year the Greeks rebelled against the Sultan, and after several years' war, succeeded in establishing a new kingdom, which became the ninth horn. Still another was wanted to complete the prophetic symbol, and it did not come up till 1880, when the revolution of Paris divided the kingdom of the Netherlands into two, and Belgium became a separate Power, to defeat the calculations of divines, and pluck Britain from the *anomalous* position in which they had placed her. We say anomalous, for how is it possible to reconcile the past history of Anglo-Saxon progression—of which she has been the mover and sustainer—with sudden and complete destruction? The very thought is a libel on the eternal law of development and the wisdom of the moral government; but it is false; and we will by-and-by show how different is the destiny of this country, and what the part that has been assigned her in the last act of the mighty drama. The powers which really answer to the toes of Nebuchadnezzar's image are Bavaria, Lombardy, Hungary, Greece, Sardinia, Naples, Portugal, Spain, France, and Belgium; and if we understand the prophecy aright, these kingdoms will be brought to the verge of their final subversion at the end of the next thirteen years.

The next great error of our interpreters, and the last to which we will particularly advert, is in regard to the "time, and times, and half a time," or the duration of the beast. They do not understand that it means a period of 1260 solar\* years, and they

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\* In the days of Moses, the servant of Jehovah, on founding the Commonwealth of Israel, and in arranging its time, the Hebrew years were solar, of twelve months, each month having thirty days, excepting the twelfth, which had thirty-five days. By the enumeration of the

have failed to find the true commencement of the era. The general theory dates it from the year 606, when Phocas proclaimed the universal supremacy of the Bishop of Rome. This fixes the secondary termination of the 1260 years in 1866. But the "time, and times, and half a time" began by its primal epoch earlier than this. The year 606 is the period of the *ecclesiastical* constitution of the beast, or the time when the dragon gave to its Lion-mouth his authority. Its civil constitution dates 75 years earlier, or from 531, when the Justinian code was completed and published. These two epochs were the real beginnings of the 1260 years. The victorious reign of the beast ought, then, to terminate about the years 1791 and 1866, or two years earlier or later. The resurrection of the *two witnesses* (or civil and ecclesiastical class-antagonists to the Powers,) which were slain by Louis the Fourteenth, took place in 1789, or at the period of the first French revolution, and this was the first time any successful opposition was made to the Papal power after 1685. Then wrath began to pour out, and the civil dominion of the Pope was taken away, to be "consumed and destroyed unto the end." And as 75 years elapsed between the imperial concession of a new code, and the acknowledgment of the Roman Bishop as the universal Father of the western dominion, or beast, so 75 years must elapse as the transition period, ending in the arrival of "the Hour of Judgment." This period is represented by the seven vials, the mission of which is to pour chastisement on the beast and his followers, till at the end of the combined sixth and seventh the whole will meet with a wonderful and signal destruction. It is a mistake to suppose that the 1260 years limits the *existence* of the beast—it merely limits his unwaning power. The full term of his civil and ecclesiastical pre-judicial existence as

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days of the deluge, it is evident that the Hebrew year consisted of 365 days. A time of years, however, is limited to 360 solar years, being reduced from 365 to 360 by the explanatory phrase, "forty and two months." *Editor of Herald.*

a Roman power is 1335 years,\* and this terminates in 1866, or about 13 years from this period. But what a number of awful events must take place in that short time; what revolutions, and strife, and bloodshed must be witnessed on the Continent, and in many parts of Asia! No wonder that the political sky is black and lowering, charged as it is with the elements of a storm, which, for tremendous force and severity, has never been equalled. The people of the present age have come to the very border of a thrilling epoch, and they know it not. The newspaper press laughs at the cry of war which has risen on every hand. It points to the progress of railways and electric telegraphs, and ask if these are signs of war. Railways and telegraphs, steam engines and copper wire, can *these* overturn the purpose of God, or falsify his word? A few hours of strife will suffice to tear up every vestige of these so-called pledges of peace, and their component parts may yet form efficient instruments to carry on the conflict. In these days of scepticism and intellectual supremacy, it may be a hard matter to get such Bible truths borne home to the hearts of men; but in a very short time they will be compelled to acknowledge the reality and genuineness of that revelation they now despise or neglect. Amid the terror and confusion of the approaching hurricane, when men's hearts are failing them for fear, they will be glad to turn to its long-forsaken pages, to learn the nature and extent of the fearful calamity. If the people of Britain and America are wise, they will make themselves acquainted with this beforehand, and thus enjoy that tranquility which the knowledge will impart. It is, even on other grounds than personal comfort and mental peace, extremely necessary that they should do so. Though for the present they will, by caution and prudence, keep free from the struggle, they have a high and holy mission to fulfil, and are as yet ignorant of it. To

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\* This period of 1335 years is the diagonal of the rhomboid 1260, initiated by the civil and ecclesiastical epochs of A. D. 529—531, and A. D. 604—606.—*Editor of Herald.*

them has been committed the task of conducting the moral progression of the world, and preparing it for the coming millennium. While other nations are murdering and devouring each other, and gnawing their tongues and blaspheming under the iron rod of Jehovah, the Anglo-Saxon race will be opening up the pathway for the entrance into this sin-cursed and strife-torn world of the reign of peace and love. Blessed, indeed, are they that wait, and come to the thousand, three hundred and five and thirty days.

But it is now time that we enter on the principal part of our present work, to which the foregoing forms a necessary introduction. And before speaking of what is about to occur, let us see the exact portion of the prophecy that has been fulfilled. By going back along the history of the past, we could clearly trace the course of the prophecy, from its first beginning to the present time, but this is unnecessary. It will suffice if we make the reader understand where we are at present. We are, then, under the sixth and seventh vials. The gold, silver and brass of Nebuchadnezzar's image, in their imperial ascendancy, have passed away; three of Daniel's beasts have, in this sense, departed; and John's seals have been opened, his trumpets have been sounded, and five of his vials have been exhausted. By turning to the 12th verse of the 16th chapter of Revelation, the reader will find a description of the sixth vial. It was to be poured out on the Euphrates—or the Turkish Empire,—and began in 1820, when the Greeks rebelled against the Sultan and established a new kingdom. From that time Turkey has been subjected to incessant trouble with neighbouring powers, distraction and strife from civil rebellions, and ravaging pestilences from the hand of God. Six years after the successful revolt of the Greeks, the Janisaries attempted to withstand the will of the Sultan, but their fanaticism was repressed, and by the despot's command thousands of them were butchered. The next year she lost 110 ships in the battle of Navarino, and in the following

season had to sustain a double conflict, in a Russian war and an Albanian insurrection. Then followed the long war of France against Turco-Algeria, which resulted in the separation of that province from the Moslem empire, and its annexation to that kingdom. In 1839 Egypt and Syria were taken by Mehemet Ali, and this led to sanguinary and bloody strife in that direction. Besides these reverses at the hand of man, the country was scourged with cholera and plague for eleven years; and thus wasted and weakened, she is in daily fear of being totally overthrown by a foreign power. But why, it may be asked, is such a vial of wrath poured upon the Turkish Empire? Ah! God had a long and heavy account to settle with this nation! What iniquity and injustice did it not perpetrate against the Jews, God's own peculiar people; and though permitted to succeed in its cruelty for the express purpose of punishing the Jewish nation for their transgressions against the Most High, yet such is God's jealousy with regard to this race which he has chosen, that even the instruments with which he chastises them are made the objects of his retributive vengeance. It was so with the Babylonian nation who carried them into captivity, and it is so with the Ottoman Empire, which has now the seat of the dragon, which in former days dispersed them among the Gentiles. For this and other causes, enumerated in the 11th chapter of Daniel, the Lord has a controversy with Turkey which will never cease till its power is destroyed unto the end.

The seventh vial began in 1830, when the whole political atmosphere, as if charged with democratic electricity, gave forth flashes, and appeared to be on the eve of an explosion. These two vials are therefore both going on at this time, and will end together, at the beginning of the thousand years. It is at this critical period that the vision is to be unsealed. In other words, the Roman powers are to be placed in a certain position, and to be actuated by a certain agency, which, we are told, is to indicate the time of the end, and warn the inhabitants of the earth to prepare for the coming of the kingdom. This important infor-

mation is given in the following words:—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. They are spirits of demons working miracles, which go forth unto the kings of the earth and the whole habitable, to gather them to the war of that great day of God Almighty." The demons that represent the dragon, the beast, and the false prophet powers, are the Sultan, the Emperor of Austria, and the Pope; and the frogs, or frog-power, is France—frogs being the original heraldic symbol of that nation. When, therefore, we perceive the French government causing "unclean spirits," or evil policy to emanate from these three incarnations of power, then are we to recognise the immediate approach of the end; for this, says the prophecy will cause the kings of the earth to be gathered together to "the war of that great day of God Almighty." *This period has now come.* We are living in it. France has at this moment the Pope, the Emperor, and the Sultan, in a very critical position. By occupying Rome and forcing its protection on the Pope, it has obtained the power, to some extent, of dictating the policy of his holiness,—now, alas for him, robbed of his imperial dignity, and reduced to the position of a "false prophet"—and is, by its policy, causing him to contribute to the involvement of other governments in war. By this move it has also placed itself in inevitable antagonism to Austria, and brought forth an unclean spirit from thence, which in a little time will create an open war between the powers, involving many other kingdoms in the strife, and ultimately producing consequences of a fatal nature to the whole ten kingdoms. France is also causing an unclean spirit to proceed from the Sultan, by its diplomacy connected with the Holy Places and demonstration of support in case of a Russian invasion, and thus involving him in a war with that mighty power, when he would otherwise quietly yield to it. Thus we see in full operation that agency which was to indicate the time of the end, and produce the terrible



events which must precede and accomplish that period. Let us now, by the light of the prophecy, try to discover the nature of these, and thus be able to read the political history of the next thirteen years, and learn something of the events which will take place from that time till the millennium.

From what we stated at the outset, our readers will perceive that we have no sympathy with that system of wholesale spiritualizing, which our commentators have pursued in treating of the future part of this Bible history. That large portion of it which has been illustrated in the past, gives us no warrant to believe—far less to assert—that its future predictions are but emblems of the changes and occurrences that will pass over the church, and that the wars spoken of are moral, not literal. Hitherto it has been most accurately illustrated by real wars and political events, and until we have a better authority to go upon than Origen and his followers, we prefer to construe the language of the Bible in a literal manner, and doing so, we believe that the following will be the principal coming events:—

I. *The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia.*

In following Daniel's version of the prophecy, which is more detailed than John's, we find, that the unfulfilled part begins at the first colon of the 40th verse of the 11th chapter. That verse opens with the declaration, that "the King of the South," or Mehemet Ali would "push" at the Sultan. This was accomplished in 1839, when that monarch wrested Egypt and Syria from him, and endeavoured to seize Constantinople itself, and probably would have done so, had not the other powers prevented him, or rather, had not God determined that he should only *push*, not overthrow. The next part of the verse is, however fraught with dire calamity to the Moslem Dynasty of the dragon. "The king of the north," or Russia, it is stated, "shall come against him like a whirlwind, with chariots and horsemen, and with many ships, and he shall enter into the countries, and shall overthrow and

pass over." Here, we read at once the doom of Turkey, notwithstanding the assurance of assistance from France and England, the Ottoman empire will soon be no more. It is very probable that these allies will be deceived by professions of peace, which the autocrat is holding out, and when they are off their guard, he will suddenly invade and conquer the kingdom. Evidence of this consummation is already apparent. Notwithstanding the presence of the Russian Fleet in the Black Sea, Britain has been so far deceived as to recall the only man\* who could have pursued efficient measures, in the event of an invasion. The country is thus left open to the inroad of the northern emperor, and ere long the news will doubtless come that he has at the gates of the Sultan's capital. We have no date by which to determine the exact time of its occurrence, but considering the number and character of the events to succeed it, and the short space allowed for their performance, it must of necessity be almost immediately.

II. *War between France and Austria—Overthrow of the former, and subsequent destruction of the Papacy.*

Leaving for a time the sixth vial to run its course on the Turkish Empire, we must follow the seventh in its operations on the horns. After the angel had poured it into the air, where it caused a world of dire commotions, the apostle was carried away into the wilderness to see the judgments these would cause to fall on the beast and his image—in other words, on Roman Europe. For, let it be observed, that the Papal powers as well as Turkey, are doomed to hard experiences before the ten toes of the image are finally smitten with the Stone.

As the Dragon had yielded to the Western Beast its secular and ecclesiastical power, so Austria, a secular imperial element of that beast, has supported this twofold authority more than any of the other powers, and therefore shall suffer a more signal punishment. Indeed, we find this dominion, which is in the

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\* Sir Stratford Canning. Since the First Edition of this work has been published, he has been again appointed Ambassador to Turkey.

prophecy styled the two-horned beast, identified with, and assimilated to, the Papacy in all its more damnatory features. The history of its rise and progress is given in the last eight verses of the 13th chapter of Revelation, as well as in the seventh of Daniel, where its fate is particularly described: "They (the saints) shall take away his dominion, to consume and destroy it unto the end." In that dark history of cruelties and crimes perpetrated by the horns against the saints, or friends of truth and liberty, Austria occupies an unenviably prominent distinction. The blood of the two witnesses lies heavily on that country, and has long cried for vengeance from on high. Nor has it cried in vain. When these witnesses were raised, and their power exerted itself through Napoleon, the iron hand of a stern retribution was laid upon Austria, and this horn's dominion over the imperial west was for a time taken away. The conflict was temporarily suspended by the removal of the ambitious Corsican; but though vengeance has been delayed it cannot be much longer averted. The Austrian horn's Roman Dominion was at that time only temporarily taken away, but hereafter it must be "consumed and destroyed unto the end." And the earnest of this will doubtless be initiated by the same power that punished him before. France, though herself one of the doomed toe kingdoms, will be the scourge of this horn, and preparation is being speedily consummated for the accomplishment of the work. Already are the two powers adversely situated, and their position will not fail to ultimate in war. The result of this will be presently disastrous to the "bloody house of Austria;" but premillennially and temporarily its occultation in the shadow of the Czar. Jesus appears as a thief, and the saints are raised from the dead. The power of Russia is broken and the obscuration ends. Then comes the fall of Babylon. The Austrian and its cotemporary horns, the supporters of the False Prophet, now become confederate against the Destroyer of the Czarocracy. But Babylon must of necessity fall. The time when the ten horns "shall hate Rome, and make her desolate and

naked, and shall eat her flesh and burn her with fire," obtains in the preadventural contest between France and the Northern Powers. The account of her overthrow is contained in the eighteenth of Revelations, and is one of the most fearful and awe-inspiring nature. It is not for us to describe in detail the events which will produce and accompany her death. These are but partially indicated in the prophecy; we are only told that the people of God will be the agents, and that the powers of Europe will be filled with fear, and wonder when they behold her desolation.

### III. *The occultation of the Horns or Continental Powers by the Emperor of Russia:*

By the time the above occurrences have taken place, the thirteen years will have expired, and the Hour of Judgment come. The whole ten horns will be greatly weakened by the war, and in this condition will manifest "one mind, and give their power and strength to the Beast." This power is Russo-Austrian, which is temporarily consolidated by the overthrow of many countries into the image of Nebuchadnezzar standing on its feet of iron and clay. It is necessary that the original Roman territory become subject to one majesty, bicurually displayed, in order that the image of Nebuchadnezzar may be manifested in its latter day apparition to that king; and though we have not an exact description of their occultation by Russia, further than being informed that he would overflow and pass over, we find that Ezekial, who gives a most minute and graphic account of the great battle introductory of the war of Armageddon, styles him "Gog, of the land of Magog, Prince of Rosh, Mose and Tobl," and enumerates Persia, Ethiopia, Libya, and the bands of Gomer, in those that follow him. Now, it can be satisfactorily proved that Magog and Gomer mean Germany and France. These countries he must therefore conquer; and having conquered them the whole continental Europe is within his grasp. The metallic image will thus be joined in all its parts, the territory comprehended in the Baby-

lonian, Persian, Grecian, Roman, and latter day Assyrian Empires, will be ruled by one majesty, and that autocratic, or a majesty ruling by its own will. Events will now hurry forward to the mighty catastrophe. The heart of the emperor will be lifted up by success, and in his pride and arrogance he will endeavour to make the world his slave. But at last the Stone rejected by the builders descends heavily on his feet; the Roman iron, and the Russian or Assyrian clay separate; the brass, the silver, and the gold are broken to pieces, and "become as the chaff of the summer threshing floors," and the whole is scattered by the winds of heaven.

But what it will be eagerly asked, is Britain about all this time? Surely she must have an important part to play in this direful game of war. Yes, but after an exceptionable type, so far as we have yet gone, Britain is exempted from catastrophe, through her proximity to the scene of the unequalled struggle will keep her in a state of alarm, and her rulers anxious and watchful. But yet, though beyond the eddies of the whirlwind vortex of the Continent, she must not, can not, will not be idle. She has a mission to fulfill, and she must feel straitened till it is accomplished—a mission of the strongest necessity, and she cannot evade it—a mission of the noblest nature, and she will not shun it. To her—to the whole Anglo-Saxon race, of which she is the head and representative—is the task assigned of carrying forward the religious, moral, and social preadventural progress of the world, and in this she may well be assisted by her children in the west and south. America may be united with her in the work, and Australia must grow in strength for the same purpose; and thus supported on each side by a strong and stalwart son the brave old empire will be energized to the task. Talk of America and Britain going to war! the thing is incredible; nature forbids it, and the Bible forbids it, too. When they do fight it will be on one side, and against a common foe; but they have a far different battle to fight in these coming years, than the sword or cannon

can accomplish. The great moral contest of spiritual freedom and social morality must be sustained, and the cause must unite them and us in a hearty bond of brotherhood. A people must be presented to the Lord, that his domain may be populated when the time to establish the kingdom shall come; and Britain with her sons is called on to cherish and protect them. But to be more definite; the next event, though not in chronological order, will be—

IV. *Britain extends her Eastern possessions westward, prevents the immediate occupation of Judea by Russia, and initiates its colonization by the Jews.*

The many and severe wars which our country has had to sustain, in order to preserve her Eastern territories, have by many been considered as too dear payment for their possession. We do not here however, enter on this question, but beg to inform such, that a far higher purpose than commercial interest or extended empire is to be served by the presence of the British power in the East. So far, indeed, as she herself is concerned, this may have been the real aim; and now that she is in possession, the commercial advantages which accrue from them will be a sufficient incitement to their retention. To preserve the East India market, and keep a path open to it, Britain will strive much and do much; but while her rulers may think they are merely serving the nation, they are really accomplishing one of the grand designs of God, and evolving events, while they cause her to take measures for the preservation of this distant part of her empire, will really and only produce occurrences which will facilitate the great design of Jehovah. Both God and Britain had a special design in the annexation of the Indian territory to the lion power, but these designs were as different in nature and object as the finite is from the infinite. While Britain thought only of wealth and conquest, God thought of his ancient people, and of his covenant, and placed the British Lion in the East to prepare a way for his ransomed, and to become their protection

in the infancy of their restoration. Such is God's design, and he has enlisted the energy of the Anglo-Saxons in its accomplishment, by making it their interest to bring it to pass. The value of these lands to the nation is the inducement he has given it to retain them at all risks; and one means of their retention, which will by-and-by become very obvious, will be to do that which will tend to introduce the accomplishment of Jehovah's long promised purpose—the *restoration of the Jews*. The idea has long been held, by those few who do believe in a restoration, that it must be preceded by a *conversion*. This is erroneous. The Jews, to some extent, will return to their own land as faithless in Jesus as the Christ as when they left it. They *will* be converted—of this we are assured; but it will be subsequent to their partial re-establishment in Palestine, and by a divine agency little suspected by "Christendom." In the many passages of Scripture which speak of this people acknowledging the Messiah, we can never identify the agency to be employed in bringing about the change as *merely human*. The Lord invariably speaks of it as his own work, and to be done, as only Divinity can do it—in one day. The veil is to be taken away, the blindness is to be removed, and this after Judah is in part returned to the hill of Zion: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel*. THEN ye shall know that I am the Lord." —(Ezekial xxxvii. 12.)

It is needless, therefore, to look for the conversion of Israel as an indication of the coming of the latter days. It is the preadventural partial colonization of Judea that becomes an evidence of this; and we can imagine with what surprise the conversion-theorists will witness the approaching colonization of the land of Israel by its former inhabitants. But how, it is asked, will they be colonized there, and how does Britain become the principal agent in the work? In this very simple manner: When Britain sees the Emperor of Russia in possession of Turkey, and overthrowing the hosts of continental Europe, she will become alarmed

for her Indian possessions, and seek to strengthen her position in the Mediterranean Sea to prevent the autocrat dominating there.

