

THE DESTINY
OF
HUMAN GOVERNMENTS
IN THE LIGHT OF SCRIPTURE.

“And I saw three unclean spirits like frogs.”—*Rev. xvi. 13.*



[This is the Olde Armyys of France.]

The Fierce Democracy and ‘the Powers that be.’
The Military Usurpation of Napoleon Interpreted.
‘The Great City.’
Tripartite Division of the Great City.
The French Empire.
Politicians, Republican Gospellers, & their Traditions.
The European Prospect.

By **JOHN THOMAS, M.D., New York.**

Author of *Elpis Israel; a Book for the Times: being an Exposition of the Kingdom of God, with reference to the “Time of the End,” and “the Age to Come.”*

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The Fierce Democracy and 'the Powers that be.'

THE times in which we live are among the most extraordinary of the world's history. Events succeed events with a rapidity truly confounding, and of a magnitude bordering upon the marvellous. It is a great fact, and characteristic of the times, which must be apparent to every observer, that Rome, Paris, and Vienna, are the great *foci* from which radiate the influences which have been so potent for evil and destruction, throughout that territory formerly embraced in the Roman Empire of the West. Nor is the East exempt; for there we observe the heaven darkening and trembling with the clouds and thunderings of the coming storm. The anarchial and destructive influences of the west have brought the Turks and Russians face to face; and England, apprehensive of the deluge, has pressed the fortification of the Island of Aden (which is the key of Egypt); and, that she may strengthen herself and her Mohammedan ally, has proclaimed herself the official protectress of the Israelites in the Ottoman dominion.

Now, can these complications and combinations of our times exist, and not arouse men's minds to a scrutiny of their hidden springs? Hidden, indeed, to the actors in the scenes, and to them who search not, and care not to know; but luminously revealed in that wonderful book which unfolds, not only the destiny of individuals, but of nations, and the tyrannies which cause them to lick the dust. For the information then of men of all sects and parties, who believe the Scriptures of truth, I submit the following exposition of some of the things noted therein relating to the present crisis.

In the sixteenth chapter of the Revelation it is thus written:—
'And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw 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. They are the spirits of devils working miracles, which go forth unto the Kings of the Earth, and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon.'

It is admitted by all who have studied the subject with any attention, that 'the great river Euphrates' is the symbol of the Turkish

dominion. This being settled, it follows that *the drying up of the symbol represents the evaporation of the thing signified until it ceases to exist.* Hence this prophecy foretells the extinction of the Turkish empire.

In the next place, 'the Kings of the East,' is a phrase significative of the Jews. They are styled 'kings' because they belong to a city, Zion, of which it is written, 'the nation and kingdom that will not serve thee shall perish;' and 'the first dominion shall come to Zion, and the kingdom to the daughter of Jerusalem.' And they are styled '*of the East*' because it is the region of their nation, birth, discipline, and glory.

'*The way,*' is indicated in these words, 'there shall be a *highway* out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians. And Israel shall be the third with Egypt and Assyria, '*a blessing in the midst of the Land.*' This every one knows is not yet accomplished. The drying up of the symbolic river is to *prepare* the way.

Hence the prophecy converted into literal terms will read thus—

AND THE JUDGMENTS OF GOD WERE Poured OUT ON THE OTTOMAN EMPIRE, THAT IT MIGHT BE ABOLISHED, PREPARATORY TO THE RESTORATION OF THE KINGDOM AGAIN TO ISRAEL.

First, The Turkish power must be finally abolished;

Secondly, The Land of Israel will next become a highway.

Thirdly, The Jews will proceed to colonize it, under the protection of Britain.

The next symbol of the prophecy requiring to be noticed is the '*three unclean spirits like frogs.*' These are demoniac, destructive, and warlike influences, doing wonders in the execution of their mission. These three frogs are the armorial symbol of a power from which proceed the marvellous phenomena, contemporary with the abolishing of the Ottoman dominion. This symbol represents the agency of France, the identity of which I now proceed to establish.

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



[Medal of a frog found in the tomb of Childeric. I.]

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 Belgiques) etoient un *lion*, et celles des *Francs* un *crapaud*. Le *crapaud* designe les marais dont sortirent les *Francs*.’