Having succeeded in dethroning the Sultan, and annexing much of the Turkish dominions to his sway, he will naturally endeavor to take possession of Palestine, as that country forms a part of the Ottoman Empire. This, however, Britain will not consent to. To let him occupy this territory would be a virtual relinquishment of the Eastern market, because the road to it by the Red Sea would be shut up. What course Britain will actually adopt to prevent this we cannot learn from the prophecy, but that she *will* for a while prevent it we are sure. Not only will her own interests demand it, but the word of Jehovah is concerned in the matter, and demands it too. These political and commercial interests are but the means employed by God to cause this great nation to perform his long expressed determination, to preserve the Holy Land for the elected, eldest born of his children. Were the Russian Emperor to succeed in taking possession of it, he would carry the land tenure of the north along with him, and thus the soil of the land of Canaan would become part and parcel of another nation, its peculiar character as an inalienable possession would be gone, and being "common," it would no longer be called sacred or "holy." But this final alienation of the land cannot be. Jehovah hath said, "*the land shall not be sold for ever, for the land is mine.*" It is therefore impossible that it can ever be finally occupied by a power that would at once incorporate it with other territories. An attempt since the expiry of the 1290 years, has already been made to do this, but, as was to be expected, it signally failed. Shortly after Mehemet Ali established himself as "king of the south," he attacked and conquered Syria, and, as we before stated, "pushed at" the Sultan's throne. The powers of Europe, however, interfered to prevent him from gaining his point, and in negotiating terms of peace between the two countries, ordered Mehemet to restore Palestine to Turkey. This the king of the south refused to do, and *claimed the land as his forever* by right of conquest. He was, however, at length compelled



to yield to the demand, and the land of Israel was given back to those whose creed will not allow them to *claim the soil*. They have indeed "divided the land for gain," but those pashas who occupy it hold it by no tenure, and may be, and indeed often are, deprived of their possession, without having the right to complain. According to the Mahommedan creed, the land is God's, and though it may be occupied, cannot be *owned* by any mortal; and certainly, whatever doctrine of the Koran is false this is true. The Jews cannot even sell any part of it from one to another, far less can the uncircumcised Gentiles get it for a prey.

The only way that seems likely for Britain to preserve her Eastern market open in this emergency, will be to favor the formation of a Jewish colony in Palestine; and thus, it will appear, that the Euphrates is drying up in order "that the way of the kings of the East might be prepared." The drying up, of the river, which is in part the destruction of Turkey, will render it necessary for the British power, which then extends to the Euphrates, to promote the return of the Jews to their own land, by extending its protection over it, and holding out every inducement for the sons of Abraham to repair to it. Be this however, as it may, it is Britain that favors the return of the sons of Judah, as we learn from the eighteenth chapter of Isaiah, where the prophet is furnished with a command to "the land shadowing with wings, that sendeth ambassadors by the sea," enjoining it to render service in the presentation to the Lord of "a nation scattered and peeled, a nation terrible from their beginning hitherto, a nation rooted out and trodden down, whose lands the rivers have spoiled." What a powerful and graphic description is this of the present and past state of the Jews! How their former greatness and present degradation and desolation is associated and contrasted! But how, it may be asked, do we identify the "land widely over-shadowing with wings?" We are told that it is *from beyond* to the rivers of Cush. Now, going east, from Judea, across the Euphrates and Tigris, we reach to the

“beyond,” that is, to Hindostan, the most important of our Indian possessions, and therefore governed by a power that “sendeth its ambassadors by the sea,” in other words, by an island state, which shows that the reference is to Britain, and to her alone. The allusion will, however, become more apparent in a short time, when our empire is greatly extended in that quarter, and when the lion-flag waves o’er many an island and country, proving as much its protector as its ruler. There can then be no doubt as to the fact that this country will open up a way for the despised and persecuted race of Abraham, to stand once more in their father-land, and raise anew the songs of David upon the holy hill of Zion, and it is probable that the event will be brought about in some such manner as we have indicated. But, first of all, this country must seize a great amount of territory adjacent to the Holy Land. In the present state of affairs, there would neither be peace nor safety for the Jews in their own country. The Sultan has “divided it for gain,” and his pachas lay it waste, and hold it waste at their pleasure. It will, therefore, be necessary to occupy Egypt, Ethiopia, and Seba, besides other places, in order to make these a wall of defence for the Jewish colony, and hence the language of Jehovah to his restored people—“*I gave Egypt for thy ransom, Ethiopia and Seba for thee.*” By possessing these she will also lay her hands upon Edom, Moab, Ammon, and other places on the Red Sea, till at length shadowing “to the rivers of Cush,” and on every side the new colony, under the wings of this great maritime power, will grow and prosper, like a cedar on their own mountain of Lebanon.

But by this time the autocrat of Russia has got the nations of continental Europe beneath his feet, and, like Alexander in ancient, and Napoleon in later times, he thirsts for universal conquest. For the history of his career from this point, onward to its close we turn again to the regular course of the prophecy. If the reader will, before going any further, take up his Bible, and read carefully the last five verses of the eleventh of Daniel, and from the beginning of the thirty-eighth chapter of Ezekiel to the twenty-

third verse of the thirty-ninth chapter, he will clearly understand the following, which is but a paraphrase of it.

Turning his eyes eastward, on the wealth and prosperity of the countries under British protection, the triumphant conqueror of Europe will conceive the idea of spoiling them, and appropriating their goods and cattle. Scarcely is this idea formed than its execution is begun, and sudden and terrific as a whirlwind from the north he enters "the glorious land." So overwhelming is the invading force, that the British armies retire before it towards the south-east, and Egypt, Ethiopia, and Libya fall into his hands. But tidings out of the East and North shall trouble him. "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto him, Art thou come to take a spoil? hast thou gathered thy company to take a prey?" How emphatically does the language identify Britain as the belligerent opponent of Gog the king of the north, and corroborate our former statements regarding the extension of her empire in the East? We would particularly point our reader's attention to the "merchants of Tarshish, with all the young lions thereof;" what an appropriate designation is this of the Honorable East India Company, in its peculiar relation to the British Government! This constitution of things, as is well known, is both civil and military, commercial and imperial. The former is represented by the merchants, the latter by the young lions, or the officials of the imperially-controlled Company, which receives its authority from the Lion of Britain, and may therefore be fitly termed thus, even as the representatives of the Persian and Macedonian sovereignties were called young rams and young goats. Indeed, the applicability of the title is admitted by the Company itself, whose arms are a shield, the quarterings of which are filled with *young lions rampant*.

The Anglo-Indian government, alarmed at the inroads of the autocrat, and the loss of Egypt, will adopt vigorous measures for opposing him. Hence, "tidings out of the east and out of the north shall trouble him." The news that the Anglo-Saxons

have resolved to oppose his despotic progress will annoy and infuriate him. It is possible he may think of a time when another man, ambitious like himself, endeavoured to possess the empire of the world, and went forth conquering till he was met by this same power, and overthrown; and no wonder that such a thought should fill him with trouble. But quickly rage takes the place of fear; he looks proudly at the heaving army that follows at his back, and his enraged at the presumption which dares to thwart a will and power like his, "therefore he goes forth with great fury to destroy and utterly to make away many." Proceeding onward, he seizes the unwall'd villages and gateless cities, till at length his huge and multifarious army pitch their tents before Jerusalem. He lays seige to the Holy City, which soon surrenders to his power, and enables him to "plant the tabernacle of his palace between the seas in the glorious holy mountain."

He has now reached the farthest limit of his conquering mission. The degree-peals forth from the eternal throne, "Hitherto shalt thou come, but no farther;" and could he but look a little forward, as he paces with proud and haughty step along the brow of Zion, he might see that large and spacious valley, which stretches itself out before him, filled with a mangled mass of dead and dying, swimming in blood, and ready to be devoured by the birds of prey which hover over the scene. But no such vision crosses his spirit, and he passes on to his tented palace to slumber in pride.

Meanwhile Britain has been making strenuous efforts to stop the progress of this gigantic Napoleon; and every soldier that can be spared is sent away in the direction of the rising sun. But what can the British army do against such a host as the Russian autocrat has around him? Brave as the officers and men may be, what success or what renown can be gained in such an unequal conflict? In the critical emergency the parent island may send a cry across the Atlantic, "Come over and help us." Swiftly is the sound borne over the waves, and soon an answering echo is wafted back from the shores of Columbia. The cause is

common, and the struggle must be common too. "We are coming, brother John, we are coming," is the noble reply; and almost ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the stars and stripes gleaming on every mast. Another force is on its way from the far south, and soon the flower and strength of the Anglo-Saxon race meet on the sacred soil of Palestine. The intelligence of their approach reaches the sacrilegious usurper, and he leads forth his army towards the mountains that rise in glory round about Jerusalem. The Jews within the city now arm themselves, and join the army that has come from the east and west, the north and the south for their 'protection, and thus these two mighty masses meet face to face, and prepare for the greatest battle that ever was fought on this struggling earth. On the one side the motley millions of Russia, and the nations of Continental Europe are drawn up on the slopes of the hills and the sides of the valleys toward the north; while on the other are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly-recovered city, or perish, like their ancestors of a former age, in its ruins.

All is ready. That awful pause which ensues before the work of death begins, is broken by the clash of arms; and while yet the contending hosts, are plunging incessant fire upon battallions of bleeding and quivering flesh, a strange sound—"The voice of the Archangel and the trump of God"—outroar the din of battle.\* The time for the visible manifestation of God's vengeance has arrived, his fury has come up in his face, and he calls for a sword against Gog throughout all his mountains. 'Tis this roaring voice of Jehovah that breaks forth with terror and confounds the assembled armies. The scene that follows baffles discription. Amid earthquakes and showers of fire the bewildered and maddened multitude of the autocrat rush, sword in hand, against each other, while the Israelites and

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\* Joel iii. 16; Isai. xxix. 5—8; xxx. 30, 31.

their Anglo-Saxon allies become unwittingly Jehovah's sword upon the enemy. The stone cut without hands fall on the Image feet, and breaks them to pieces; after which the iron, the clay, the brass, the silver and the gold, become like the chaff of the summer threshing-floor, and the wind shall carry them away. The various descriptions which we have of this battle all intimate that Jehovah of armies is the mighty foe that shall contend with the autocrat in Armageddon. John terms it "the battle of that great day of God Almighty," and a principal instrument of their defeat will be mutual slaughter. The carnage will be dreadful. Out of all the myriads that came like a cloud upon the land of Israel, only a scattered and shattered remnant will return; the great mass will be left to rot upon the land, and fill the valley of Hamongog with graves.

We pause at this point of the prophecy, considering it unnecessary at the present time to enter into a minute examination of the nature or duration of the millennial period. We have already followed the subject beyond the limits indicated by our title page, and it would swell this pamphlet far beyond its intended size, to enter into a discussion of these points. A great obscurity rests on the events that immediately follow the battle of Armageddon, so that although we *might* come pretty near the reality, our remarks would be essentially conjectural. It is probable that Assyria, Persia, and Britain will be the only three powers that will exist in the old world, besides the kingdom which the Most High will establish in Jerusalem; for it is stated by Daniel that "the rest of the beasts" lived for a "season and a time," after the destruction of the dragon. It is very natural to suppose that Britain will continue to hold a high place among the nations, though what that position will be, or how long she will retain it, the compiler of this pamphlet cannot say. The Anglo-Saxon race must, from the very nature of their constitution, be a notable people; but it is evident that the Hebrews will have the chief place during that glorious era which these stirring changes are to usher in. These will certainly become

greater than any of the nations, and that in virtue of the covenant of Jehovah with their fathers.

For the preparation of a race for such a mission as that committed to the Anglo-Saxons, it was necessary that they should burst those chains of civil and ecclesiastical despotism, which priestcraft had forged for, and fastened around the human soul; and with considerable effect have Britain and America performed this duty! Must we remind the reader of Bruce and Wallace and the Covenanters, in Scotland; of Cromwell and Milton, Hampden, and the Puritans, in England, or of Washington and the war of independence, in America? Those fierce and fiery furnaces through which this renowned people struggled in years gone by, were intended to purify and qualify them for the work of the latter days; and the result is, that at this moment they are free, and ready to assume their Heaven-appointed mission. Hence the difference between their fate and the fate of those ancient nations whom they imitated, or the modern nations who imitated them. How often have the generous and noble-hearted gazed with indignant wonder at the gallant yet abortive efforts of patriots to save their country from bondage and oppression, and as star after star of liberty was blotted out by the blood-red sun of despotism, turned a reproachful eye to heaven, as if to ask why truth and justice was denied its own! And never will this dark enigma be explained, till the light of this prophecy, of which we have all along been speaking, shine upon it; but no sooner does its mist-dispelling influence pass across the gloom, than, as sun-light from on high, the answer comes, which amply satisfies the grieved doubting heart, and vindicates the justice of the Eternal. It is only while tracing the windings and developments of Daniel's vision and John's Revelation, that we learn the secret of Poland's downfall and Hungary's degradation. Those nations who stand upon the image territory, and are involved in its destruction, therefore all efforts to save them must be in vain. As *powers* they are doomed to fall, and though their wrongs shall one day be righted, for the present their noble-hearted patriots

must resign themselves and their cause to the will of Heaven.

And here, too, in the light of this truth-diffusing prophecy, do we understand the past and learn the future of IRELAND. The state of this country has long made it a puzzle to the world, and many have been the attempts, both within and without, to discover the cause and the cure of its evils. The prevalent feeling is, that its union with Britain constitutes the Alpha and Omega of its misery, and for many years it has sought to have the union repealed. Its patriots have even endeavoured to identify their cause with that struggle which America successfully maintained with the mother country, and the idea has taken root in many hearts, both in Scotland and England, which cry shame against the injustice. Now, nothing can be more erroneous than this idea. The Irish struggle can never be identified with the western colonial emancipation, neither can it, on account of the absence of the religious element, be compared to the Scotch or English wars of independence. But without going into the vexed question of the justice or injustice of forcibly perpetuating the union, we would ask the question, What would be the consequences to Ireland herself were she to become an independent nation? These, in a political and social point of view, stand clearly forth to the eyes of many of those who steadily oppose the repeal agitation; but it is only when observed through the medium of this Scripture prophecy that we can discern their full extent or awful magnitude. Passing by those moral and political evils which appear on the surface, what, we ask, would be the fate of the country, *thirteen years hence?* 'Tis true, Ireland is not on the image territory, and, though not probable, it is still possible, that she might escape being conquered by one of the toes; nevertheless, she will be legitimately within the dark region of the curse. She is among those who worship the image of the beast. She has received its mark in her forehead, and if standing alone, and in these circumstances, when the hour of judgment comes, *how shall she escape?* We hesitate not to assert that Ireland's union with Britain is the only thing that stands between



her and utter ruin, and that while Poland and Hungary failed in their effort for freedom, because they were doomed to be rooted up by the Little Horn, Ireland has failed to gain her independence, because *she is destined to a better fate with Britain*. We cannot here specify the means to be employed for her regeneration. This the future will show, but regenerated by Israel's King she will be, and by milder measures than those visited on the continentals, owing to that very union which she would so rashly sever.

In the preceding pages, we have seen that Britain's island will be kept comparatively free from the war and strife that will soon rage on the continent,—how the late past harmonizes with this decision! While nearly the whole of Europe has been convulsed, our sea-girt isle has remained in peace, and kept so far aloof from the oppressors and oppressed, that many generous but mistaken minds have charged her with coldness and pusillanimity. She has indeed given shelter to both when exiled from their own lands, but she has hitherto been kept from entangling herself with the commotions of the times, and while strife and feud have raged around peace has been in all her borders. This course she will continue steadily to pursue; though, as we before stated, the doings on the continent will keep her in continual alarm and watchfulness. This feeling of uneasiness and anxiety will, however, be greatly dispelled by a knowledge of the truth; and the author of this pamphlet hopes that, for this very purpose, it will be widely circulated. What a sublime position does that individual occupy, who can stand at a distance and gaze upon such a thrilling spectacle as Europe will soon present, with calmness and assurance, “seeing the end from the beginning.” Can anything indeed be more sublime than this? It is like one of the ancient prophets of Israel, gazing from some far-off mountain side on the fulfilment of one of his own prophecies. As he gazes on the scene—perhaps a city staggering into the bosom of an earthquake, or the progress of a battle between Israel and her enemies—it is possible to imagine the calmly glowing feelings of his soul, as, privileged beyond all

mortals, he contemplates what has already been pictured to his mind, and can tell the next dwelling-place that shall go crashing down, or the next enemy that shall "lick the dust?" Still greater, if possible, is the position occupied by one who can pass the boundary of the everlasting *present*, and boldly map the events of the future. God-like he sits on the edge of the thick darkness, and resolves the mystic shapes that flit and gambol there into regularity and order. The dense mist which has hitherto overhung this end of the "bridge" rolls slowly upward, and the things it concealed loom forth, dimly it may be, but still visible enough in their outlines and lineaments to enable him to recognize them when the wheels of time bear him slowly past them. The very idea of superiority of position like this is enrapturing. To think that it is only a select few that are thus highly privileged,—that those whom the events so nearly concern are ignorant of them,—to witness the terror and astonishment with which they are met by those they come to destroy, and, above all, to know that he and his kindred are beyond the reach of their sweeping embrace, is to occupy a position never before reached by any, save the inspired of the Lord. Such a position may Britons and Americans occupy, if they can but speedily arrive at the knowledge of it. In a very short time the conflict will begin. The "powers that be" cannot long remain in their present relative positions, and the moment approaches when the dreadful moral volcano must burst. Already is the sound of the storm heard among the tree-tops. The Russian army is gathering on the frontiers; France has fallen back to that form of government, whose only tradition is war and conquest; the new Emperor is fast increasing his naval power; Turkey is trembling and all Italy is in a smothering flame. The sooner then that a knowledge of the political future is obtained, the better; and while Anglo-Saxons congratulate themselves on their present advantages, and the prospect of a less severe judgment than that of other nations, let them learn their destiny, and prepare to meet it with humility and godly fear.

# EXTRACTS

FROM

The Works of Dr. Thomas,

FORMING A

SUPPLEMENT TO "THE COMING STRUGGLE."

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## NEBUCHADNEZZAR'S IMAGE.

This was a colossus in human form, which appeared to the king of Babylon in a dream. The head was of gold; the breast and the arms of silver; the belly and the thighs of brass; the legs of iron; and the feet part of iron and part of clay. While the king continued to behold it, a stone poised in the air, unsustained by hands, fell with great force upon the feet, and broke them to pieces. After they were smitten, the iron, the clay, the brass, the silver, and the gold, were all broken to pieces together, and became like chaff, which the wind so completely swept away, that no vestige of the image remained. The image being thus destroyed and abolished, the stone that smote it became a great mountain, and filled the whole earth.

The interpretation given to the king informed him that the head of gold represented the dominion of which he was the head; that the silver part symbolized the monarchy which would succeed his; the brazen part, a third power which should bear rule over all the earth; and, the iron part, a fourth dominion strong

as iron, that should subdue everything before it. This fourth kingdom, he was told, should be divided, inasmuch as there were two iron legs, and ten toes. But as *the toes* of the feet were part of them of iron, and another part of clay, the dominion represented by the ten toes, would be partly strong, and partly broken. But, as there was a mingling of iron and clay in the structure of the feet, while the toes constituted unitedly the iron dominion, they should not cleave to one another, but should be independent and antagonist kingdoms.

Lastly, the king was given to understand, that the smiting of the image by the stone on the feet, represented the breaking in pieces and consumption of all the toe-kingdoms by the God of heaven; who should set up in their place a kingdom which shall never be destroyed, nor left to other people.

Such was the prophetic interpretation, which was given with the dream about twenty-four centuries and a half ago. I shall now briefly outline the *historical* interpretation, and then consider what yet remains to be accomplished.

The interpreter has determined the commencement of the image. It goes no further back than the time of Nebuchadnezzar, whose dynasty was superseded by a two-armed monarchy, in the reign of his son's son, Belshazzar, B.C. 538. This was the silver dominion of the Medes and Persians. After 208 years, this was overturned by Alexander of Macedon, B.C. 330. His dominion exceeded that of Babylon and Persia, extending from the remote confines of Macedonia to the Indus, or as it is expressed, "bearing rule over all the earth." This was the dominion of "the brazen-coated Greeks," answering to the brazen part of the image. After a few years, the empire of brass was divided into four kingdoms, *two* of which had especial relations with the land of Canaan upon which the kingdom of the stone is to be established. These two, therefore, are alone represented in the image. They answer to the brazen thighs; and are known in history as the Syro-Macedonian kingdom of the north, that is, from Jerusalem; and the Greco-Egyptian kingdom of the

south. The northern kingdom continued till B.C. 67, when it became attached to the iron leg; the southern kingdom, however, "continued more years than the king of the north," even thirty-seven, when it also merged into the iron dominion. From this epoch, the iron monarchy prevailed over all antagonists. It is known in history as the Roman. In the fourth century after Christ, it was finally divided into the Eastern Roman, and the Western Roman, empires, answering to the two legs of iron. Though divided thus, the Roman majesty was considered as one. The date of the division was A.D. 396. In about ninety-seven years from this epoch, ten kingdoms appeared upon the Western Roman territory answering to the ten toes. They were not all strong kingdoms. Part of them were absorbed into a new dominion, which arose after them beyond the limits of the Roman territory into which it extended itself. These strong and broken toe-kingdoms have existed upwards of thirteen centuries. They are still in being; but not as originally established. This the prophecy does not require. All that is necessary is, that there should be ten kingdoms at the time the image is smitten by the stone. And these kingdoms, I am satisfied, should be on "*the earth*," and not upon "*the sea*;" that is to say, they should be found upon the Roman continent, and not upon the islands; and that the enumeration of them belongs to the time of the end, rather than to the period of their foundation. With this view, then, I enumerate the toe-kingdoms as follows:

1. Belgium; 2. France; 3. Spain; 4. Portugal; 5. Naples; 5. Sardinia; 7. Greece; 8. Hungary; 9. Lombardy; 10. Bavaria.

I have not named Britain, although the island was a part of the Roman dominion. It is, however, no more imperative that she should be included in the ten than Egypt, which is also on the Roman territory. Existing theories require Britain to be counted in; but I have nothing to do with them; I propose to show a more consistent interpretation that shall harmonize with other important and interesting parts of the prophetic word.