And again, p. 195;—

‘ La *Cosmographie* de Munster (liv. ii.) nous a transmit un fait très remarquable dans ce genre. Marcomir, Roi des *Francs*, ayant pénétré de la Westphalie dans le Tongre, vit en songe une figure a trois têtes, l’une de *lion*, l’autre d’*aigle*, la troisieme de *crapaud*. Il consulta là dessus, ajoute on, un celebre *Druide* de la contrée, appelé Al Runus; et celui-ci l’assura que cette figure designoit les trois puissances qui auroient regné successivement sur les *Gaules*; les *Celtes* dont le symbole etoit le *lion*, les *Romains* designés par l’*aigle*, et les *Francs* par le *crapaud*, a cause de leur marais.*’

3. In the sixth century, xlvi. of the prophecies of *Nostra Damus*, (p. 251), translated by Garençieres of London, 1672, occurs the following verse:—

Unjuste sera un exil envoyé
Par pesteilence aux confins de non seigle;
Response au rouge le fera desvoyé
Roi retirant à la *Rane* et a l’aigle.

On which, Garençieres 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 of arms bearing *three frogs*, (p. 37, Ellis’ edit.), with the words beneath.

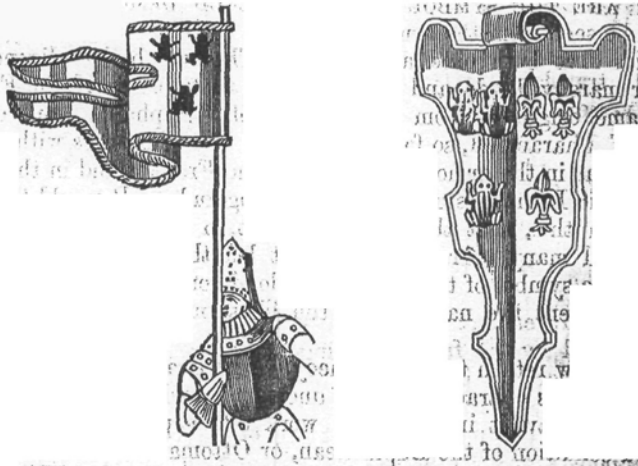


[This is the Olde Armyes of France.]

* 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 Cos-

The banner, (*Fig. 1*) 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 next engraving, (*Fig. 2*) 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 armour 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 Christenlich kunig von Frankreich;' that is, Clovis the first Christian king of France.



[Fig. 1. The Banner of Clovis.] [Fig. 2. Armorial Shield of Clovis.]

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

mography 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, another 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.

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.

Let us now return to the prophecy. The Frank agency symbolized by the frogs, is characterized as 'unclean,' wonder-working, and warlike. John saw it in vision, at work contemporarily with the exhausted condition of the Euphratean, or Ottoman, dominion. In his day, the Franks were undistinguished savages of the Westphalian marshes; but he saw a time coming in which, like the frogs of Egypt, they would overspread the Roman territory with their evil, but necessary and salutary influence, and come up into the palaces, the royal cities, and the courts of Europe.

Of these powers he specifies three in particular; first, the *dragon*; second, the *beast*; and third, the *false prophet*. Each of these hath a *mouth*, significative of their seats whence they exercise the faculty of effective speech. The Dragon represents the power which obtains upon the territory of Asiatic Rome; and its mouth, in the city of CONSTANTINOPLE; the Beast symbolizes the Holy Roman, or Germano-Roman, Dominion; and its mouth in VIENNA; and the False Prophet, the Papal; and its mouth in ROME. Upon these three principal seats of empire from which the ruling powers speak, the three Frogs—the seat of whose malarial influence is PARIS—were to exercise their demoniac agency. The result of their operation upon these three points was to be, to cause to issue therefrom, THREE

DEVILISH WONDER-WORKING SPIRITS, like themselves; that is, 'unclean' and warlike. Hence, the prophecy saith, they came out of the mouth of the Dragon, the Beast, and the False Prophet. Having issued thence, they were seen to go to the 'KINGS OF THE EARTH' and 'OF THE WHOLE WORLD' or habitable. The former are the kings of Germany, Russia, Egypt &c.; while the latter are the kings of Roman Europe, such as of Belgium, France, Spain, Portugal, Sardinia, Naples, and Greece. And when they found entrance to these kings, they were so to affect them as to bring about a universal war, which shall ultimate in a great battle, styled, 'the Battle of that Great Day of God Almighty.'

Thus far the prophecy concerning the consummation of the wonder-working agency of the Frog power. It would, however, be interesting to know the field where this last great action shall be fought. This also is revealed; but before it is made known, there is a parenthesis in the symbology, which is filled up with a gracious warning to the reader; saying:

'Behold, I (Jesus) come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.'

Then the passage is resumed, and concludes by announcing that the Angel of the Sixth Vial 'gathered them (the kings of the earth and of the whole habitable) together into a place called in the Hebrew tongue, Armageddon'—a battle-field in Palestine.