The ten kingdoms enumerated above are all within the Roman

limits. There are many other kingdoms beyond its frontiers, resting upon territory that never belonged to Rome, or the iron dominion; therefore they must not be named in the same category. Nebuchadnezzar's image has to do only with powers occupying the area of the golden, silver, brazen, and iron, dominions; other prophecies survey the rest.

Thus far, then, history runs parallel with the prophetic interpretation. We are not informed in this vision how many of the toes were weak. It simply affirms the fact; and defers further details for illustration by other symbols. What, then, remains to be accomplished? The testimony informs us that the ten kingdoms are all to be broken to pieces; and *after* they are smitten, that the whole image in all its different metals is to be "broken to pieces *together*." But how can this be? Where are the dominions represented by the gold, the silver, the brass, and the iron? How can they be broken to pieces together, seeing that they have been broken to pieces *one after the other* very many centuries ago? The answer to this question is important, and must be given; for without it no interpretation can be received as satisfactory. And here I would remark, that the image was presented to the mind of the king of Babylon, not so much to represent *a succession of empires*, as to exhibit the catastrophe which should usher in the kingdom of God. The idea I would convey is well expressed by the prophet, saying, "the God in heaven, who revealeth secrets, maketh known to the king *what shall be in the latter days*." Dan. ii. 28, 29. That is, there will be in the latter days a dominion, ruling over all the countries mainly comprehended in the limits of the successive empires of Babylon, Persia, Greece, and Rome; and represented by the image as a whole; and which will be broken by a power from heaven, which will utterly destroy it, and set up an empire which will cover all the territory it possessed.

Now, there has never yet existed a single dominion, contemporary with the toe-kingdoms, and of course comprehending them in its jurisdiction, which could claim to be represented by

Nebuchadnezzar's image. In order, then, to prepare for the catastrophe, the image which is now in antagonistic parts, must be re-constructed; in other words, a dominion must arise between the present time and the setting up of the kingdom of God, which shall rule over the toe-kingdoms, and the Turkish and Persian territories, till it meets the British power in the East. The description of the dream says, that the feet were smitten; and "*then* was the iron, the clay, the brass, the silver, and the gold, broken to pieces together;" thereby intimating, that the breaking of the power of the ten kingdoms would precede that of the conjoint destruction of all the other parts. That when they are conquered, the dominion of the conqueror will be overturned by the revelation of power from above.

I shall be able to show from other parts of the prophetic word, that the power destined to play the conspicuous part indicated above, is Russia. That it will overrun all the ten kingdoms, subdue Turkey, and incorporate Persia into its empire; but that when it has reached its zenith, it will in turn be precipitated into the abyss, and its dominion suppressed for a thousand years. When I come to unfold these things, the reader will see why Britain is not included in the ten toes. She is reserved of God to antagonize Russia, as she did France, when all Europe was prostrate at the feet of "Napoleon le Grand." The ten toes belong to the image as an united dominion; hence Britain cannot be included among them unless it is first conquered by the overshadowing power; which it will not be, as is clearly demonstrable from many parts of the divine testimony. Russia will command the land, and Britain rule the sea. They will contend for the dominion of the East; but neither will obtain it. It is not for mortal man to rule the world, and grasp the sole dominion of the globe. This is an inheritance, the divine legacy of omnipotence, to Abraham, Shiloh, and the saints.

It is evident, that the dominion of the Image is not broken by a human power. "The stone which destroys it is represented as not in hands; that is, it symbolizes a supernatural power. If the

stone had been poised in a man's hands ready to smite the image, we might look for an earthly conqueror to overthrow the dominion of the Autocrat, as he will overthrow the rest. But the power that wields the stone is plainly declared in the interpretation. It is the God of heaven who pulverizes the image, and sweeps its chaffy dust away by the whirling tempest which wrecks the kingdoms of the world, and transfers them to his saints. The kingdom of the stone grinds to powder whatsoever it falls upon, and then becomes a great mountain, or empire of nations, and fills the whole earth.

#### THE SEVENTH TRUMPET.

“In the days of the voice of the seventh angel *when he shall sound* the secret of God shall be finished, *as he hath declared* to his servants the prophets.” Rev. x, 7. Here is a *continuance of time* specified, namely, “*in the days of the voice of the angel;*” that is, the sounding of the last trumpet would be no exception to those which had gone before; but, that as they had occupied years in sounding, so the seventh would sound through a succession of years, even until the kingdom of God should be established as revealed in the writings of the prophets. Dan ii. 44. This is the declared mystery, to the manifestation of which all things are tending.

Eighteen years had passed away since the blending of the sixth and seventh vial-periods. Two years before a new pope was elected to the papal throne. He intended to rule, he said, according to the New Testament ! His professions deceived the simple-hearted, and alarmed the despots of the kingdoms. When Satan undertakes to cast out Satan his kingdom is sure to be convulsed. The reforms of Pius IX. satisfied nobody, and tended only to create a longing after liberty, and a determination to free the country from the rule of the priests. The hopes of the democracy throughout Europe were inflamed ; and “the earth” began to tremble until in 1848 every throne was shaken to its foundation. The events of this wonderful year are too recent to



require to be chronicled in this place. It will be enough to say that the democracy broke loose, and commenced a movement, which, though it has been restrained to prevent it progressing too rapidly, cannot be suppressed until the little horn, or two-horned beast and his prophet, be destroyed to the end, and the dominion of the ten-horned beast be taken away. The events of February 1848 have originated the "great earthquake" of the seventh vial. It is the same earthquake as that of the eleventh of the apocalypse and nineteenth verse. Its first shocks have been terrific, but they are only the premonitions of worse to come. The earthquake, or political convulsion, which followed the resurrection and ascension of the witnesses in 1789,\* was awful, as all know who are versed in the history of the time. But that fell far short of what God is preparing for Europe. The tumult of the people, and the tempest whose howlings are heard in "the air," are thus intimated by the prophet, saying, "There shall be a time of trouble such as never was since there was a nation to that same time; and at that time Israel shall be delivered, every one that shall be found written in the book.† And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt."‡ This "time of trouble" is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel's deliverance,

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\*NOTE.—The massacre of St. Bartholomew in 1572, marks the epoch of the terminating of the testimony of the two witnesses. From 1572 till 1685 was a period of war, during which unnumbered thousands fell in defence of their civil and religious rights.—*Elpis Israel*, p. 310.

Oct. 18, 1685, marks the epoch of the death of the witnesses.—*Elpis Israel*, p. 313.

Now, "after three days and a half the breath of life from God entered into the witnesses;" that is, after three months and a half of day-years had fully expired, "they stood on their feet." The death-period elapsed on February 18, 1789, and in two months and fourteen days after, being May 4, they accepted the invitation of "a great voice from heaven," saying to them, "Come up hither!" This great voice was the royal proclamation by which the States General were convened, and in which the witnesses took their seats as the third estate of the kingdom. They soon proved their existence there by the events which followed. They ascended to power in a portentous cloud, which burst on the devoted heads of their enemies; and in the earthquake which followed they shook the world.—*Elpis Israel*, p. 330.

† Isaiah iv. 3. ‡ Dan. xii. 1, 2.

both of the Ishmael, and Isaac, seeds ; and of the casting down of the thrones of the beast.\* The convulsion which effects their overthrow is described by the apostle as “ a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.”† Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman empire, were all judgments which chill the heart, and make the blood run cold to contemplate ; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with “ torment and sorrow,” for the cup of their iniquity is full.

The more immediate effect of the shocks of the past year will be the subdivision of Roman Europe, styled “ the great city,” into “ three parts.” The division will be the result of war, for which the governments are now preparing themselves, perhaps unwittingly. The tripartite division is attended by the fall of the cities of the nations, as it is written, “ The great city was divided into three parts and the cities of the nations fell.” That is, as I take it, that in consequence of the approaching contest, growing out of the democratic insurrection of 1848, the ten kingdoms will lose their independence ; by which a new partition of the Roman world will ensue ; and that when this is brought to pass, events will flow more directly eastward. But before “ the cities fall,” or as Daniel expresses it, the “ thrones are cast down,” Rome comes in for her final overthrow. I say “ before,” because these kings are to be parties to her destruction, and are to “ bewail and lament for her,” to them, unexpected doom. “ Judgment” hath again to be given to the saints ;” for as yet they have only in part performed their mission. They then prostrated the horns, the little horn, and the image of the beast, and consumed their dominion ; but in connection with this earthquake of the last vial, they have “ *to destroy it to the end.*” They are

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\* Dan. vii. 9. † Rev. xvi. 18.

repressed for the moment; but things are progressing in such a direction as to bring the power of the democracy to bear against Austria and Rome, perhaps through France and Prussia. When they have done their work the saints will be again repressed and suppressed, as they were in 1814 and 1815; by a power, however, that will subdue all for itself. There will be no more resuscitation of the old governments, but all things will be absorbed into one continental dominion upon the old Roman domain. In the midst of this great commotion, Britain pushes westward from India, and promotes the colonization of Judea, which is an event pertaining to the sixth vial. By this time Turkey is no more; and Constantinople acknowledges the sceptre of the Autocrat. England and the Russian lead on the world to the day of doom. They advance their hosts to "the wine-press without the city," (Rev. xiv. 20.) which is called Armageddon (Rev. xvi. 16) in the Hebrew tongue, and geographically situated in the land of Israel. (Ezek. xxxix. 4 ; Dan. xi. 41, 45.) There "as a cloud to cover the land" the armed multitudes are assembled and preparing to decide the fate of Asia by the sword. But there falls upon them "a great hail out of heaven." This power is broken; Judah is saved: Messiah appears "as a thief;" the Roman Dragon is bound; and the restoration of the kingdom and throne of David is commenced. Such is an outline of the results to be brought about by the "mighty earthquake" whose shocks have already revealed the earnest of what is hereafter to come to pass. In the coming tumult, "great Babylon comes into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island disappears, and the mountains are not found. And there falls upon men a great hail out of heaven, every stone about the weight of a talent: and men blaspheme God because of the plague of the hail; for the plague thereof will be exceeding great." (Rev. xvi. 19—21.)

But the mighty earthquake having commenced in 1848, and the democracy which caused it having been repressed to a considerable extent, what agency remains, as revealed in the scrip-

tures of truth, by which is to be brought about the wonderful consummation we have been considering? The answer to this question is contained in the following words. "I saw," says the apostle, "three unclean spirits like Frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons bringing to pass remarkable events and they go forth to the kings of the earth, and of the whole habitable, to assemble them to the war of that great day of God the Almighty. And he gathered them together into a place called in the Hebrew tongue, Armageddon." (Rev. xvi. 13—16.) In this passage we have to consider the "three unclean spirits like frogs," the three mouths out of which they proceed, the parties to whom they go forth, and the fruit of their mission. There are three spirits, and three mouths, that is, one spirit proceeding out of each mouth; but as they are all three like frogs and unclean, though proceeding from three different mouths, they are in nature, origin and tendency, the same. They are called "the spirits of demons," not because of their uncleanness, or wickedness; but because the mouths from which they issue are the demons, or chiefs, of the dominions represented by the dragon, the beast, and the false prophet.

Now the throne of the dragon is *Constantinople*; that of the two-horned beast, *Vienna*; and that of the image of the beast, *Rome*. The thrones being in these cities, it follows that the demon of the dragon is the Sultan; the demon of the two-horned beast, the emperor of Austria; and the demon of the image, the false prophet himself. It is worthy of observation here, that the text says, out of the mouth of the false prophet," and not "out of the mouth of the image of the beast." In the beginning of the chapter, while the first vial is supposed to be pouring out, the Papal Jupiter is styled the beast's image; but in the thirteenth verse of the same chapter, while the spirits are at work, he is termed the false prophet; and in verse twenty of chapter nineteen also where it speaks of his perdition. This change of style is by no means accidental. If the reader take a view of the papal

dominion at the close of the last century; then view it as it is now, and compare the views together; he will doubtless come to the conclusion, that the pope is no longer the image of the imperial head of the beast. He has no dominion really, for it is so far consumed, that what remains is of little, or no account. He has good will enough to make terrible examples of the democrats who caused his flight from Rome; but he cannot carry it into effect, because the French will not permit him. He is a fugitive in exile, and though pressed to return to Rome, he is afraid to go.\* He is then no longer imperial, and consequently, has fallen from his Iconism, and become a simple *prophet*.

Protestant and papal scribes are in the habit of applying the epithet "*false prophet*" to Mohammed, and therefore do not perceive its applicability to the Roman bishop. But neither Mohammed, nor his successors, are termed "the false prophet" in the apocalypse. The Arabian was false enough doubtless; but he was a far more respectable character than any pope that has ever reigned; and were I to choose between the two superstitions, I would rather be a Moslem than a papist. It was the glory of Mohammed to destroy idolatry; it is the infamy of the popes to be the high priests of the "queen of heaven." The Saracens were God's locusts to torment, and the Ottomans, God's cavalry to slay with political death, the catholic image-worshippers of the Asiatic third part of the Roman dragon. Mohammed was the star; and his successors, the "commanders of the faithful," the "angels of the bottomless pit; whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Rev. ix. 1, 11. These names in English signify *destroyer*, which is indictive of the mission of those who marshalled themselves under the standard of the Arabian. The epithet "*false prophet*" is singularly applicable to the Roman bishop. It is a part of his function to preach or prophesy; that is, to "speak unto men to edification, and exhortation, and comfort." 1 Cor. xiv. 3. From him these blessings are supposed to flow to all "his children."

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\* This was written in 1849.

Aaron was given to Moses to be his prophet because he could speak well. As Aaron, then, was speaker, mouth, or prophet, to Moses; so the pope is now mouth, or prophet, or speaker, of the papacy, and no more. He is virtually stripped of his dominion; he can prophesy, but his rule is a thing of name, and not a fact. A false prophet is he; truthless as Satan; sporting himself with his own deceivings, and thereby provoking a speedy fate, which is "capture and destruction."

But, before he and the two-horned beast before whom he is now working, perish in the fiery European lake they are blowing into a flame, they must fulfil the mission to which they are appointed under the sixth and seventh vials. The Sultan, the pope, and the emperor, are the demons of the crisis, and the mouths, or speakers, of the systems to which they belong. Forth from them are to proceed such measures of policy as will produce a general war. These political measures are symbolized as "unclean spirits." They are "*spirits*," or influences exerted through the policy of the three governments; and "*unclean*," because nothing clean can proceed out of such mouths. Rome, Vienna, and Constantinople, are so many centres of intrigue, whence proceeds the evil that is to ruin the beast. I say Rome, which, however, is not strictly correct. It should be, wherever the false prophet is for the time being, whether at Gaeta, or at Portici; for it is exceedingly questionable, if ever he reside again in Rome. Then from Vienna, Constantinople, and the locality of the false prophet, are to go forth to the "kings of the earth," and to "the kings of the whole habitable," the results of these intrigues, which will stir up all their propensities to war. The "kings of the earth" are here distinguished from the "kings of the habitable." The former are the kings of Germany and Russia, &c.; while the latter are the kings of Roman Europe, such as of Belgium, France, Spain, Portugal, Sardinia, Naples, and Greece. They are all to be involved in war by the "unclean spirits" of the three demons, whose policy will bring about results that will ruin themselves, and astonish the world.

But why are these three political influences likened to frogs? "I saw," says the Apostle, "three unclean spirits like frogs come out of these mouths." The interpretation, I conceive, is this. The frogs are *the heraldic symbol of a power*, which at the prophetic crisis is to be the proximate cause of the several policies which characterize the demon-mouths. That is to say, if this frog-power had not struck out a new course of operation which deranged everything, there would have been no ground for the Sultan, the Emperor, and the pope, to change their policy, and all things would have gone on as usual. The frogs, therefore, and "the spirits," stand related to each other as cause and effect, the demons being only the media through which the frog-power brings about the destruction of the two-horned beast and the false prophet; and at the same time brings upon the arena a power which is to unjewel the horns, repress the frog-power itself, and build up the image of Nebuchadnezzar, preparatory to its being shivered to pieces on the mountains of Israel. In other words, the scenery of the thirteenth and fourteenth verses of this chapter is a symbolical representation of the working of things, when "the judgment sits, and *they* shall take away his dominion to consume and *to destroy it to the end.*" (Dan. vii. 26.) Who "*they*" are to whom the work of destruction is committed is obvious from the twenty-second verse, where it is written, "judgment was given to *the saints*," that is, of the Median class, who do their work previously to "the people of the saints," or saints of the holy city, assuming the ruling-judgment "under the whole heaven."

Now, from the evidence I am about to adduce, I think, I shall be able to convince the reader, that "*the Frogs*" are the symbol of the French democracy, the old enemy of the Beasts and their Image. The testimony to establish this is as follows:—

1. Montfaucon, in his *Monumens de la Monarchie Française*, p. 4, plate vi., gives a Frog as one of the monuments of the French king, Childeric; thus writing respecting it, "3. Another

medal (see frontispiece) representing a *frog*, which was also an Egyptian symbol." This was found A.D. 1623, at St. Brice, near Tournay, with other things belonging to Childeric. He reigned A. D. 456. That is, before the Franks acknowledged the Roman Bishop.

2. In the "Monde Primitif, comparé avec le Monde Moderne," par M. Court de Gebelin, Paris, 1781, the author thus writes, p. 181, "Nous venons de voir que les Armoiries de la Guyenne sont un *leopard*, celles des Celtes (surtout les Belges) étoient un *lion*, et celles des *Francs* un *crapaud*. Le *crapaud* désigne les marais dont sortirent les *Francs*." And again, on p. 195, "La Cosmographie de Munster (l. ii.) nous a transmis un fait très remarquable dans ce genre. Marcomir, Roi des *Francs*, ayant pénétré de la Westphalie dans le Tongre, vit en songe une figure à trois têtes, l'une de *lion*, l'autre d'*aigle*, la troisième de *crapaud*. Il consulta là dessus, ajoute on, un célèbre *Druide* de la contrée, appelé Al Runus; et celui-ci l'assura que cette figure designoit les trois puissances qui auroient régné successivement sur les *Gaules*; les *Celtes* dont le symbole étoit le *lion*, les *Romains* désignés par l'*aigle*, et les *Francs* par le *crapaud*, à cause de leur marais."\*

3. In the sixth century, xlvii of the prophecies of Nostra Damus (p. 251) translated by Garençières of London, 1672, occur the following lines:—

Unjuste sera un exil envoïe  
Par pestilence aux confins de non seïgle;  
Response au rouge le fera desvoïe,  
Roi retirant à la Rane et à l' aïgle

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\* The following translation will serve for those who do not understand French.—In M. Court de Gebelin's work, styled "The Primitive World compared with the Modern World," he says, "The armorial bearings of Guyenne are a *leopard*; those of the Celts (especially of the Belgians) are a *lion*; and of the French a *frog*. The Frog represents the marshes whence the French originated." And again, "The Cosmography of Munster has transmitted to us a very remarkable fact of this kind. Marcomir, king of the French, having penetrated from Westphalia into Tongres, saw in a dream a figure with three heads, the one of a *lion*, the other of an *eagle*, and the third of a *frog*. He consulted there, it is added, a celebrated druid of the country, named Al Runus; who assured him that this figure represented the three powers which had reigned successively over the Gauls; the Celts whose symbol was the lion; the Romans designated by the Eagle, and the Franks by the *frog*, because of their marshes."



On which, Garencières observes: "by the eagle he meaneth the emperor; and by the frog, the King of France; for, before he took the fleur de luce, the French bore *three frogs*."

4. In Pynson's edition of Fabyan's Chronicle, at the beginning of the account of Pharamond (the first king of the Franks who reigned at Treves about A. D. 420) there is a shield (see frontispiece) of arms bearing *three frogs*, (p. 37, Ellis edit.); with the words beneath, "This is the Olde Armys of France."

The banner engraved on our frontispiece, having upon it the *three frogs*, is from ancient tapestry in the cathedral of Rheims, representing battle scenes of Clovis, who is said to have been baptized there after his conversion to Romanism.

The fourth engraving (see frontispiece) is from the Franciscan church at Innsbruck; where is a row of tall bronze figures, twenty-three in number, representing principally the most distinguished personages of the House of Austria; the armor and costumes being those chiefly of the 16th century, and the workmanship excellent. Among them is Clovis, king of France, and on his shield *three fleur de lis* and *three frogs*, with the words underneath, "*Clodovæus der i Christenlich kunig von Frankreich*;" that is, Clovis the first christian king of France.

1. Uptonus de Militari Officio, p. 155, states that three frogs were the old arms of France, without specifying what race of kings.

2. Professor Schott supposes the three frogs to have been distinctly the original arms of the Bourbons; *bourbe* signifying *mud*. This may have been the case. When their family became the dynasty of France, they probably assumed the frogs as their arms, being kings of the Franks, whose symbol it had been so long. The Bourbons arose out of the mud which is natural to frogs, and by the revolution of 1848 are deep in the mud again!

3. Typoticus, p. 75, gives as the device on a coin of Louis VI., the last French king before Hugh Capet, the first of the

Bourbons, a *frog* with the inscription *Mihi terra lacusque, land and water are mine.*

4. In the "Encyclopædia Metropolitana," on Heraldry, it is stated that "Paulus Emilius blazons the arms of France, argent three diadems gules;" others say, they bear *three toads*, sable in a field *vert* (ap. Gwillim, c. 1.) which, if ever they did, it must have been before the existence of the present rules."

Such is the testimony I have to offer in the case before us. The conviction produced on my mind is, that *the Frogs in the prophecy are the symbol of the French democratic power.* It will be seen from the armorial shield of Clovis, that the frogs and the lilies were both used as symbols. They are both indigenous to wet or marshy lands, and therefore very fit emblems of the French, who came originally from the marshes of Westphalia. But on the shield of Pharamond, so far back as A.D. 420, the *frogs* without the lilies appear in the armorial bearings of the Franks; and in the medal of Childeric I., there is no lily, but the frog only. It would therefore seem from this, that the lilies were not in the original arms, but superadded many years after; and at length adopted by the Bourbons as the symbol of their race in its dominion over the frogs. These, then, represent the nation, and the lilies, or *fleur de lis*, the ruling dynasty. Now, if the apostle had said, "I saw three unclean spirits *like lilies* come out of the Mouths," he would have intimated by such a similitude that the French Bourbons were the cause of the "unclean spirits" issuing forth from the sultan, the emperor, and the Roman prophet. But he does not say this; he says they were *like frogs*. The truth, then, is obvious. In A.D. 96, when John was an exile in Patmos, the Franks were savages in an unnamed country, living by hunting and fishing like American Indians. But the Holy Spirit revealed to him, that this people would play a conspicuous part in the affairs of nations; and, foreseeing by what symbol they would represent themselves, he symbolized their nation by it, and styled them "*Frogs*." He

informed him, that under the sixth vial their influence would be remarkably apparent. That the Frog-nation would have much to do with the dragon, beast, and false prophet; in fact, that so intimate and direct would their dealing be with them, that its effect would be perceived in the warlike tendency and influence of the measures proceeding from the sultan, the emperor, and the pope; who being so completely entangled in the complications created by the policy of the Frog-power, would in their endeavours to extricate themselves, involve the whole habitable in war, which would end in the destruction of the two-horned beast, and the false prophet, and in the subjugation of the surviving horns to a new Imperial dominion for a time.

In regard to the Sultan, the Frogs are seen exerting their influence upon him. They have assured him of their support in case of his being attacked by Russia. This promise is sure to bring on a war between the Porte and the Autocrat. If the Sultan had been left to himself, being weak, he would have yielded and so have avoided war; but being energized by France and England, two strong military and naval powers, the Sultan feels himself a match for Russia, and prepared to assume a bold and warlike attitude. But these assurances will only lure him on to ruin. No powers, however strong, can save dominions foredoomed of God. Their friendship for the Sultan will be as fatal to him, as the friendship of England for Austria and the Pope were to them in the days of Napoleon. The autocrat, being God's sword upon Turkey, will be too strong for them both; for in the tumult and confusion created by the measures of the Sultan, the Emperor, and the Roman bishop, their several dominions will be abolished, and the autocrat remain lord of the ascendant.

If the reader take a survey of Europe as exhibited in the events of the last two years, he will see the view I have presented still farther illustrated. The Pope and the Emperor have been the principals who have brought about the wars on the continent.

The unclean spirit of the Little Horn went forth to Russia and brought down its hosts upon Hungary; it is also going forth to Prussia in opposition to the democratic constitution it is developing at Erfurt; and, in concert with Russia, it has gone forth to the Sultan, with whom it has interrupted its former amicable relations. Before the Pope consented to be restored by France, an unclean spirit went forth from him likewise, and brought the Austrians, Neapolitans, and Spaniards, into his states, when he found the Frogs could not be excluded. I pointed these things out to thousands of people in my lectures, and told them that in regard to Hungary they were deceiving themselves if they imagined the Magyars would succeed in their war of independence. That Hungary was a brittle toe-kingdom, and one of the three horns which were to be "plucked up by the roots" by the Little Horn. Meetings of sympathy for the Hungarians were being held throughout England; and news arriving every week of Austrian defeats, and Magyar victories. Still, I said, if I have fallen upon the true principles of interpretation, it is impossible for the Hungarians to triumph. So certainly incorrect did some regard this view of the matter, that they said, when I returned to London I should have to expunge what I had advanced about Hungary from the manuscript before I published this book. A preacher who had listened to me at one place, was so convinced of my error, that in his next discourse he predicted the certain triumph of the "brave Hungarians" over all their enemies. But, alas for him. Men should never prophecy of the future from present appearances. Though these were against my exposition, I was persuaded it would turn out in the end as I had said; and I added furthermore, that "an unclean spirit" was to go forth out of the mouth of the dragon, as well as from the mouths of the beast and of the false prophet; but that while we could discern "the spirits" issuing forth from these, we did not yet perceive one issuing from the Sultan: nevertheless, though then calm and tranquil, we should soon see a warlike

disposition manifest itself in his policy growing out of the Hungarian war. The unclean spirit of the Little Horn had brought the Russian into Hungary, which would only whet their appetites for Turkey, whom they would prepare to devour next. In two or three weeks after making these statements, which as I have said before, were not whispered in a corner, but spoken before thousands, all Europe was astounded by the news of Gorgey's surrender, and the ruin of the Magyar cause. The details are known to every one. And as I had said, so it came to pass, Turkish sympathy with the Hungarians, and hospitality to the refugees, was made a *casus belli* by the autocrat; and on the refusal of the Sultan to violate it, diplomatic relations were broken off between Russia, Austria, and Turkey; and the "unclean spirit" energized by the Frogs, exhibits even the Sultan as a belligerent.

The mission, then, of these three demons for the brief period which remains of their political existence, is to stir up the nations to war, which will redound to their own destruction. The press is prophesying smooth things, and persuading the world of the moderation of the Autocrat, and of the good intentions of Austria and the Pope! It has told us several times that the extradition affair was composed and that peace between Russia and Turkey will not be interrupted; and as often it unsays what it had before affirmed. But the reader need place no reliance upon newspaper speculations. Their scribes know not what God has revealed, consequently their reasonings are vain, and sure to take a wrong direction. As records of facts, the journals are invaluable; but if a person permit his opinions to be formed by the views presented in leading articles, and the letters of "our own correspondents," he will be continually misled, and compelled to eat his words for evermore. The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It would unfold to them the future, and make them wiser than the world. The coming

years will not be years of peace. The policy of the Autocrat will be to throw his adversaries off their guard, and take the Sultan by surprise. He is to "come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and overflow and pass over. And many countries shall be overthrown." (Dan. xi. 40, 41.) This is the career marked out for him; which neither France, nor England, nor the world combined can obstruct, or circumvent.

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HOLY LAND.—DANIEL'S TIME.—AUTOCRAT OF RUSSIA.  
—ENGLAND AND THE JEWS.—GOGUE AND  
MAGOGUE, &c.

Is the holy land to continue for ever as it is at this day? Is the Little Horn of the Goat (Ottoman Power) always to divide it for a price among his pashas? These are questions of great interest to all who believe the gospel of the kingdom of God and his Christ. The reader, I doubt not, will be ready to answer in full assurance of faith and hope, with an emphatic "No, it is impossible." Yea, verily, it is impossible that it can always be desolate and subject to the horns of the Gentiles. If it were, the kingdom of God could never be established; for the Holy Land is the territory of the kingdom. To all, then, who believe "the things of the kingdom of God and the name of Jesus Christ," how intensely interesting must the future destiny of this country be! Well may it be said by the prophet, "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. (Isaiah lxii. 6, 7.)

But *when* and *how* shall the land of Israel be wrested from the Little Horn of the Goat? As to *the when*, the prophecy contained in the last six verses of the 11th chapter of Daniel, plainly informs us, that it shall be *in the Time of the End*; "for at the time of the end shall be the vision." (Dan. viii. 17, 19.) This period is also termed, "the last end of the indignation; for *at the time appointed* the end shall be." (Dan. viii. 17, 19.) In other words, *the winding up of the vision shall be at the expiration of a given time*. The next question is, what given time is this, and when does it expire? In reply to this, I remark, that the only time given in connexion with the vision of the Ram and He-Goat, and the prophecy connected with it, is a long interval of 2300 years from the evening to the morning of the vision-period. The Septuagint reads 2400; but the Hebrew is certainly better authority than the Greek translation of it, and that says 2300, as in the common version. Assuming, then, that this is correct, the question is still before us, when does this period expire? A similar inquiry is made in the text, namely, "How long the vision?" "At," or till, "the time of the end shall be the vision." Then the 2300 years are to reach no further than the time of the end, the duration of that end being defined, not by the time of the vision, but by other times given in the twelfth chapter. Thus, 2300 to the beginning of the time of the end; 1290 to the commencement of the pouring out of that that is determined upon the Little Horn of the Goat; and 1335 years (which close at the conclusion of "a time, times, and a half,") to the termination of the time of the end, when "the sanctuary, or holy, shall be cleansed," by the seven months burial of the slain in Hamon Gog. (Ezek. xxxix. 11-16.) To repeat the question, then, "How long the vision (concerning the taking away of) the daily, and the treading down by that which maketh desolate, to give both the holy (land) and the host (of Israel) to be trodden under foot?" To this question it was replied, "Unto 2300 days; then shall the holy (land) be

cleansed." We are not to understand by this, that the holy land would be cleansed in the 2301st year; but that the 2300 years being expired, the subsequent event to be brought about would be the cleansing of the land of Israel. This is a work that requires time, and cannot possibly be accomplished till after the battle of Armageddon.

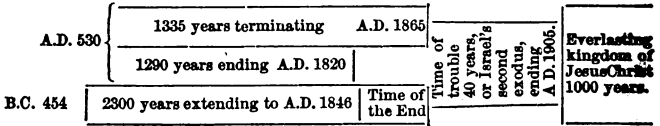
I say then "the cleansing of the sanctuary" is the cleansing of the land of Israel; and I cannot conceive how any other interpretation can be put upon it in the face of Ezekiel's testimony as quoted below. He predicts the fighting of a great battle in the land of Israel "*in the latter days,*" which is synonymous with "*the time of the end.*" He describes it as taking place between the Lord God and a great northern power, which is signally defeated upon the mountains of Israel. The heaps of slain are enormous; for it takes seven months to bury them, and seven years to use up their weapons as fire-wood for domestic purposes. "Seven months," says Ezekiel, "shall the house of Israel be burying of them, *that they may cleanse the land.*" Then describing the thorough manner in which the buriers shall do their work, so that not a single bone shall be left visible, he finishes this part of his prediction by saying, "*Thus shall they cleanse the land.*"

But, if the 2300 years terminate at the time of the end, when do they commence, that we may know when the time of the end begins? In the solution of the question I must remind the reader, that "*the matter*" of the Seventy Weeks is a prophetic interpretation of the eleventh and twelfth verses of the eighth chapter of Daniel, with a superaddition of other details. This being the case it follows that the time of "*the matter,*" that is, the Seventy Weeks, or 490 years, is a part of the time of "*the vision,*" or 2300 years. The matter was given some time after the vision, for the purpose, as it would seem, of indicating among other things the epoch at which the 2300 years should commence, for although the Ram, the Goat, and its Horns are introduced,



the time does not relate to what was seen of them as hostile dominions; but to them in relation to the daily sacrifice and oblation, and to their treading under foot of Israel and the holy. Hence, the seventy weeks are dated from a decree issued by the Ram for the restoration and building of Jerusalem; and the magnification against Messiah the prince, and the taking away of the daily, the destruction of the city and sanctuary, and the casting down of the truth to the ground, are referred to the Little Horn of the Goat, or "people of the prince that should come" against Judea. The 2300 years, then, have relation to Israel and the holy city, and must be commenced with "the going forth of the commandment to restore and build Jerusalem" as well as the seventy weeks; that is, in the 20th year of the reign of Artaxerxes, B. C. 454, and before the crucifixion 490 years. This being admitted, it follows that they must end 1810 years after Jesus was crucified, for 490 added to 1810 are equal to 2300. Now Jesus was 32 years and 9 months when he entered on his ministry, which lasted 3 years and 6 months; he was therefore 36 years and 3 months when he was "cut off, but not for himself." This being deducted from the 490 years, gives 453 years and 9 months after Artaxerxes' edict for the *Annus Domini*. To obtain the *An. Dom.* of the end of the 2300 years the 1810 must be added to the Age of Jesus at his crucifixion, which will give 1846 years ending March 23, for the odd months are included in the 490. The year 1846, then, is the true ending of the 2300 years; but to what year of the vulgar era does this correspond? To the year 1843; for, as events at the birth of Jesus show, he was born 3 years and odd months before the common *An. Dom.* began. These must, therefore, be added to the vulgar era, which will synchronize 1843 and 1846. For the easier comprehension of the relative beginning and ending of the 2300, the 1290, and the 1335 years in relation to Israel and their country, I have subjoined a simple scale, which I think will answer the purpose; premising, however, that the *time*,

times, and a half" of chapter twelve, which also terminate with the second ending of the "time, times, and dividing of time" of chapter seven, are synchronous with the end of the 1335 years, beyond which none of the symbolical numbers extend.



From this diagram it will be seen that the 2300 terminated a few years later than the period of 1290 years; and that the time of the end, and the 1335, come to a conclusion together, about A. D. 1865, which is 1868 years from the true An. Dom. For the same reason 1820 is really 1823. I have set down the end of the 2300 years according to the true time; and I would repeat here that the 1846 is the same year as what is commonly styled 1843. When the next fifteen years are passed, the numbers of Daniel, and of John's apocalypse, will have all come to an end. But before the world is brought into subjection to the sceptre of Jesus Christ, 40 years more will have passed away. During this time the nations are being subdued by Israel, who are at the same time being disciplined "as in days of old," when they came out of Egypt under Moses, preparatory to their being planted in Canaan, and re-constituted the kingdom of God, of David, and of Christ their son. I have represented this period in the diagram by adding on a parallelogram which projects from that enclosing the time of the end, and 1865; then comes the kingdom of God which absorbs everything.

Now, if my computation be correct, namely, that the 2300 years terminated in that commonly termed 1843, and that this was the beginning of the time of the end, we ought then to find on the political map a "king of the south," a "king of the north," and the Little Horn of the Goat, all contemporary. Besides this, we ought to find the king of the south making war on the Little

Horn, and the land of Israel should be the subject of the strife. I say we ought to find these things in the time of the end, because the time of the vision, or 2300 years, is to the time of the end; "for at *the time appointed* the end shall be:" and it is also written, "He;" the Little Horn of the Goat, "shall divide *the land* for gain. And *AT the time of the end* the king of the south shall push at him; and the king of the north shall come against him." (Dan. xi. 39, 40.) It is evident from this that at the time of the end, there are to be *two horns of the Goat and the little horn* all coexistent, and as hostile in their policy as in the days of Antiochus Epiphanes.

These are the things which ought to be, but what do we find? The answer is just what the prophecy requires. There is Mehemet Ali, king of Egypt, or of the south; the Russian Autocrat, king of the north, and the Sultan, the representative of the Little Horn of the Goat. The two former were brought up upon the territories of the ancient kings of the north and south, by the pouring out of that determined upon the Little Horn, subsequently to 1820, when the sixth vial began. There had been no kings of the north and south upon the eastern Roman territory for many centuries previous to this period. The war between Russia and the Porte, however, in 1828 advanced the frontiers of the Russian Empire to Asia Minor, Ararat, and thence to the Caspian; by which a considerable portion of the territory of the old Assyro-Macedonian kingdom is included in the dominions of the Autocrat. He is, therefore, in relation to Judea, the king of the north and representative of Antiochus Epiphanes. He is also "*the Assyrian*" of the latter days, for whom Tophet is ordained of old.

Very soon after the Russian war which ended in 1829, Mehemet Ali established himself as king of the south. He attacked and conquered Syria, and for a time was lord ascendant of the east. This exaltation opened new prospects to Mehemet, and he aspired to the throne of the Sultan. The time of the end was just at

hand, there being only five years of the 2300 years to expire. In 1838, Mehemet Ali, king of the south, "*pushed at*" the Sultan. Hitherto he had confined his operations to Egypt and Syria, but now at the closing of the war he pushed for Constantinople, and advanced as far as Smyrna; and but for the interference of the great powers, unconsciously "to established the vision," he would doubtless have dethroned him. Wearied of this state of affairs which endangered "the balance of power," England, Russia, Prussia, and Austria undertook to establish peace, and to place things on a permanent footing. They ordered the king of the south to surrender Syria, including Palestine, to the sovereignty of the Little Horn; and to restore the Turkish fleet which had revolted from the Sultan during the war. Mehemet refused to do either, contending that Syria was his as a part of his kingdom for ever by right of conquest; and the fleet, as the spoils of war. These great powers, however, were not to be trifled with. They were willing that the throne of Egypt should be hereditary in his family; but determined that he should only be Pasha of Syria for life. But Mehemet would not yield, and the result was, that the allied fleet bombarded the cities of the Syrian sea-board, and took possession of St. Jean d'Acre. They again offered him "all that part of Syria, extending from the Gulf of Suez to the lake of Tiberias, together with the province of Acre for life," if he would restore the Turkish fleet. But he still refused, and in the autumn of 1840, they compelled the Egyptians to evacuate the country, and determined he should not have it at all; and threatened that if he did not restore the fleet in ten days, they would bombard him in Alexandria. Prudence at length overcame the obstinacy of Mehemet; he therefore yielded, and surrendered the ships within the time. Thus, the land of Israel was returned to the sovereignty of the Little Horn, and Mehemet restricted to the kingdom of Egypt; so that as the result of the sixth vial down to 1840, the political geography of the east had been so changed, that there now existed the king of the south in

Egypt, the king of the north towards Ararat, and the dominion of the Little Horn of the Goat between them, extending to the Euphrates.

Such are the important events which mark the termination of the 2300 years, and the commencement of the time of the end. They are evidential of the time having arrived to which the Lord refers, saying, "*I will remember my covenant with Abraham, Isaac, and Jacob, and I will remember the land.*" (Lev. xxvi. 42.) Mehemet Ali claimed the land as his for ever; but Jehovah hath said, "the land shall not be sold for ever; for the land is mine." If, then, the Lord would not permit the Israelites to alienate it from one to another for ever, he would be far from permitting Mehemet to possess it, or the Allies to grant it to him, for ever. The hand of God may be clearly discerned in the events of this epoch. He hardened the King of Egypt's heart not to accept the land on any other terms than his own, which were certain not to be granted. If they had yielded to his demand, "the eastern question" would have been diplomatically settled, and the course of events regarding Israel turned into a different, and perhaps, opposite channel; but as the affair of 1840 has left the country, its destiny remains to be the subject of a future arrangement, when the dominion of the Little Horn subsides into that of the Russo-Assyrian Horn of the Goat.

The eleventh chapter of Daniel is therefore fulfilled as far as the first colon of the fortieth verse. The things which remain to be accomplished in the time of the end are briefly outlined in the remaining part of the chapter. The king of Egypt having pushed at the Little Horn, as we have seen, the next event of the prophecy is an attack upon him by the king of the north, as it is written, "And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships;" that is, the Russo-Assyrian autocrat shall attack Constantinople by sea and land, and with such whirlwind impetuosity that the Sultan's dominion shall be swept away. The Russian

fleet of forty ships in the Black Sea is in preparation for this event. The whirlwind-nature of the attack implies, I think, not only its overwhelming character, but that when it is made, the allies of the Sultan will be off their guard; that is, by the Autocrat's assurances of peace and moderation for which they will give him credit, Constantinople will be left unprotected, and it will fall into his hands before they can come to the rescue. To "*push at him,*" and to "*come against him,*" are phrases which imply more than simple invasion; they indicate likewise *the direction* that invasion is to take. In the case of the king of the south, when he "pushed at him" he directed his course towards Constantinople, but he did not "come against him," because he was stopped by "the powers." The king of the north, however, is to do more than push, he is actually to "come against" the Sultan, which can only be done by sitting down before Constantinople.

Now between the pushing of the king of the south in 1839, and the coming of the king of the north, there has as yet been an interval of ten years. It is not to be supposed that the Autocrat would attack the Porte without some provocation, real or pretended. It is therefore the mission of the Frogs, as we have seen in a former page, to bring about such a state of things as will involve the Autocrat and Sultan in war. This situation has been created, and, it is probable, that when spring arrives the Sultan will be attacked, and that 1855 will see the end of the Ottoman dominion. The reader will perceive, then, that the operation of the Frog-power comes in between the attacks of the king of Egypt, and the Russo-Assyrians, upon the Porte. The policy they originate is to involve the whole habitable in war, the more immediate effect of which will be, that "the king of the north shall enter into the countries, and shall overflow and pass over." To "enter into the countries" implies invasion; but to "overflow and pass over," indicates conquest. The result of the conquest will be that "many countries shall be overthrown." The

war will have made terrible havoc with the horn-kingdoms and the Austro-papal empire; the former will have lost their independence, and the latter will have been "destroyed unto the end."

Of the horn-kingdoms, it is predicted, saying, "These shall make war with the Lamb, and the Lamb shall overcome them;" (Rev. xvii. 14.) and again, "The Beast and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And (these) the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." (Rev. xix. 19, 21, 17, 18.) Now this field of battle is to be the valley of Megiddo in the land of Israel. In view of this, has the question ever occurred to the reader, what possible inducement could there be for the kings of Belgium, Spain, Portugal, Sardinia, Naples, &c., to march their armies into Palestine? What inducement was there for the kings of Europe to meet Napoleon at Dresden, and to march their armies into Russia in 1812? It was compulsion, and not inclination. A similar cause will operate on them again. When the king of the north "overflows and passes over" their countries, they will become subject to him as their emperor; and when his autocracy shall attain the extent marked out for it in the word, his dominion will be fitly represented by Nebuchadnezzar's Image of which they will be the toes. They must exist as regal parts of a great dominion until Christ comes; because they are to war with him in person; and because God will set up his kingdom in their time; and having broken to pieces the power of their imperial ruler on the mountains of Israel, by that same kingdom he will "break in pieces and consume all their's."

The overthrow of the Sultan and the countries of the west, will not have been contemplated by the British government with indifference. They have already beheld continental Europe to the confines of Russia subject to the will of one man, and they

are destined to witness it again. They will unquestionably adopt all possible measures to circumvent the Autocrat. England's Indian empire, and its contiguity to Asiatic Russia, make her his natural enemy. It will be her policy to prevent him from taking possession of Egypt and the Holy Land; for if he were to do this, he would intercept all communication between England and India by the Red Sea. Hence, while she is the natural enemy of the Autocrat, she is also the natural friend of Egypt and the Jews. The triumph of Russia in the west will cause her to strengthen herself in the east; and, she will take possession of Sheba, Dedan, Edom, Moab, and part of Ammon; colonize Judea with Israelites, and form an intimate alliance of offence and defence with Egypt. Thus the Red Sea will become a British lake; and by holding Gibraltar, Aden, and some commanding position at the entrance of the Persian Gulph, she will be enabled to retain for a short time longer her commercial and maritime ascendancy.

But these measures of the British will be the means of luring on the Autocrat to his destruction. Having fulfilled the mission of his "sacred Russia" to put down rebellion, to plant the Greek cross on the dome of St. Sophia, and to prostrate Europe at his feet, he will next address himself to the work of establishing his dominion over the east. The prosperity of Egypt and Judæa will tempt him to seize them for himself; for, as the prophet saith, "He shall enter also into the glorious land, and many shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." He will have proclaimed war against the east; and at the head of his vassal kings and their armies have invaded Syria. The war will be bloody, and his hosts, like a cloud to cover the land. Having over-run Syria, and Persia, he will invade Egypt, Libya, and Ethiopia. For it is written, "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold, and of silver,



and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps." This subjugation of Egypt arouses all the indignation of Britain. England's interference troubles him; for "tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Judea will now feel the weight of his power. He will lay siege to Jerusalem, and take it; for, "He shall pitch his palatial tents in the glorious holy mountain." "Yet," though thus far triumphant "he shall come to his end, and none shall help him." As a further elucidation of this portion of the book of Daniel I shall now proceed to speak of the prophecy in relation to

#### GOGUE AND MAGOGUE.\*

These names occur together in two remarkable prophecies, the one delivered through Ezekiel. (Ezek. xxxviii. 2, 3; xxxix. 6.) And the other through the apostle John. (Rev. xx. 8.) No portion of scripture has been more mangled, perhaps, than these; yet there is none, as it appears to me, more easy to be understood. An illustration of popular opinion on the subject may be seen in Guildhall, or in "the Lord Mayor's show," where two huge giants appear, whom the wise men of Gotham have rhantized "Gog and Magog!" Interpreters have enlightened the public upon this subject about as much as the wooden giants themselves. They generally confound the Gogue and Magogue of Ezekiel with the Gogue and Magogue of the apocalypse; but if the reader carefully examine the two testimonies, he will find that they have reference to different times exceedingly remote from each other. The apocalyptic Gogue and Magogue are the nations and their leader, who rebel against the government of Christ and the saints, 1000 years after the binding of the Greco-Roman Dragon is finished. They are the then existing nations outlying the land of Israel on the north,

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\*I spell these names as they should be pronounced.

south, east, and west; who, being seduced from their allegiance, revolt and invade Canaan, and lay siege to Jerusalem, but are destroyed by fire from heaven. They are styled Gogue and Magogue because the confederacy is similar to that of Ezekiel's prophecy; being a combination of the posterity of the same populations to invade the same land, to take possession of the same city, and for the same purpose, namely, to seize the sceptre of universal empire, which has been the matter of contest since God first put enmity between the seed of the serpent and the seed of the woman.

If the reader compare the two prophecies he will discern the following diversities, which prove them to be confederacies belonging to different epochs.

1. The Gogue of Ezekiel invades Judea "*in the latter days;*" but the apocalyptic Gogue does not invade the land till 1000 years after the binding of the dragon;

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

3. The Ezekiel-Gogue's invasion is the occasion of the Lord's appearance, and therefore pre-millennial; but that of John's is after the Lord has reigned with his saints on earth 1000 years, and therefore post-millennial.

4. The Lord himself brings the Ezekiel-Gogue against his land; but some arch-rebel stirs up hitherto loyal nations against the government, and as the apocalyptic Gogue and Magogue defy the king already in Jerusalem;

5. The Lord brings the Ezekiel-Gogue up to battle against Jerusalem, that he may be made known to the nations; but John's Gogue has known him for 1000 years; and

6. A sixth part of Ezekiel's Gogue escapes destruction, and the dead are buried; but John's Gogue is entirely destroyed by fire.

The prophecy of Ezekiel concerning Gogue evidently relates to a power that is to arise hereafter; for the Lord says in his

address to its chief, "*In the latter years* thou shalt come into the land that is brought back from the sword, and *is gathered out of many people*, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." In another verse of this chapter, the "latter years" are termed "latter days," as it is written, "And thou shalt come up against my people of Israel, as a cloud to cover the land; *it shall be in the latter days*, and I will bring thee against my land." This testimony shows, that there will have been a gathering of the Jews to some extent before Gogue invades their land; and that this gathering is subsequent to a long desolation of the country. Hence, those acquainted with Jewish history will perceive directly, that the prediction has not been fulfilled; but is yet in the future, and belongs to "the time of the end," which is synchronous with "the latter days."

The prophecy of Gogue commences at the events set forth in the forty-first verse of the eleventh of Daniel. In short, Ezekiel's prophecy of Gogue is an amplification of Daniel's concerning the king of the north. That these two powers are the same will be manifest from the following considerations:

1. Gogue, or the prince of Ros, is king of Meshech and Tubal, therefore he is the king of the north geographically; those countries being north of the Holy Land, which, according to the covenant, extends to Amanus and the Euphrates;

2. Gogue is to invade the land of Israel "from the north parts" and "in the latter days;" and the king of the north is to enter into the same country at the same time; therefore, as they come against the same enemy and at the same time, they must be one and the same power;

3. The Libyans and Ethiopians belong to Gogue's army; and Daniel testifies, that "the Libyans and Ethiopians are at the steps of the king of the north," that is, they march among his troops:

4. Hostile tidings come to Gogue from Sheba and Dedan eastward; and from "the Merchants of Tarshish and the young lions thereof" northward: so also, "tidings out of the east and out of the north," says Daniel, "shall trouble the king of the north;"

5. Gogue is to "fall upon the mountains of Israel," where he and his multitudes are to be buried; so the king of the north having encamped "between the seas in the glorious holy mountain," the hill-country, "comes to his end" there, with "none to help him:" and,

6. Gogue unexpectedly encounters the Lord God in battle on the mountains of Israel; and the king of the north contends with Michael the great prince, who standeth up for Israel, and delivers them: they are both defeated and deprived of dominion by the same supernatural power.

Here, then, are six particulars which clearly establish the identity of Gogue with the king of the north. The multitudes they are destined to lead into the Holy Land are the "all nations" which Zechariah has predicted the Lord will gather together against Jerusalem, to destroy them in a battle with a small exception; (Zech. xiv. 2.), and whose slain are "the carcasses of the men that have transgressed against the Lord, whose worm shall not die, nor their fire be quenched; and who shall be an abhorring to all flesh," (Isaiah. lxvi. 24.,) who pass through "the valley of the passengers on the east of the sea:" (Ezek. xxxix. 11.,) for the consumption of their bodies by the worm will commence while they are yet standing alive upon their feet; (Zech. xiv. 12.,) so that like Antiochus Epiphanes, the stench of their consuming bodies will "stop the noses of the passers by."

The prophet Ezekiel is addressed by Jehovah as the type, or representative, of Him, who is to vanquish Gogue on the mountains of Israel. Hence, he says to him, "*Son of Man, set thy face against Gogue, the land of Magogue, the chief prince of Meshech, and Tubal, and prophecy against him.*" In this title

to the prophecy, the antagonists are indicated, namely, the Son of Man on one side, and Gogue on the other. But, while it is quite clear who the Son of Man is, it is but little understood what power is represented by Gogue. It will, therefore, be my endeavor in the following pages to identify this adversary of Israel and their king; so that the reader may know which of "the powers that be" is chosen of God to personate the serpent's head when it is crushed by the woman's Seed.

The Jews appointed by Ptolemy Philadelphus, king of Egypt, to translate the Old Testament into Greek, gave a different rendering of the above title to that which appears in the English version. They rendered the original by *Gogue, prince of Ros, Mesoch, and Thobel*; so that the difference of the two translations turns upon the Hebrew word *rosh* being regarded as a proper, or common, noun. The Seventy were sensible, that in this place it was not an appellative noun, but *a proper name*; and they rendered it accordingly by *Ros*. But Jerome not finding any such proper name among the nation-families mentioned in Genesis, rather disputed the septuagint reading, and preferred to consider the word *Ros* as a common noun; and his interpretation, established in the Latin Vulgate, has universally prevailed throughout the west. Jerome, however, was more scrupulous than the editors of later versions, who have unqualifiedly rejected it as a proper name; for although he inclined to the other rendering, he did not feel authorized to reject altogether one so ancient, and he has therefore preserved them both, translating the passage thus—" *Gogue, terram Magogue, principem capitis (sive Ros) Mosoch, et Thubal.*"

But the question between the phrases "the chief prince," and "the prince of Ros," has been long set at rest by the concurring judgment of the learned, who have adopted the primitive interpretation of the Alexandrine Jews. And although the common English version has not the benefit of their decision, yet the title of the prophecy has been generally received among the erudite

portion of the western nations for nearly 200 years, according to the ancient Greek interpretation; that is to say, as uniting the three proper names of nations *Ros*, *Mosc* and *Tobl*. By the insertion of vowels, or vowel-points, these words have been made to assume the different forms of *Meshech*, *Mesoch*, *Tubal* and *Thobel*; but, as the meaning of Hebrew words depends not on the points, but upon the radical consonents, or letters, it may be as well to express these names by the forms and elements of the original words, for by so doing we keep nearer to the original idea, and are less likely to be mystified by hypothesis. "Ros," says David Levi, "is not an appellative, as in the common translation of the Bible, but a proper name." The word "*chief*" ought, therefore, to be replaced by the proper name *Ros*, or *Rosh*.

But *what nations are signified by these three proper names?* This question has been long since determined by the learned. The celebrated Bochart, about the year 1640, observed in his elaborate researches into the Sacred Geography, that *Ros*, is the most ancient form under which history makes mention of the name of RUSSIA; and he contended that *Ros* and *Mosc* properly denote the nations of Russia and Moscovy. "It is credible," says he, "that from *Rhos* and *Mesech* (that is the *Rhossi* and *Moschi*) of whom Ezekiel speaks, descended the Russians and Moscovites, nations of the greatest celebrity in European Scythia." We have, indeed, ample and positive testimony, that the Russian nation was called *Ros*, by the Greeks in the earliest period in which we find it mentioned, as, "the *Ros* are a Scythian nation, bordering on the northern Taurus." And their own historians say, "It is related that the Russians (whom the Greeks called *Ros*, and sometimes *Rosos*) derived their name from *Ros*, a valiant man, who delivered his nation from the yoke of their tyrants."

Thus, when, we discern the modern names of Russia and of Moscow, or Moskwa, in the ancient names of *Ros* and *Mosc*, or

Musc. It is not difficult to recognize in Tobl, Tubl, or Thobel, a name which naturally connects itself with them; and which, in conjunction with them, tends, in a very remarkable manner, to determine and fix the *proper object* of the prediction. The river Tobol gives name to the city *Tobolium*, or *Tobo'ski*, the metropolis of the extensive region of Siberia, lying immediately eastward of the territories of Moscovy, or Mosc. Tobol and Mosc are mentioned together by Ezekiel, who characterizes them as nations trading in copper; (Ezek. xxvii. 13.,) a metal which, it is notorious, abounds in the soil of Siberia; a region which includes all the northern part of Asia which borders on Russia to the west, on the Ice-Sea to the north, on the Eastern Ocean on the east, and on Great Tartary to the south. And thus the three denominations Ros, Mosc, and Tobl, united in the prophecy, point out, with equal capacity and conciseness, those widely extended regions, which, at the present day, we denominate collectively THE RUSSIAN EMPIRE.

Gogue is styled the "*Prince of Ros, Mosc, and Tobl*," that is, Autocrat of the Russians, Moscovites, and Siberians, or of "All the Russians." But, he is also styled "Gogue, of the land of *Magogue*," as well. There is something important in this. It affirms that he is sovereign of *Magogue* as well as prince of all the Russias; for there, at the time of the prophecy, is his proper dominion. "Whoever reads Ezekiel," says Michaelis, "can hardly entertain a doubt that Gogue is the name of a sovereign, and *Magogue* that of his people; the prophet speaks of *the former*, not as a people, but as AN EMPEROR." Let us, then, now inquire, where is the region styled *Magogue*; that we may be enabled to ascertain of what people besides the Russians, Gogue will be the Emperor. And as Gomer, and Togarmah of the north quarters, are represented as being connected with him, we shall also endeavor to find out what modern nations will answer to these names.

We know from the Hebrew scriptures that *Magogue* and

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Gomer were the names of two sons of Japhet; and it is to ancient Hebrew authority alone that we can resort to learn where, according to the common repute of the Israelites, the nations which descended from these two heads of families, and which long retained the proper names of those heads, were spread and established. Josephus says, "that Japhet, the son of Noah, had seven sons; who, proceeding from their primitive seats in the mountains of Taurus and Amanus, ascended Asia to the river Tanais (or Don); and there entering Europe, penetrated as far westward as the Straits of Gibraltar, occupying the lands which they successively met with in their progress; all of which were uninhabited; and bequeathed their names to their different families, or nations. That Gomer founded the Gomari, whom the Greeks, at that time, called Galatæ:—and that Magogue founded the Magogæ, whom the Greeks then called Scythæ." It only, therefore, remains for us to ascertain, which were the nations that the Greeks, in the time of Josephus, called Scythæ, and which they then called Galatæ; and to observe whether the geographical affinities of these nations are such as answer to those which are plainly required by the prophecy for Magogue and Gomer.

Herodotus, the most ancient Greek writer accessible, acquaints us, "that the name Scythæ was a name given by the Greeks to an ancient and widely extended people of Europe, who had spread themselves from the river Tanais or Don, westward, along the banks of the Ister, or Danube." "The Greeks," observes Major Rennel, "appear to have first used the term Scythia, in its application to their neighbours, the Scythians of the Euxine, who were also called *Gætæ* or *Gothi*; and were those who afterwards subdued the Roman Empire: and from which original stock the present race of people in Europe seem to be descended." And again, "the Scythians of Herodotus appear to have extended themselves in length from *Hungary*, *Transylvania*, and *Wallachia*, on the westward; to the river Don on the eastward."



Thus the testimony of Herodotus and Josephus is in perfect agreement concerning the progress of Magogue and Gomer. In these same regions the Scythæ continued many ages after the time of Josephus; for Dio Cassius, who lived 150 years after Herodotus, and even long after Josephus, and above 200 after Christ, relates, that Pompey, in his return into Europe from Asia, "determined to pass to the Ister, or Danube, through the Scythæ; and so to enter Italy." These were the original Scythæ. But Herodotus states further, that a portion of the same people, in an after age, turned back upon the European seats of their fathers, and established themselves in Asia; and from these sprung the Asiatic Scythæ, who, in process of time, almost engrossed the name to themselves.

Since the name of Scythæ, i. e. Magogue, is to be considered not by itself, but in geographical connexion with Galatæ, or Gomer, we have only to inquire, whether any geographical affinity is really ascribed by the Greeks to the Scythæ and Galatæ? and to ascertain to what regions of the earth those names, so associated, were applied. If we can discover these two points, we ought thereby to have discovered specifically the Magogue of the prophecy, which is to be associated with the region, or people, of Gomer.

Diodorus Siculus, who lived about a century before Josephus, traces them much further into Europe than the Danube; *even to the shores of the Baltic, and to the very confines of the Galatæ of the Greeks.* In speaking of the amber found upon the shores of that sea, he there places the region expressly denominated, "Scythia above, or north of, Galatia." In which description we at length find the Scythæ, or Magogue, in the immediate neighborhood of the Galatæ of the Greeks, or Gomer.

Galatia, is the common and familiar name used by all the earlier Greek historians for Gaul, the Gallia of the Latins; and Galatæ, is the common Greek name for Gauls, or the Galli of the Latins. Thus, "all the Galatæ," (or Gauls) says Strabo, "were called Celtæ by the Greeks;" and the converse is equally

true: "the Celtæ were called Galatæ by the Greeks, and Galli by the Latins." To inquire, *who* were "the Galatæ of the Greeks?" is, therefore, the same, as to inquire who were the Galli of the Romans? A colony of these Galatæ, or Galli, indeed, in the third century before Christ, emigrated from Gaul and established themselves in Asia Minor; where they were ever after called by their Greek name, Galatians. Diodorus' "Scythia above Gaul extending towards the Baltic," accurately describes that large tract of Europe above the Rhine, or *northern boundary of Gaul*, through which flow the rivers Elbe, Ems, and Weser. Here, and in the countries immediately adjoining were *the SCYTHÆ bordering upon the GALATÆ on the north*; that is to say, a considerable part of *MAGOGUE, geographically associated with Gomer*.\* Diodorus elsewhere describes the northern part of Galatia, or Gaul, as *confining upon Scythia*. "The Greeks," says he, "call those who inhabit Marseilles and the inland territory, and all those who dwelt towards the Alps and the Pyrenean Mountains, by the name of Celts; but those who occupy the country lying to the northward, between the Ocean and the Hyrcynian mountain, and all others as far as Scythia, they denominate Galatæ; but the Romans call all those nations by one collective appellation, Galatæ; that is Galli." These geographical affinities unite in the name of Celto-Scythæ, mentioned by Strabo. "The ancient Greeks," says he, "at first called the northern nations by the general name of Scythians; but when they became acquainted with the nations *in the West*, they began to call them by the different names of Celts, Celto-Scythæ;" and again, "the ancient Greek historians called the northern nations, collectively, Scythians, and Celto-Scythæ:" which latter name plainly denoted the most western portion of the Scythæ, adjoining Gaul; of the number of whom were the Scythæ on the north of the Galatæ.

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\* "Gomer, ex quo Galatæ, id est, Galli," that is to say, "Gomer, from whom proceeded the Galatæ, that is, the Gauls." Isidor. Origin lib. ix. He wrote about A.D. 400.

In this general description may easily be discerned, that extended portion of *the West of Europe*, comprehending ancient Gaul, Belgium, and the countries bordering upon them, which constituted in our day the Napoleon empire. Gomer, then, points immediately to France. It is a curious coincidence that Louis Philippe paid his visit to England in the Gomer; when this vessel was thus named, did they adopt it allusively to their country being originally peopled by the descendants of Gomer? "Scythia above Gaul," or Magogue above Gomer, or to the north of it, through which flowed the Elbe, Ems, and Weser, was the country from whence proceeded principally that renowned people, who, in the early ages of Romanism, formed an extensive confederacy with their kindred nations upon the Rhine, which had migrated successively thither from the regions of the Danube; and who, under the common denomination of FRANKS, overran Gaul, and subdued it; and finally establishing their power and population in the conquered country, permanently superseded the name of Gaul by that of FRANCE. "As for the seats of the Franks," says the "Universal History," "it appears from their constant excursions into Gaul, that they dwelt *on the banks of the Rhine*, in the neighbourhood of Mentz. All historians speak of them as placed there till their settling in Gaul. Their country, according to the best modern geographers and historians, was bounded on the north by the Ocean; on the west by the Ocean and the Rhine; on the south by the Maine; and on the east by the Weser."

These, therefore, were the Celto-Scythians, or Scythians on the northern confine of Gaul; that is, Magogue in contiguity with Gomer. The Chaldean interpreter applies the name of Magogue to *the Germans*, in short all the ancients looked for the Magogue of scripture in the West. The Scythæ of Asia, who, as we have seen, were only a partial emigration, or reflux, from their ancient stock in Europe, cannot, with any soundness of criticism, be taken account of in this argument.

"Togarmah of the north quarters, and all his bands," is also to form a part of the Gogue's confederacy against the Holy Land in "the time of the end." There is little said about Togarmah in history beyond conjecture. He was a son of Gomer, therefore his posterity would migrate originally from the same locality as Gomer's other descendants—namely, from the mountains of Taurus and Amanus; but, instead of going westward with their brethren, they diffused themselves over "*the north quarters*," that is, relatively to Judea. Ezekiel says, "the house of Togarmah traded in the Tyrian fairs with horses, and horsemen, and mules." (Ezek. xxvii. 14.) Hence doubtless they were a nomadic people, tending flocks and herds in the pasture lands of the north, where nature favored their production with little care and expense. Russian and Independent Tartary are the countries of Togarmah, from which in former times poured forth the Turcoman cavalry, "which," says Gibbon, "they proudly computed by millions." Georgia and Circassia, probably, are "bands of Togarmah's house."

These, then, are the regions which are to supply the numerous and formidable armies with which their arrogant and mighty emperor, prophetically denominated Gogue, is hereafter "to ascend as a cloud" against the Holy Land, not long after he shall have gone, "like a whirlwind," against the Little Horn. Let us now consider, as briefly as possible, the applicability of this word to the Prince of Ros, Mosc, and Tobl.

"Gogue of the land of Ma-Gogue," that is, styling the ruler of Magogue by the latter syllable of the name of the country over which he rules. We have seen that Magogue is the region extending from the Ros, or Russia, to the Rhine, comprehending Wallachia, Transylvania, Hungary, and Germany. Of course the prophecy must be future, because the Prince of the Ros, is the Gogue of Magogue; and as yet no emperor of Russia has been also emperor of Germany, &c. But, why is the future autocrat of Gomer, Magogue, Ros, Mosc, Tobl, and Togarmah, styled Gogue?

There is no name in the Bible which has more puzzled the critics than this of Gogue. The depths of Hebrew etymology have been explored in vain, and the versatile efforts of ingenuity in vain exerted, in the search of a mystical sense which might attach to this name. But Gogue is a Gentile, and not a Hebrew name; and Michaelis has correctly remarked, that the origin of a barbaric, or foreign name, ought not to be sought for in the Hebrew, nor in any of its kindred tongues, as many have erroneously done." A writer some thirty-five years ago, who very incorrectly applied the name to Napoleon, refers to Fredegarius' History as the only satisfactory account of any person of the name of Gogue. Without adopting his application of it to the French emperor, I will give the substance of what he says concerning it.

It is a proper name well known to continental history; and borne in one notable instance, by an ancient ruler, which answers immediately to the Magogue of the scriptures. Gogue was the proper name of the Major Domus Regiæ, or chief of the palace, who, after having been exalted by the voice of the nation to the highest authority, fell by a violent and sanguinary death. The name of this personage appears in the history which is written in Latin under the double form of *Gogo (onis)* and *Gogus (i)*; these different terminations and inflexions having been suffixed to the original name. But although modern authors have followed those Latin forms, the name has nevertheless been preserved in the vernacular tongue, with its genuine, original, and simple enunciation of Gogue.

• About sixty years after the death of Sigebert, king of Austrasia, A.D. 575, Fredegarius undertook to write the history of his reign; in which he gives the following account of Gogue:—

“When Sigebert (grandson of Clovis) saw that his brothers had contracted marriages with women of inferior condition, he sent Gogue on an embassy to the king of Spain, to demand his daughter, Bruna, in marriage. The king sent her, with great

treasures, to Sigebert; and in order to add greater dignity to her same, it was changed to Brunehildis. Sigebert received her for his concert, with great rejoicings.

“Prior to this event, and during the infancy of Sigebert, the Austrasians had made choice of the Duke Chrodinus, to be Major Domus Regiæ, or chief of the palace; because he was a man of vigorous conduct in affairs, fearing God, endued with patience, and possessing no quality but what rendered him dear both to God and men. Chrodinus rejected the honor proffered to him; saying, ‘I am unable to establish peace in Austrasia; for all the nobles and gentry of all Austrasia are allied to me by blood; and I have not the power of enforcing discipline among them, or of taking away the life of any man. They will all rise against me to follow their own superstitions; and God forbid, that their actions should draw me into the condemnation of hell. Choose ye, therefore, from among yourselves whom ye may approve.’

“When they could find no one they chose Gogue, the tutor of the prince, by the advice of Chrodinus, to be the Major Domus Regiæ. And on the following morning, Chrodinus repaired the first to the dwelling of Gogue, and placed his arm upon his neck; which the rest perceiving, they all followed his example. And thus was the government of Gogue prosperous; until he brought Brunehildis out of Spain. But she soon rendered him odious to Sigebert, who, by her instigation, put him to death.”

The high authority of Gogue while he held the reigns of the Austrasian government, is strongly marked in the complimentary poems addressed to him by Fortunatus, Bishop of Poitiers, a distinguished poet of that age; from one of which the following passage translated from the Latin may be worthy of selection, on account of its geographical references, so remarkably connecting the proper name of Gogue with the Rhenish section of Magogæ.

#### TO GOGUE HIMSELF.

Ye clouds whose course the northern winds impel,  
Of my lov'd Gogue some grateful tidings tell!

Say, with what health his valued life is blest ;  
 What peaceful cares engage his tranquil breast.  
 If on the banks of *Rhine* awhile he stay,  
 Where the rich salmon yields itself a prey.  
 Or where *Moselle* through vineyards guides her stream,  
 While gentle breezes cool the sultry gleam,  
 Or flowing waters mitigate the heat  
 And with fresh waves the bowery margin greet.  
 Or where the *Meuse* in murmurs soft is heard,  
 Mid threefold wealth, of vessel, fish, and bird.  
 Or where the *Aisne* through grassy banks is borne,  
 Whose waters nourish pasturage and corn.  
 Or if by *Oise*, by *Sare*, by *Cher*, by *Scheld*,  
*Somme*, *Samlre*, *Saur*, the loitering Chief beheld.  
 Or when the *Scille*, with mouth expanded, laves  
*Metz*' stately bulwarks with her copious waves.  
 Or if in forest shades he seeks his prey,  
 With toil, or spear, to capture, or to slay.  
 Or if on *Ardenne*'s wild, or *Vosge*'s height,  
 The echoing woods resound his arrow's flight.  
 Or if, return'd beneath his PRINCELY DOME,  
 Their lord, a zealous people welcome home."

Of the origin, or family of Gogue, the first *Maire du Palais*, or *Dux Francorum*, of the kingdom of Austrasia, no mention is made in history; but it is plainly to be collected from the words of Chroдинus, that he had no consanguinity with either the nobles, or the gentry—the “primates,” or “liberi,” of that kingdom; and it seems equally implied in the words of Fredegarius, that he was not a native of the kingdom, since he was elected to his dignity, because the Austrasians could find no one among themselves.

Thus, it is evident, that Gogue is an historical character, and that he was Regent of a part of Magogue. Now, it is probable, that, because of certain peculiarities in his history in relation to Magogue, God selected his name as the prophetic title of one who should rule over the same country in “the time of the end.” The resemblances between the historical, and prophetic, Gogues may be stated as follows. I shall distinguish them as Gogue I. and Gogue II.

1. Gogue I. was a foreigner; Gogue II. will be one likewise, belonging to the Ros, and not to the Germans.

2. Gogue I. became sovereign *in fact*, though not *de jure*; Gogue II. will become sovereign in fact by conquest.

3. Gogue I. became ruler in a time of confusion, because the native princes could not maintain order; weakness of the sovereigns, and anarchy of the people, will precede the *de facto* sovereignty of Gogue II. also.

4. Gogue I., though exalted to the highest post of honor and power, short only of the *legitimate* sovereignty, was precipitated from his high estate by a violent death. This is also the destiny of the prophetic Gogue, who is to "come to his end, and no one shall help him."

With these premises before us, I have no doubt that the following paraphrase will present the reader with the true import of the exordium to the prophecy of Ezekiel concerning Gogue.

"Son of Man, set thy face against Gogue, the emperor of Germany, Hungary, &c., and autocrat of Russia, Moscovy, and Tobolskoi, and prophecy against him, and say, Thus saith the Lord God; Behold I am against thee, O Gogue, autocrat of Russia, Moscovy, and Tobolskoi: and I will turn thee about, and put a bit into thy jaws, and I will bring thee forth from the north parts, and all thine army, horses and horsemen, all of them accoutred with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: among whom shall be Persians, Ethiopians, and Libyans; all of them with shields and helmet: French and Italians, &c.; Circassians, Cossacks, and the Tartar hordes of Usbeck, &c.; and many people not particularly named besides. Be thou prepared; prepare thyself, thou, and all thy company that are assembled unto thee; and be thou Imperial Chief to them."

From these premises, then, I think, there canot be the shadow of a doubt that the autocrat of Russia, when he shall have attained to the plenitude of his power and dominion, is the subject of the prophecy contained in the thirty-eighth and thirty-ninth of Ezekiel. This personage at present is only "Autocrat



of All the Russias," that is, of Ros, Mosc, and Tobl; while the emperor of Austria holds the position of the Gogue of Magogue. But, as we have seen elsewhere, the Austrian and German empire is doomed to extinction by fire and sword; so that when this is broken up, the Gogueship will be assumed by the autocrat, or "prince of Ros, Mosc, and Tobl."

Having proved, as I think, that the phrase "Gogue of the land of Magogue" signifies *Emperor of Germany*, and that the particular emperor referred to will also be the "prince of Ros, Mosc, and Tobl"—that is, that at some time hereafter, and that not far off, Nicolas, or a successor, will be both Emperor of Germany and Autocrat of All the Russias—I proceed to remark that, although the Son of Man is his conquerer, he is to be antagonized by another power before he comes to fight his last battle, in which he loses both his life and crown. According to Daniel, this enemy hails from the north and east of Judea, but he does not tell us his name. Ezekiel, however, supplies the deficiency: he informs us that Gogue's earthly adversary occupies the countries of Sheba, Dedan, and Tarshish; and that when the Autocrat (for Gogue is an autocrat, *ruling by his own will*) invades the Holy Land for the purpose of spoiling the Jews, the Lion-power of these countries assumes a threatening attitude, and dares him to execute his purpose. "Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" Thus it speaks to Gogue: as much as to say, "Thou shalt not spoil Israel and subdue their country, if we can help it." The prophet Daniel, however, shows that the only effect of these threatening tidings is to make him furious; for he says, "Therefore shall he go forth with great fury to destroy, and utterly to make away many." But furious as Daniel represents him, Ezekiel testifies that he meets with one more potently furious than himself. But this is not the Lion-power of Tarshish, but the Lord God himself "whose fury comes up into his face," when he beholds the extortioner and spoiler (Isaiah xvi. 4.) ravening upon his prey. The lion-

and-merchant-power of Tarshish will not be permitted to usurp the glory of the Lion of the tribe of Judah. It is to the latter that Jehovah hath assigned the work of delivering his people from the destroyer. The Lion-power of Tarshish, which will possess Edom and Moab, and Ammon, as well as Sheba and Dedan, will be indeed a covert to Jehovah's outcasts; (Isaiah xvi. 4.) and therefore will "Edom, and Moab, and the chief of the children of Ammon escape out of his hand:" but it is only Michael the great prince, who commands the artillery of heaven, that can "break in pieces the oppressor." The men upon the face of the land shall *shake at his presence*; and the solid earth itself will be convulsed. He will turn their swords against themselves; and Judah shall fall upon them, and augment the slain. (Zech. xiv. 14.) Mutual slaughter and pestilence will be aggravated by terrors from above; for "the Lord of hosts will visit them with thunder, and with earthquake, and great noise, with storm and tempest," (Isaiah xxix. 5-8.) and "an overflowing rain, and great hailstones, fire, and brimstone." (Ezek. xxxviii. 18-22.) "Thus," saith he, will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I (Jesus) am the Lord."

But what is the lion-power of which Ezekiel speaks? To ascertain this we must direct our attention to the countries named in connection with "the young lions." Of these, Sheba and Dedan are districts of Arabia. The men of Dedan are in the list given by Ezekiel of the traders in the Tyrian fairs. The Dedanim carried thither the ivory and ebony which they procured from "the many isles" to the eastward, and "precious clothes for chariots." Sheba carried the "chief of all spices, precious stones, and gold." Dedan and Sheba were those parts of Arabia which lay convenient to the ivory, gold, precious stones, and spice countries of Africa and India. The Sultan of Muscat now rules the country of Dedan; while the British have planted their standard on the soil of Sheba, at Aden, the Gib-

altar of the Red Sea and key of Egypt. Victoria may therefore be said to be the Queen of Sheba, who may possibly live to lay her crown and treasures at the feet of the "greater than Solomon," and to fall back into the ranks of "the common people;" and, if not a prisoner of State, (Psalm cxlix. 8.) to sink at least into an undistinguished member of the community. The British power, then, is the lion-power of Sheba.

As to Tarshish, there were two countries of that name in the geography of the ancients. Jehoshaphat built ships at Ezion-geber, a port of the Red Sea, that they might sail thence to Tarshish. Now it will be seen by the map that they could only sail southward towards the straits of Babelmandeb, from which they might then steer east, or north for India. As they did not sail by compass in those days, but coastwise, they would creep round the coast of Arabia, and so make for Hindostan. They might have sailed southward again along the coast of Africa instead of to India; but it is not likely they did, as the commerce of the time was with the civilized world, and not the savage. The voyage occupied them three years. In the days of Solomon the trade was shared between Israel and the Tyrians; for "he had at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish bringing gold and silver, ivory, and apes, and peacocks." These products point to India as the eastern Tarshish—a country which has always conferred maritime ascendancy on the power which has possessed its trade and been its carrier to the nations.

But there was also a Tarshish to the north west of Judea. This appears in the case of Jonah, who embarked at Joppa, now Jaffa, on the Mediterranean, "to flee unto Tarshish from the presence of the Lord." It is evident he must have sailed westward. It is not exactly known where the western Tarshish was situated. It was a country, however, not a city, whose "merchants" frequented the Tyrian fairs. Addressing Tyre, the prophet says, "Tarshish was thy merchant by reason of the

multitudes of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs." These metals are the products of Britain, celebrated by the Phœnicians as Baratanac, or "the land of tin," as some construe it. The merchandise of the northern Tarshish, and of the eastern, identifies Britain and India with the two countries of that name; and Sheba and Tarshish in the prophecy of Gogue are manifestly indicative of the Lion-power of the Anglo-Indian empire.

But, in corroboration of this, I remark further, that the lion-power is represented also as a *merchant power*, in the words, "the Merchants of Tarshish shall say unto Gogue." Having ascertained the geography of Tarshish, it is easy to answer the question, Who are its merchants? This inquiry will admit of but one answer, namely, *the British East India Company*, which is both the merchant and ruler of the elephant-tooth country of the east. But the association of "*the young lions of Tarshish*" with the "merchants of Tarshish," makes this still more obvious; for it represents the peculiar constitution of the Anglo-Indian government. As every one knows, this government is neither purely a merchant-sovereignty, nor a purely imperial one like that of Canada, but a combination of the two. The Honorable Company has no power in Canada, but, with its imperial partner, the firm is omnipotent in India. Now the imperial member is represented in the prophet by "young lions:" that is, the lion is chosen to represent the imperial British power, as the Ram and the Goat, the self-chosen emblems of the nations, were adopted to symbolize that of the Persians and Macedonians. Young rams and young goats were civil and military officials under the ram and goat sovereignties; so also "young lions" are the same under the old Lion of England. This, the lion-power, is represented in the government of India by "the Board of Control," and the imperial forces which serve with the Company's troops in the Indian army. The merchants of Tarshish govern India under the control of the lion-power—a constitution of things well

represented in the Company's arms, which are a shield whose quarterings are filled with young lions rampant, with the motto, "*Auspicio Senatus Angliæ.*" From these facts, it may be concluded, that the united imperial power of Britain and merchant-power of India, is the power of the latter days, destined of God to contend with the Autocrat, when, having laid all Europe prostrate, his ambition prompts him to grasp the sceptre of the east.

But the lion-power of Britain has not yet attained the limit marked out for it by the finger of God. The conquest of Persia by the Autocrat will doubtless cause England to conquer Afghanistan, and to seize upon Dedan that she may command the entrance to the Persian Gulph, and so prevent him from obtaining access to India either by land or sea. Possessing Persia and Mesopotamia, the apprehension of his pushing still further southward, and perhaps establishing himself on the north-eastern coast of the Red Sea, and so taking them in the rear and gaining access to India by the straits of Babelmandeb, will also be a powerful motive for the merchants of Tarshish and its young lions to take possession of all the coast from the Gulph of Persia to the Straits, and thence to Suez, by which the lion-power will not only become the Sheba and Dedan, but also the Edom, Moab, and Ammon, of "the latter days;" for in speaking of the events of these days, the prophets refer not to races of men, but to *powers on territories* designated by the names of the people who anciently inhabited them. Hence, for instance, the Lion-power planted hereafter in the ancient territory of Moab, becomes the Moab of the latter days; so that when the countries before-named are possessed and settled by the British, they will be men of Dedan in Muscat, men of Sheba in Aden and Mocha, and Moabites, Edomites, and Ammonites in their several territories. Thus, the prophecies concerning those countries in their latter-day developments have regard to the power to which they then belong, and which, I have no doubt, will be the British; which,

together with the Autocrat's, though henceforth always rival dominions, will endure until both powers be broken up by the Ancient of Days.

It may be as well in this place to recall the reader's attention briefly to the vision of the four Beasts. (Dan. vii.) The Lion, the Bear, and the Leopard, the symbols of the Assyrian, the Persian, and of a greater dominion than that comprehended in the four heads of the Leopard, or horns of the Goat; therefore, I will call it Alexandrine: (Dan. xi. 4.) these three Beasts are represented in the vision as outliving the destruction of the Fourth Beast, or Roman Dragon. Speaking of this, the prophet says, "I beheld till the beast was slain, and *his body* destroyed, and given to the burning flame." Having seen his violent death, he goes on to say, "As concerning the rest of the beasts they had their dominion taken away; yet a prolonging in life was given them for a season and a time." The meaning of this is, that at the consummation of the judgment, the territories comprehended in the dominions of the four beasts to their full extent will be divided between two independent dominions of the Latter Days, namely, that of Gogue, and that of the Lion of Tarshish. Gogue's will include so much of the territory as to entitle his dominion to be represented by Nebuchadnezzar's Image. Assyria proper, Persia, Asia Minor, Armenia, and Mesopotamia; Egypt, Italy, Germany, Belgium, France, Spain, Portugal, Sardinia, Naples, Lombardy, Bavaria, Hungary, and Greece—countries all included in the catalogue given by Ezekiel in his prophecy of Gogue—are symbolized by the head, breast, body, thighs, legs, and toes of the Image. These are at the crisis united together in one dominion, which is broken to pieces as the result of the battle of Armageddon. Gogue's yoke being broken off the neck of these nations, Assyria, and Persia resume their independence; but they do not retain it long; for it is "taken away," yet they continue separate states for 1000 years, only ruled by the saints, whom the Lord may appoint over them.

The Lion of Tarshish is Alexandrine in its dominion, and will then possess much of the territory represented by the Unicorn Goat and the Leopard, all indeed not included in the Image. Alexander the Great extended his conquests over Affghanistan, the Punjaub, and into India beyond the Indus. The Lion of Tarshish has already annexed much of his territory, indeed quite sufficient to confer upon it Unicorn and Leopard attributes. Its supremacy over the Ionian Republic still further approximates it to the Macedonian character; which will become still more conspicuous, when it beholds "*the prince of Ros, Mosc, and Tobl*" possessed of Constantinople, and contending for the Gogueship of Magogue; it will then, doubtless, make extensive seizures of the isles of Greece, to strengthen itself in the Mediterranean, and to antagonise as much as possible the power of the Autocrat in that direction. Thus, then, answering to the Leopard of the latter days, the Lion of Tarshish survives the destruction of the Image. But subsequent events will affect it in common with the Lion and the Bear; for though it may, in alliance with Assyria, and Persia, hold out for a time against the Stone of Israel, its "dominion will be taken away;" for the kingdom he is to establish will "break in pieces and consume all these kingdoms;" yet Assyria, Persia, and Britain will continue to exist as peoples for "a season and a time," being subject and obedient to the King of Israel, in the light of whose government they will walk with joy, and lay their wealth and honor at his glorious feet.

#### BRITAIN, THE PROTECTOR OF THE JEWS.—THE BRITISH POWER IN THE SOUTH, &c.

There are several strange fancies in the world concerning the restoration of the Jews. Some deny it in toto, and yet impose upon themselves the imagination that they believe the gospel of the kingdom! If any such have followed me through this work, they will, I think, long since have concluded that they have

been in error. Others advance a little further, and regard it as an "open question"—a position that may be disputed, but for which more may be said than against it, but concerning which they are not able to decide. This is tantamount to saying that the gospel is an open question, and that they really cannot say whether the kingdom of God will have subjects, or not. There are others who believe that Israel will certainly be restored, but they clog it with a condition which in effect makes its fulfilment impossible, or eternally remote. They tell us that they will not be restored until they are converted to christianity! By christianity they mean the inanity preached from the "sacred desks" of the apostacy—the pulpit-gospels of the day; "for," say they, "if they abide not in unbelief they shall be grafted into their own olive again." This is quite true; but the fallacy consists in construing this to mean, that their restoration is predicted on their believing what the Gentiles teach. The Gentiles themselves are in unbelief. How then can they convert the Jews? "Because of unbelief they were broken off, and thou Gentile standest *by faith*. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee;" for "thou also shalt be cut off if thou continue not in his goodness." (Rom. xi. 20—23.) Both Jews and Gentiles are faithless in the gospel of the kingdom in the name of Jesus. The Jews believe one part of it, and the Gentiles another part of it, but even these several parts they adulterate with so many traditions, that neither Jews nor Gentiles believe anything as they ought. Therefore, as he broke off Israel by the instrumentality of the Romans, so he is now about to break off the Gentiles by the judgments soon to be poured out upon them.

The work of grafting Israel into their own olive belongs to God, who, as the scripture saith, "is able to graft them in again." No one, I presume, will dispute his ability. As I have shown elsewhere, he has assigned the work of restoration to the Lord Jesus, who will graft them in again upon principle of faith.



He will bring their unbelief to an end in a way peculiar to the emergency of the case. When the fulness of the Gentiles is come in, then Israel's blindness will be done away,

The restoration of the Jews is a work of time, and will require between fifty and sixty years to accomplish. When Gogue comes to be lord of Europe, like Pharaoh of old, he will not permit Israel to remove themselves and their wealth beyond his reach. His dominion must, therefore, be broken before the north will obey the command to "give up," and the south to "keep not back;" and even then Israel must fight their way to Palestine as in the days of old. The truth is, there are two stages in the restoration of the Jews, the first is before the battle of Armageddon; and the second, after it; but both pre-millennial. God has said, "*I will save the tents of Judah first.*" This is the first stage of restoration. Jesus has already been "a stone of stumbling and rock of offence" to Judah and his companions for 40 years, that is, from the day of Pentecost to the destruction of the temple, so that they need not to be subjected to a like process any more. But the word saith, "He shall be a stone of stumbling and rock of offence to *both* the houses of Israel;" (Isaiah viii. 14.) now it is well known that this has not been fulfilled in relation to the ten tribes. They did not inhabit Canaan at the time Jesus sojourned and ministered there. The gospel of the kingdom has never been preached to them in his name; hence, they are only acquainted with him as they have heard of him by the report of the Jesuits, and the priests of Gentile superstitions—a report which is incapable of making men responsible for not believing. It remains, then, after Judah's tents are saved, to make use of them as apostles to their brethren of the other tribes, to preach to them a word from Jerusalem, (Isaiah ii. 2.) inviting them to come out from the nations, and to rendezvous in "the wilderness of the people," preparatory to a return to a land flowing with milk and honey, in which Judah is dwelling safely under the sceptre of the Seed

promised to their fathers. Judah's submission to the Lord Jesus, as the result of seeing him, will give them no right to eternal life, or to the glory and honor of the kingdom. It just intitles them to the blessedness of living in the land under the government of Messiah and the saints. So with the Ten Tribes; their faith in the word preached will intitle them to no more than an union into one kingdom and nation with Judah; and a participation in the blessings of Shiloh's reign during their natural lives. If any of them attain to eternal life and glory, it will be predicated on some other premises than those which precede their restoration.

There is, then, a partial and primary restoration of the Jews before the advent of Christ, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messianism of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power. And this their expectation will not be deceived; for, before Gog invades their country, it is described by the prophet, as "a land of unwalled villages, whose inhabitants are at rest, and dwell safely, all of them dwelling without walls, and having neither bars nor gates; and possessed of silver and gold, cattle and goods, dwelling in the midst of the land." (Ezek. xxxviii. 11, 12, 13.) Now any person acquainted with the present insecure condition of Palestine under the Ottoman dominion must be satisfied from the testimony, that some other power friendly to Israel must then have become paramount over the land, which is able to guarantee protection to them, and to put the surrounding tribes in fear. This is all that

is needed, namely, security for life and property, and Palestine would be as eligible for Jewish emigration as the United States have proved for the Gentiles.

But to what part of the world shall we look for a power whose interests will make it willing as it is able to plant the ensign of civilization upon the mountains of Israel? The reader will, doubtless, anticipate my reply from what has gone before. I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonization by the Jews; their present intentions, however, are of no importance one way or the other; because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt. The present decisions of "statesmen" are destitute of stability. A shooting star in the political firmament is sufficient to disturb all the forces of their system; and to stultify all the theories of their political astronomy. The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them.

The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews. Upwards of a thousand years before the British were a nation, the prophet addresses them as the power which at "*evening-tide*" should interest themselves in behalf of Israel. In view of this, "the time of the end," he says, "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind;" or as it is expressed by another, "and they became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them:" (Dan. ii. 35.) "behold," says the former prophet, concerning Israel at this time, "at evening-tide

trouble; and before the morning *he* is not. This is the portion of them that *spoil* us, and the lot of them that rob us" (Isaiah xvii. 13.)—referring doubtless, to the overthrow and destruction of Gogoe. Now, the invasion of their country by a spoiler at "evening-tide," who robs them, implies their previous return. This primary restoration Isaiah styles, "a present unto the Lord of hosts of a people scattered and peeled;" for, speaking of "the time of the end," he says, "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled \* \* \* to the place of the name of the Lord of Hosts, the Mount Zion," (Isai. xviii. 7.) But, then, the question returns upon us, by whom is the present to be made? The prophet answers this question in the first verse, saying, "Ho! to the land shadowing with wings, which is beyond the rivers of Khush: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto: a nation meted out and trodden down, whose land the rivers (invading armies, Isai. viii. 7.) have spoiled." Now, the geography of this passage points to the Lion-power of Tarshish as to "the land shadowing with wings." Taking Judea, where the prediction was delivered, as the place of departure, the word "*beyond*" points to the east; that is, running a line from Judea across the Euphrates and Tigris, "the rivers of Khushistan," it passes into Hindostan, where "the Merchants of Tarshish, and its young lions," rule the land. But the British power is still further indicated by the insular position of its seat of government; for the "sending of ambassadors by the sea" implies that the shadowing power is an island-state. Ambassadors are sent from the residence of the Court, and if they proceed to their destination by sea, the throne of the power must be located in an island.

The text, therefore, points to the north and east, to England and Hindostan, as the land shadowing Israel with its wings. To Britain, then, the prophet calls as the protector of the Jewish

nation in the evening-tide trouble, and commands it to send its messengers in swift vessels because the crisis is urgent, and to plant Israel as "an ensign upon the mountains;" (Isai. xviii. 3,) as it is written in another place, saying, "The Lord shall set an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isai. xi. 12.) When this is accomplished to the required extent it becomes a notable sign of the times. It will then be seen that the political Euphrates is evaporated to dryness, and that Israel is walking in the way of the kings of the east. In view of this, the prophet addresses mankind, saying, "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." The ensign being planted on the mountains of Israel by Britain, the Lord will cause the Assyrian Autocrat to "blow a trumpet," summoning the hosts of his nations to war; for he has said, "I will bring thee, O Gogue, against my land." They will "ascend and come like a storm from the north parts, and be like a cloud to cover the land:" (Ezek. xxxviii. 9, 15.) but "they shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them," for their carcasses will lie exposed for "seven months" upon the field. (Ezek. xxxix. 14.) Then shall "the present" be brought in full of all the tribes of Israel not previously assembled by "the land shadowing with wings."

But from the subjugation of the Jews for a short time after they have been restored, the protection of the shadowing-power would seem to have been inefficient. So it will as far as the mountainous parts of the land are concerned; but, then, it is testified by Daniel, that "Edom, and Moab, and the chief of the children of Ammon, shall escape out of the hand of the king of the north." These countries will be a place of refuge for those who fly from the face of the spoiler, as Turkey has recently been

for the Hungarians, who have fled from the same power. The Lion-power of Tarshish being in military occupation of the countries that escape, is enabled to continue their protection efficiently. Hence, the prophet addresses **it**, saying, "Take counsel, execute judgment; make thy shadows as the night in the midst of the noon-day; hide the outcasts: beway not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the Spoiler." The context shows that that has reference to a future time; for, having shadowed them from the spoiler, who, during their coverture in Moab, has met with his overthrow at the hand of Michael, the great Prince of Israel,—the prophet goes on to announce the good news, saying, "The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land." This cannot be said of any period of Jewish history since the prophecy was delivered; nor can it be said of the land in its present state, for the extortioner and oppressor still keeps it in subjection. But what follows shows conclusively, that the time referred to is yet future; for, as soon as the deliverance of the land is declared, and the spoiler is no more, the prophet directs the reader's attention to the setting up of the kingdom, as the next event to come to pass, saying in these words, "*In mercy shall the throne be established: and He shall sit upon it in truth in the tabernacle of David,* judging, and seeking judgment, and hastening righteousness." (Isaiah xvi. 3-5; Jer. xxiii. 5; xxxiii. 14-17.) But Moab's population is vanished, and the country a mere wilderness, whose solitude is only disturbed by the howl of beasts, or the occasional tramp of the Bedouins. For Moab, therefore, to respond to the prophetic exhortation, a power must take possession of the country capable of outstretching its wings for the defence of a people, "whose land the rivers have spoiled," and that power, I believe, is Britain's, the Moab of the latter days.

As I have said elsewhere, the Lion-power will not interest itself in behalf of the subjects of God's kingdom, from pure

generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world—upon those, namely, of the lust of dominion, self-preservation, and self-aggrandizement. God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced, by the force of circumstances, probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia; for “the king of the north shall stretch forth his hand upon the land of Egypt, which shall not escape; and the Libyans and Ethiopians shall be at his steps.” Hence, these will become the battleground for a time, until the seat of war is removed to the mountains of Israel, where, by the Autocrat’s discomfiture, the war is brought to an end between the image-giant of Assyria and the Lion of the north and east.

The possession, or ascendancy of Britain in Egypt, Ethiopia, and Seba, will naturally lead to the colonization of Palestine by the Jews. Thus the proverb will be verified which saith, “The wicked shall be a ransom for the righteous, and the transgressor for the upright.” Though generations of the Jews have been “stiff-necked and perverse,” yet their nation is a “holy nation,” which other nations are not, inasmuch as Israel is the only nation God has separated to himself for a peculiar people. In view of what I have been presenting, Jehovah saith to them, “Fear not, O Israel: for I have redeemed thee: I have called thee by thy name: thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; *I gave Egypt for thy ransom, Ethiopia and Seba for thee.* Since thou wast precious in my sight, thou hast been honorable, and

I have loved thee; *therefore will I give men for thee, and people for thy life.* Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for *I have created Israel for my glory, I have formed him; yea, I have made him.*" (Isaiah xliii. 1-7.) Thus the Lord disposes of nations and countries as it pleases him. To "the land shadowing with wings," which shall proclaim their return to the dust of their fathers, he will give Egypt, Ethiopia, and Seba as their ransom; and enable them, through its power, "to lay their hands upon Edom and Moab;" and to obtain the ascendancy over "the children of Ammon." Thus they will settle in these countries of the Red Sea; to which they will be attracted by the riches to be acquired through their connexion with the commerce of the east; which will then resume its channel of the olden time, when Israel and the British, like Solomon's servants and the men of Tyre, will drive a thriving trade between the Indian and China seas, and the nations of the west.

#### DR. THOMAS' TRANSLATION OF ISAIAH.

FROM CHAPTER XVII. 12, TO XVIII. 7.

Hark! a multitude of many peoples making an uproar as the noise of seas. Hark! a tumult among peoples, roaring as a tumult of mighty waters; they rage against peoples like a roar of many waters: but He shalt rebuke him, and he shall flee afar off; and He shall chase him as the chaff of the mountains before the wind, and as stubble before the whirlwind. Behold also at evening time sudden destruction; and before dawn he is not. This is the portion of our spoilers, and a lot for them who scatter us.

Ho! land of widely o'ershadowing wings extending from beyond to rivers of Cush; which sendeth by sea whirling things



even upon vessels of fleetness on the surface of waters! Go swiftly, ye fleet messengers, to a nation carried away and oppressed; to a people terrible from this and onward; a nation prostrate and trodden down, whose lands rives have spoiled.

All the inhabitants of the world, and dwellers of the earth, at the lifting up of an ensign on the mountains, shall tremble, and at the sounding of a trumpet shall hear. For thus said Jehovah to me, "I will be still (yet in my dwelling place I will be without fear) as dry heat impending lightning, as a cloud of dew in the heat of harvest. For before harvest as the perfecting of fruit when sour grapes are ripening, there shall be a blossom: and He will cut (it) off as vine-shoots by pruning-hooks, and luxuriant twigs are lopped away. They shall be left together for the carrion-bird of the mountains, and the wild beast of the land; and the bird of prey shall destroy upon it, and every wild beast of the land shall ravin upon it.

At that time a present shall be diligently brought to Jehovah of armies, a people carried away and oppressed even of a people terrible from this (time) and onward: a nation prostrate and trodden down, whose land rivers have spoiled; to the dwelling-place of THE NAME of Jehovah of armies, Mount Zion.

#### ANNOTATIONS.

*Hark!*—Hui, pronounced Masoretically, *ho*, is the interjection with which Isaiah, xvii. 12 and xviii. 1, begin. It signifies Ho! Hark! Woe! Alas! a word of threatening, of grief, and of exhortation. In the common version it is rendered "woe." The prophet's exclamation evidently arises from a different cause in each case. In the first, he is like one who catches the sound of some distant uproar, and that he may discern more perfectly what is to do, exclaims with a listening ear, *Hark! What is that?* Having ascertained the nature of the tumult, he turns to the standers by, and says, "It is the multitude of many peoples making an uproar as the noise of seas." There is great sub-

limity in this. The prophet in Jerusalem upwards of 2500 years ago, being "in the spirit," hears the loud-sounding uproar of nations, rushing from far distant realms to battle in Israel's land, in the eventide of Gentile times. "Hark!" says he, "do you hear that roar of mighty waters?" It is the last conflict of the nations ere the dawn of Israel's glory. I hear them approach the Holy City. Onward, and nearer still they come! The roar is terrible. The flood no barrier heeds: our land is deluged and the city falls before it. But O, the majesty and power of Israel's King! I see him robed in glory and might, and hurling, sudden destruction upon the foe! He pursues the enemy, and overtakes them. They cry, but there's none to save them, even to Jehovah, but he answers them not. How terrible the chase! He beats them small as the dust before the wind, and tramples them in the fury of his power! Thus doth he tread the wine-press alone, and bring down the strength of the destroyer to the earth. Compare Ps. xviii. 37—42, with Isai. lxiii. 3—6, and the text before us.

The victory being thus gained by the Name of Jehovah who comes from far (chap. xxx. 27.) he takes up his abode in the City of David on Mount Zion. The din of battle, and the tumult of peoples, is all hushed into the stillness of a sultry atmosphere impending a threatening storm. There is no uproar now to cause the prophet to exclaim "Hark!" The time of proclamation has arrived, especially to a power whose services are in requisition at the crisis. I do not therefore render *hui* in the second place by "hark," but by "Ho!" as calling to the land.—I have repeated "hark" after "seas," as emphatic instead of *wav*, which should otherwise be rendered *and*.

"But He shall rebuke him—*ugar bo*, pronounced *ve-gah-ar bo*. The common version reads, "but God shall rebuke them." The Holy One of Israel, who bears the name of Jehovah, is doubtless the rebuker, as appears from the Psalm already quoted; and the additional testimony of Micah in chap. iv. 3, and c, v

2, 5, 6:—"He shall rebuke strong nations afar off." "Out of Bethlehem Ephratah shall he come forth unto me to be Ruler in Israel. And he shall stand and feed in the strength of Jehovah, in *the majesty of the name* of the Lord his God: and they (Israel) shall abide: for now shall He be great unto the ends of the earth, And this (Ruler) shall be the peace when the Assyrian shall come into our land." This ruler for Israel is admitted by all professors, except Jews, to be Jesus of Nazareth, who was born at Bethlehem: but while this is conceded, what is here affirmed of him is rejected. We, however, believe it; and maintain that though Jesus has never encountered the Assyrian in battle, he is yet to do it. Jesu Christ who is soon to stand on Mount Zion in the majesty of the name of Jehovah, is the rebuker of uproarious nations, who follow the Assyrian's standard. He is to be the peace when the Assyrian invades the land of Israel. The testimony of Micah shows that it is the Assyrian which is the power to be rebuked in Judea at the second appearing of the Lord Jesus—the Assyrian styled "the King of the north," by Daniel: "Gog" by Ezekiel; and "the Autocrat of all the Russias" by the moderns.

The translators not understanding the teaching of the prophets concerning the Assyrian of the latter days, could not discern the propriety of *bo* in the text, as no single individual had been mentioned, or alluded to in the context. Instead, therefore of rendering the words *gahar bo*, rebuke him, they nullified the prophet's significant allusion of Israel's enemy of the latter days, and converted *bo* into "them." In my rendering, I have restored the idea they suppressed. Jesus, the stone the builders refused, shall rebuke the Russo-Assyrian Head of the Serpent and he shall flee afar off: Jesus shall chase him as stubble, and destroy him suddenly.

"*At evening time \* \* \* and before the dawn.*" This interval between the evening and the dawn is styled in Daniel "the time of the end." We are now in the evening time of the

day of salvation—the “to-day” of the times of the Gentiles. About half an hour of the period remains ere the Assyrian obtain Jerusalem and is suddenly destroyed. The evening time before the dawn is the “time of trouble” foretold by Daniel, when Jehovah shall come with his holy ones. “But,” saith Zechariah, “light shall not be, the splendid ones draw themselves in. But it shall be one day, this is known to Jehovah, not day nor night but it shall be at evening time there shall be light.” This is a remarkable passage. *Yiquahroth yiquiphahon*, the splendid ones draw themselves in. Though they that be wise are to shine as the sun, as the brightness of the firmament, and as the stars, *in the kingdom*, we learn from this text in Zechariah, that when they appear with Jesus “before the dawn,” before the kingdom is set up, that they restrain their splendor, as it may be supposed Christ did during his forty days sojournings with his disciples after his resurrection and before his ascension. This leads to the conclusion that while Christ and the saints are carrying on the war of Armageddon against “the Beast, the False Prophet, and the kings of the earth and their armies,” during the evening time, they will appear like other men. They will draw themselves in, restraining the manifestation of their brightness until they have fully executed the judgement given them to do.

At evening time brightness shall shine forth. That is at the close of it. When the light shines, the dawn has passed, and the darkness chased away. The day of glory shines upon the world, and the earth becomes full of the knowledge of it. The interval between the rebuke of the Assyrian by Christ Jesus, and the shining forth of His day, will be, I take it, about forty years. This will be the most extraordinary period of the world’s history. The reappearance of Christ, the resurrection of the saints, the dashing in pieces of the goat-governments as a potter’s vessel, the restoration of Israel, the manifestation of Paradise in the Holy Land, and the regeneration of the nations, are

the events characteristic of the period. Who would not pray, "Thy kingdom come?"

"Before the dawn *he is not*," *beterem boquer ainennu*. In answer to the question. "Who is not?" we have, "he whom the Ruler of Israel rebukes, and chases like chaff before the wind." The fate of this Assyrian awaits all the powers that oppress Israel.

"Land of widely o'ershadowing wings," *eretz tzitzal kenaphahyim*

*Eretz* and *tzitzal*, are both in regimen, and should therefore be literally rendered, *land of the widely oe'r shadowing wings*. This seems to bring out more forcibly *the wings* as the overshadowing agents. The proclamation is to a *land of wings*, not folded up as a bird at rest; but spread out, or extended widely, and therefore capable of affording protection to peoples inhabiting countries far distant from the throne of its power "A land of wings" is a figurative expression, like that of "wings of the God of Israel." Isaiah, predicting the invasion of the Holy Land by the king of Assyria, says, "The stretching out of his wings shall fill the breadth of thy land, O Immanuel!" That is, his dominion shall overshadow it from the Mediterranean to the Euphrates. This is a beautiful allusion to the eagle-winged lions of Nineveh, the capital of the Assyrian power. A winged lion is used in Daniel as the symbol of Assyria under its Ninevite dynasty. When the sovereignty was transferred from Nineveh to Babylon, the prophet represents the wings as being plucked. Nineveh lost its wings, and could, therefore, overshadow no more. It was once a City of Wings, and Assyria a *land of wings*; so that if the prophet had any message to proclaim to it from afar, he might have exclaimed, "Ho, land of the overshadowing of wings!" A city or land of wings, then, is a city or land having dominion; and if the wings are wide-spreading, which is indicated by a widely extended shadow, the dominion is extensive, perhaps very extensive, if an intensive word be used to ex-

press the idea of shadowing. But all lands have not wings, because all lands have not dominion. Canada and the West Indies, Hungary, and Lombardy have no wings. The wings of the mighty overshadow them all. They have no dominion over their own lands, even; hence none dwell under their shadow. Austria on the other hand, is a land of overshadowing of wings. So are Russia, Turkey, France and Britain. Belgium is a lion without wings. Its dominion is restricted to its home-land—a land which overshadows none but its own people. But we need add no more under this head; for by this time, the reader will certainly perceive what is meant by the figurative expression, “land of widely o’ershadowing wings.”

“Extended from beyond to”—*ashr maivr-le*, pronounced *asher mai-aiver-le*. ASHER is the relative pronoun *who, which, that* singular and plural, masculine and feminine; and agrees with its antecedent *kenahpahyim*, wings. Hence, literally, *wings that from beyond to*, that is “wings extending from beyond to,” as I have given it in the text.

*Maivr* comes from the root *ahvar*; without the points *ovr*, pronounced *over*; from which originates our English word *over*. Hence, as a verb, “over with you,” that is, *pass over* or *beyond*, which is the import of the root *ahvar*. With the prefix *m*, from, it becomes a preposition, as *m-ovr*, masoretically *mai-aiver*, and signifies *from over* or *from beyond*; and followed by *le* meaning *to*.

“Extending from beyond to,” is a geographical phrase. To understand it aright, we must remember that it was not penned by one in London, Constantinople, or New York; but by the prophet in Jerusalem. “From beyond” is used in Scripture in reference to the east and west from Jerusalem; or inference to the Euphrates alone, if the writer were sojourning on the east of that river. The phrase *aiver hyyardain*, “beyond Jordan” signifies the country east of that river: *be-aiver hyyom*, literally *in beyond the sea*, that is, “in the country beyond the Mediter-

anean," or west from Judea. In the text before us, it is not "from beyond to the Sihor." If it were we might look for the wing dominion as extending from, perhaps the Atlantic coast of Africa to the Nile. "From beyond" leaves the *how far beyond* undefined. It may be one degree beyond the "to," or forty. The how far beyond is not important to the understanding of the prophecy.

"River of Cush," *nhri kush*, pronounced *naharai koosh*. Cush is the name of a grandson of Noah in the line of Ham, and the brother of Mitzraim, Phut, and Canaan. These all began their migrations from Ararat. Cush and his brethren journeyed southward, towards the Persian Gulph, Indian Ocean, and countries of the Nile. Japheth's descendants spread themselves over the north and west; while Shem's branched off towards the east. Cush's brother Mitzraim settled in Egypt; and Canaan, another, a cursed race, the land afterwards possessed by the Israelites, descended from Shem. The sons of Cush descended the Tigris and Euphrates, and from thence, spread around the waters of the Persian Gulph, to Muscat and thence to Aden, the regions of his sons Sheba and Dedan. They diffused themselves along the southeastern coast of the Red Sea; while some of them crossed it, and extended their settlements to the region of the Upper Nile.

"Cush begat Nimrod." Nimrod founded the first kingdom that existed after the flood, It commenced with four cities in the land of Shinar, the principal of which was Babel, afterwards styled Babylon. "Out of that land went forth Asshur, and builded Nineveh" on the Tigris or Hiddekel: "the same" says Moses, "is a great city." The land of Shinar thus became the land of Cush; whose original stock ruled the countries afterwards styled Mesopotamia and Babylonia. Cushan-rishathaim was the Cushite soveriegn who first subjected Israel after the death of Joshua. "The tents of Cushan" thus extended from beyond Nineveh to Midian on the Red Sea; but Cush proper,

as pertaining to the kingdom of Nimrod, is the country between Persia, Arabia, and the Holy Land.

The *rivers* of Cush are those enumerated by Moses in Gen. ii. 11—the Pishon winding through the whole land of Havilah, a son of Cush; the Gihon through Cush's land more specially; the Hiddekel or Tigris, which flows before Assyria, and the Euphrates. The Tigris and the Euphrates are Cush's rivers, as is clearly seen by his people founding a kingdom on their course with its capital near the junction of the two.

To return them to the text. The dominion-wings extend from beyond to the Tigris and Euphrates, at the time that the proclamation is made to the land to which the wings belong. As I have said, how far from beyond the Euphrates and Tigris the dominion-wings stretch—whether from the Indus, the Ganges, Irrawaddy, or Canton rivers—is not indicated in this prophecy. If we suppose it begins in Hindostan, east of the rivers of Cush, it will certainly extend “to” the Tigris and Euphrates; for the words are *l-nhri Cush*, le-naharai coosh, “to rivers of Cush.”

“Which sendeth by sea” *hshlch byym* pronounced *hassholaiach byyom*. The wing of the land or its dominion, being so wide-spreading from tip to tip, it is obliged to communicate with its possessions under their shadow “by sea.” This character in the text shows that the overshadowing land is a *maritime power*. It is neither Austria, Russia, nor Turkey; because they do not correspond with their possessions by sea; neither is it France, or the United States; because their wings do not stretch from beyond to the Tigris and Euphrates. *It can be no other than the British power*, whose wings stretch from Burmah to the land of Sheba, and west of the Indus; and will advance to Cushistan from the Persian Gulph, as soon as it perceives it necessary for the protection and promotion of its commercial interests. The movements of the Russo-Assyrian autocrat in regard to Turkey, will cause Britain to extend the shadow of



her wings to the rivers of Cush. These waters are the borders beyond which her wings will spread no further westward. *Britain* on the Euphrates, and the *Assyrian* as a cloud to cover Israel's land, will bring face to face, in the heart of Asia, the friend and foe, of God's oppressed, dispersed, and captive nation. Policy and interest will identify Britain with the Jews, while many of its people will sympathize with them on religious principles. But the Jews are enemies to Jesus; and the British government while they profess to venerate him, pay no respect to his teaching or commands. Their pride must therefore be humbled before either of them can be employed as allies in the work of the evening time. Hence, "two third parts" of Judah in the land are cut off by the Assyrian, leaving the other third for the purposes of the Deliverer: while the powerful fleet of the overshadowing power, co-operating in the wars against the Russo-Assyrian, is broken and dispersed. The testimony in support of this is found in the forty-eighth psalm, which contains a prophecy parallel to this of Isaiah. "As we have heard so have we now seen concerning the city of Jehovah of hosts, concerning the City of our Elohim—the Elohim will establish it throughout the age." It refers, then, to the time when Zion exists as "the city of the great King," with the "Elohim manifested in its palaces for protection." But before this manifestation "the kings were assembled (against her;) they rushed along together; but when they saw, they were in great consternation; they were confounded: and fled in terror. Trembling seized upon them there, a pang as of travail." After predicting this headlong flight of the Assyrian's kings, he goes on to say, "by an east wind *thou wilt break in pieces* the ships of Tarshish"—of that Tarshish which, having partaken of the general dismay, shall be among the first to place its ships at the victors disposal to bring Zion's sons from far to their fatherland. Thus will Britain, and the Jews already in Judea, be preparing for the co-operation in the work of the evening time.

## BRITAIN'S STEAM MARINE FORETOLD BY ISAIAH.

"Which sendeth by sea whirling things even upon vessels of fleetness on the surface of waters." Tzirim uvkli-gma ol-pni-mim pronounced *tzirim uvklai gome al-penaimayim*.—This is the original which I have rendered "whirling things even upon vessels of fleetness on the surface of waters." Could any thing be more descriptive of steamers as they appear to a spectator when gliding over the water? He sees a vessel moving with rapidity, and observes something on its sides whirling with remarkable velocity. After beholding such a vessel for the first time in motion from a position exterior to it, its *fleetness* and *whirling things* would be the two characteristics by which he would describe it to others, I do not doubt the prophet understood that in the evening time there would be a great maritime power sending swift vessels by sea to its possessions in India, propelled by whirling things instead of by sails: It is a fact, that such a power exists, and navigates the waters of the Red Sea with fleet vessels without sails; which before his day bore on their surface the sluggish craft of Solomon and his Tyrian ally in their voyages to the Indian Tarshish. The fact is foretold in the prophet's description of the shadowing land.

"At that time."—At evening time, and subsequently to the King of Israel's victory over Gog, and over "the Beast, False Prophet, and Kings of the earth, and their armies." The nations in arms being subdued under Israel, (Ps xlvii. 3.) their hosts will no longer need to be detained in foreign parts. The time will have therefore come to give them rest from war; and to transport their victorious armies into their native land, that they may be disbanded there, and "settled after their old estates." (Ezek. xxxvi. 11.) The steamships of the land of overshadowing of wings will be in great request for this service, which will be willingly and joyfully rendered. Hence, Israel's eventide return to their fatherland, by this agency, is termed the diligent conveyance of

*“a present to Jehovah of armies.”* Those of the scattered nation, that are inaccessible to ships, will be brought home by the usual means of transportation by land. This present brought by sea and land to Mount Zion is termed by the prophet *“an offering unto Jehovah out of all nations.”* His words are, *“They shall bring all your brethren, an offering unto Jehovah out of all nations upon horses, and chariots and litter vehicles, and upon mules, and dromedaries, to my holy mountain Jerusalem, as the children of Israel bring the offering in a clean vessel to the house of Jehovah.”* (Isai. lvi. 20.)

This “present” is not brought before the return of Jesus, the bearer of Jehovah’s name from the right hand of power. It cannot be brought until he comes “Jehovah of armies,” and is enthroned in Zion; for it is brought by strong nations as an offering to him dwelling in Zion. Were all Israel now sent back to Palestine by existing powers, their restoration would be no offered present to the Jehovah-name, because Zion is not yet the actual abode of Jehovah-Jesus. The “present” will be freely offered, because the offerers will have come to the recognition of the true nature of things. Jesus whose prophetic name is *“JEHOVAH our righteousness,* (Jer. xxiii. 6.) will have convinced them of his power, and right to the world’s allegiance, by his skill and prowess in arms. The south will no longer keep back, nor the north refuse to give up; for the Dragon, and the Beast, the False Prophet, and the Kings, with all the armies that now give effect to their wickedness, will have been destroyed; and all obstacles to the full return of Israel from the four winds of heaven, completely removed. *“They shall bring my sons from far, saith God, and my daughters from the ends of the earth; every one that is called by my name: for I have created Israel for my glory.”* (Isai. xliii. 1, 6, 7.)

But before the free-will offering of this present of Israel to their King by the nations no longer hostile, and before Zion is delivered of the man-child, Palestine will be occupied by a Jewish

population, respectable for numbers, industry, and wealth. This is evident from the following testimony: "In the latter years, O Gog, thou shalt come into the land brought back from the sword and gathered out of many people, against the mountains of Israel, which were (*asher-hahyu*) for desolation continually: but is brought forth out of the nations, and they dwell safely all of them." "Thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the nations may know me, when I shall be glorified in thee, O Gog, before their eyes." This proves a partial return before Gog's invasion. The following text shows their prosperity in their land before he disturbs their peace. Jehovah addressing himself to Gog says, "Thou shalt think an evil thought; and shall say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn thine hand upon the desolate places now inhabited, and upon the people gathered out of the nations who have gotten cattle and goods, that dwell in the midst of the land." He accordingly invades Palestine with a mighty army; and that this invasion preceeds the appearing of Jesus in Zion is clear from the consideration, that the invasion of God's unoffending people is made the occasion of that appearing; as it is written, "And it shall be at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face \* \* and there shall be a great shaking in the land of Israel, \* \* and all the men that are upon the face of the land, shall shake at my presence, and the mountains shall be hurled over, and the towers shall fall \* \* \* and I will call for a sword against him throughout all my mountains; and I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many peoples that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I mag-

nify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I Jehovah (Ezek. xxxviii.) am Jesus bearing the name. "And I will turn thee back, and leave but the sixth part of thee. Thou shalt fall on the mountains of Israel, and upon the open field: and I will give thee to the ravenous birds of every sort, and to the beasts of the field to be devoured"—"a great sacrifice upon the mountains of Israel, that they may eat flesh and drink blood." Thus falls the blossom from the vine. Sudden destruction at evening-tide descends in storm and tempest, and sweeps him as mountain-chaff or stubble before the blast. Thus Zion is redeemed with judgment. Prostrate under the heel of the Autocrat; and none of all her children to draw a sword for her deliverance; her voice is stifled by the throat grip of the destroyer. She hath no strength to give birth to a deliverer; and nought seems to impend but the final extinction of all her hopes! But what doth the prophet hear at this crisis of her fate? "voice of noise from the city, a voice from the temple, a voice of Jehovah that rendereth recompense to his enemies!" "Jehovah roaring out of Zion, and uttering his voice from Jerusalem. And the heavens and the earth shall shake; but he will be the hope of his people, and the strength of the children of Israel. So shall ye know, that I, Jehovah your God, am dwelling in Zion, my holy mountain: then shall Jerusalem be holy; and there shall no strangers pass through her any more." (Joel iii. 16.) Thus, "before Zion travailed she brought forth; before her pain came, she produced a male," even a man of renown.

## THE FRENCH EMPIRE.

"SPIRITS OF DEMONS DOING WONDERS."

The text at the head of this article occurs in Rev. xvi., 14, and signifies the same thing as "unclean spirits" in the preceding verse. An unclean spirit is a *power*, or political jurisdiction

or influence paramount in a country. I do not mean to say that "unclean spirit" would be correctly defined thus in all texts where it occurs; but this I do say, that when the phrase occurs in a prophecy that treats of things political, it signifies a potential influence belonging to some particular government.

This use of the phrase is manifest in Zechariah's prophecy of the deliverance of Israel's land from the desolating abomination at the time when Judah "shall look on him whom they have pierced and mourn for Him," (Zech. xiii., 2. His words are "And it shall come to pass in that day, saith the Lord of hosts, that I shall cut off the names of the idols out of the land, and they shall *no more* be remembered: and also I will cause the prophets and the *Unclean Spirit* to pass out of the land." It is clear that this still refers to the future, seeing that "the names of the idols" are yet remembered in Israel's land. The "images of the saints" are still worshipped or remembered there by Catholics, Latin, Greek and Armenian. Their prophets pervade the land, "speaking lies in the name of the Lord," and the Unclean Spirit" protects them in their ministrations from destruction by each other's hands. This is the present condition of Palestine, but as the prophet teaches, not its final one. The Ottoman, nor the power destined to supersede him for a short time, is not always to reign lord paramount there. It is to "pass out of the land," and to defile it no more for ever.

The answer to the question then, "*What is the unclean spirit now in Israel's land?*" is that it is the Ottoman power's, which power is for the time being answerable to the Dragon, out of whose "mouth," or government, an unclean spirit is seen by John to go forth. *Three* unclean spirits are three political emanations or *policies* proceeding from those several governments exercising jurisdiction over the territory of the Great City, known in history as the Roman Empire, Rome, Constantinople, and Vienna, are the seats or thrones of these dominions, symbolized by the Dragon, the Beast, and the False Prophet. Their

heads, or chiefs, are the dæmons, (not devils) who enunciate the "spirits" characterised as "unclean." They are evil demons because the spirits that issue from them are unclean, and consequently unholy. The Emperor of Turkey, the Emperor of Austria, and the Pope, are the genii or demons, who preside over the utterances of the symbols indicated; and if the reader have been observant of old-world affairs for the last four years he will not have failed to remark, that their "spirits," or several policies, have been and continued to be, originated and shaped by the movements of the French nation, the symbol of which I have before shown to be **THREE FROGS**. For this reason John styles them, *like to Frogs*—policies, Turkish, Austrian, and Papal, adopted in consequence of events in France.

These three Frog-like Spirits of Demons are said by the apostle to be miracle-workers; that is, *poiounta semeia*, demon-spirits, effecting prodigies. In Rev. xiii., 13, the Two-Horned Beast is said to "do great wonders," which in the next verse are termed "those miracles which he had power to do in the presence of the Beast" with ten horns. This power of the two-horned dominion to work prodigies was manifested in its "causing fire to descend from the heaven," by which it compelled the dwellers upon the earth out of which it arose, to set up an Image of the Sixth or Imperial Head of the ten-horned dominion; which image is so energized by its power as to enable it to speak, and cause to kill the rebellious. History shows that this was effected by prodigious wars—the fire descending from the heaven; which is the apocalyptic mode of representing war originating from the powers that be. Paul refers to *semeia* of this kind in speaking of the appearing of the lawless power, when he says its coming is according to the energy of the Satan in all authority, and prodigies, and false miracles, political authority, wars, and falsehood of every kind, emanating from the civil and ecclesiastical Satan, or adversary of the saints, are the well-known historic energy which has established the two-horned and image, or

Little-Horn-of-the-West, dominion existing upon the earth, or Holy Roman territory, at this day.

The middle-age image of the old pagan Roman imperialism being set up and vitalized, it becomes a worker of prodigies in its turn. In Rev. xvi. and xix., its mouth is styled "the False Prophet," and is, in the latter text, said to "have worked the prodigies in the presence of the Beast" with two horns; that is, by its policy it has involved the two-horned dominion in wars with other powers, ultimating in great changes, and them with it.

The mission of the three Frog-excited spirits is warlike. They are to "go forth to the kings of the earth and of the whole habitable" (*tes oikoumenees holees*,) to gather them together for the war (*eis polemon*) of that great day of the Almighty God." Their sending thus defined presents them with an arena coextensive with the Turkish, Austrian, and French empires, together with the kingdoms and principalities of papal and protestant Europe. An imbroglio will be formed from which no European state will be exempt. Its results will be politically wonderful, the earnest of which is found in the rapid and extraordinary resurrection of the Napoleon empire. The Frog-power has proved itself wonder-working in the development of its own imperialism; we need not therefore be incredulous or surprised at the idea of future and greater wonders being manifested as the result of its policy antagonized by the dæmons of Constantinople Vienna, and Rome.

### THE MOVEMENTS OF RUSSIA.

The following is the copy of a letter addressed by Dr. Thomas to Lord Palmerston, the Secretary of State for Foreign Affairs, at the epoch of the Autocrats' intervention in aid of the Emperor of Austria against the Hungarians, and with the ulterior view of putting down rebellion throughout Europe. Thinking it might



be interesting to the readers of the *Herald* at this crisis of renewed manifestation of autocratic ambition, it is now inserted in our columns. They will see that our prevision takes precedence of historical development, proving thereby the possibility of a correct interpretation of the prophets before the events they predict have come to pass. On June 10th, 1853, Dr. Thomas delivered a discourse at Rochester, N. Y., on the *Mission of Russia*, in which he showed the identity of the Moscovite Power with the Gogue of Ezekiel and Daniel's King of the North, in c. xi. 40; and that we might expect news of a warlike character from Constantinople every mail, indicative of the movement of Russia against Turkey, as a result of the policy of the Frog-Power in Moslem affairs. In three days after tidings were published in New-York that the Russian ambassador had left Constantinople, and that the Autocrat and Sultan were preparing for war. News has not yet arrived of its declaration; but this will come eventually: for, as he had often remarked in view of the divine testimony, peace cannot be maintained. The Moslem will lose the Dragon's throne, and yield it to the Czar. This will be a great sign of the times. Thenceforth events will develop rapidly. The Sultan's will not be the only imperial dynasty that will fall. The mission of the Frog-Power being accomplished, Napoleonism will give place to the *Fleur de Lis*; and the Bourbon dynasty will shine forth the reflector of the imperial majesty of the Czar. Events will head onwards towards the East. Palestine will be invaded, Egypt annexed, and Jerusalem captured, by "the proud man, who keepeth not at home, but enlargeth his desire as the grave and as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth upon him all people—lading himself with thick clay." Possessed of the Holy Shrines, the mission of Russia is complete. This is the great sign to the believer that the Lord may hourly appear—this is the crowning event of the worldquake in 1848.

Lord Palmerston is said to hate Russia and Austria. It may

be so; it is well known they have no affection for him, or his country. This enmity will increase and make Britain what she ought to be—the preadventural antagonist of the Assyrian, and the promoter of all good works, in the interest of the Jews and the Holy Land. The letter subjoined was a proffered hint in this direction. Whether it was discerned by his lordship, or perceived as a wink to the blind, Dr. Thomas is not prepared to say. The letter is before the reader, who can draw conclusions for himself.—*Herald of the Kingdom and Age to come.* Vol. iii. p. 173.

JUNE 17th, 1853.

LETTER TO LORD PALMERSTON.

Your lordship, as "*Secretary of State for Foreign Affairs,*" is doubtless well aware of the movements of Russia. The advance of such a Barbarian Host cannot be viewed with indifference by the Minister of a power having such a commercial stake in Europe and India, as Great Britain. To a statesman, reasoning from the premises of the past and present only, the *future* must be dark, or at most problematical. Can your lordship divine what will be the end of the Autocrat's beginning to put down rebellion in Europe? You may "guess," and conjecture, and "calculate," but without a revelation you cannot define the consummation of his ambition. *Conjecture as to future results* is the basis of the Foreign Policies of all nations. If the French President had prevised the inconvenient results of General Oudinot's expedition, he would probably not have sent him to Italy, and, if your lordship had seen the end of the Sicilian affair from the beginning, it is almost certain you would not have troubled yourself about the matter, unless to keep in check the impulses, or eccentricities of Gallic Diplomacy. Good, however, has resulted from your lordship's Sicilian and Italian policy, notwithstanding the thunderings of The Times. You have amused the Gauls and Propagandists, now exciting hopes and then crea-

ting fears, by which a diversion has been created in favor of the gallant Hunns, and time gained for the Austrians to make temporary headway, that they might be enabled to take part in the crisis that has overtaken Rome. A very important thing by-the-bye ; for by delaying the catastrophe at Rome, the collision between France and Austria is rendered more certain ; and a power has at length been introduced into Italy, which will bring times of troubles upon the Austrians there as it did in former years.

*Certainty*, then, as a foundation for Foreign Policy, is "devoutly to be wished," I apprehend, by all Foreign Secretaries. Now, there has arisen no question of an importance to England (and Europe too) equal to that arising out of the movements of the Autocrat. Your lordship ought to know what is the great crisis of the age looming in the future ; and I am certain if you did you would open your eyes and become "wide awake." Is your lordship aware of what "the mission of our Sacred Russia" is ? I suspect that the Autocrat himself does not at present dream of the magnitude of the work marked out for him by the finger of God : so that, if you were to confer with his ambassador he would doubtless give you "the most solemn assurance" of the "pacific intentions" of his master. But, if your lordship be wise, you will put no faith in Nicolas or his representative. The former will do just what *opportunity* may hereafter invite him to do. Therefore believe no assurances he may give you.

Now, from the style of this letter, your lordship will conclude, that the writer at least does not believe that his premises are conjectural. Indeed he does not, or he would not trouble you with it. When Cyrus, King of Persia, saw what was written about him and his mission in Isaiah, he published a decree, saying, "the Lord God of Heaven hath given me all the kingdoms of the earth ; and *he hath charged me* to build him a Temple in Jerusalem, which is in Judah ;" Isaiah xlv. 28 ; 2 Chron. xxxvi. 23. This pagan prince, you perceive, acknowledged that what

was written in the Prophet was a mandate of the Lord God to him, and he acted accordingly. He had faith in what was recorded there. He formed his policy according to its dictates; acted like a wise prince, and *became the protector of the Jewish Nation*. A hint to the wise is enough.

I trust that your Lordship, with all the advantages of the 19th century at command, is not less enlightened, or less sagacious, than Cyrus or Nebuchadnezzar. The same writings they recognized in their Foreign Policy, reveal to your lordship, and to all men of mind, *what the mission of Russia is, in regard to Europe and the Holy Land*; so that by taking heed thereto, you will be in no danger of being victimized by the cunning of its diplomacy. The Prophets Ezekiel and Daniel (the latter, Grand-Vizier to five of the greatest monarchs of antiquity,) have recorded the destiny of Russia in relating to Europe and *the East*; and also the part which Britain is destined to play as its antagonist in the approaching contest for the dominion of the Old World. Does your lordship care to know what they declare shall "surely come to pass" in relation to these powers? If so, then inquire where it can be shown what has been revealed through them upon the subject. "The wise shall understand." Seek the interpretation they can give, and your search will not be in vain.

With due respect for your lordship,

I subscribe myself,

JOHN THOMAS.

3, Brudenell Place, New North Road, London.

June 5, 1849.





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