Now, can any intelligent man have read these things and not at once recognize their partial accomplishment in the events of Rome, Vienna, and Paris? It is remarkable that the prophetic spirit does not symbolize the French power by the *fleur de lis*, but by the *frogs*. The former are the symbol of the Bourbon race (of kings, whose lilies grew in the mud of the Frank marshes; but after the frogs possessed them. Louis VI. was the last king of the Franks who adhered to the Frog as the symbol of his race. Hugh Capet succeeded him and became the head of the Bourbons; and since his time the lilies have been the armorial symbol of the Bourbon dynasty, which has been the legitimate and charter sovereignty of the kingdom until the fall of Louis Phillipe, in February 1848. But John, the Apostle, saw a universal and final war approaching, which was to be contemporary with the overthrow, or evaporation, of the Ottoman power; and which was to be brought about, not by the unclean agency of the Bourbon lilies, but by that of the more ancient military democracy of the Frogs of Westphalia, who, in the days of the apostle, were croaking in the mud and marshes between the Rhine and the Weser, the undistinguished denizens of a howling wilderness. Had the sovereignty of France continued in the Bourbons, French opinions and principles would never have disturbed the peace of the world, so as to bring about a final break-up of the European system. The Bourbons have no opinions or principles at all antagonistic to those of the diademed and mitted oppressors of the nations. Their fraternity is a selfishness, common to such as move heaven and earth.

to exalt family and to perpetuate its exclusive prerogatives, at all hazards, and at whatever cost to the suffering masses may be deemed expedient. Hence, to bring about the appointed consummation, Providence removed the selfish and incapable lilies—the Bourbons, always learning, but never able to gain wisdom by experience—and let loose a power, most appropriately styled by the revelator, the UNCLEAN SPIRITS OF DEVILS. The power of these spirits has no sympathy with kings, priests, government, religion, property, respectabilities, or any thing that pertains to them. The sentence of God is against all these things as they are now constituted; because they have usurped his authority, abrogated his laws and institutions, blasphemed his name, murdered and oppressed his saints, and entirely corrupted his way upon the earth. Hence, upon the principle that ‘the wicked are the sword of the Lord,’ he hath let loose the wicked to destroy the wicked, and to bring their tyranny and institutions to an end. This power is antagonistic to all peace, law, and order. It is known amongst the nations by various names, such as socialist, communist, physical force chartism, red republicanism, democracy, Owenism, atheism, locofocoism, &c., &c.; the essence of all these is one and indivisible. It is a monster, but necessary, evil in the world. It is an evil like the flood, that will aim to destroy everything before it, until the time arrives for its inundation to be stayed by the direct interposition of the Almighty.

There is great wisdom and justice in all the arrangements of God. It has been the ascendant evil of more than 1300 years, incorporated in the imperial, regal, and sacerdotal institutions of Europe, that has fostered and matured the earthly, sensual, and devilish spirit of the masses. The powers that be have kept the people in ignorance of the only knowledge that can make them participators of the divine nature, that is, THE WORD OF GOD. They have sought to indoctrinate them with the crude and jejune precepts of a dogmatic and professional theology. They have reduced them to the lowest degradation, and to the verge of destitution; and converted them into mere instruments of agriculture, and factory machines. Thus demonized by ignorance and priestism, and goaded to desperation by oppression, the deep groans of the suffering and festering masses have roared forth in the thunders of civil discord and convulsion. Knowledge of an un-sanctifying character has been industriously disseminated among them, by men who have discernment enough to perceive that the social fabric is a system of fraud and violence incompatible with the benevolence of God, and the rights of men; but who are also as destitute as themselves of the truth, and the righteousness and peace it inculcates. This mere rationalism having taken deep root in untempered and reckless hearts, has converted mankind into ‘devils,’ whose work is destruction; their drink, blood; and their pastime, assassination and war. Such is the fierce and demon power—the injustice, fraud, and misrule, which kings and priests, have nurtured into vigorous and

gigantic life, as the scourge and avenger of their dark and sanguinary crimes against humanity.

On February 23, 1848, the unclean spirits of devils, like frogs, left their native mud, and gained the malarial surface of the European marsh. In Paris, the subaqueous slime of its stagnant waters foamed upwards, and disengaged the most suffocating effluvia. Nothing less than 'a great earthquake,' of surpassing mightiness, heaved up the fetid sediment, and myriads of frogs into the very secret chambers of the kings. Society was convulsed to its foundation; and its most hideous dregs in a fearful crisis, constituted the arbiters of its fate. For the moment, the dissolution of the social fabric seemed imminent; but its entire wreck was delayed by the present influence of Lamartine. As the hand of Providence, he controlled the outbreak from transcending its mission, which has regard to time as well as to events. It would have reduced France to an elemental chaos; and forthwith have established an armed propagandism in behalf of 'Liberty, Fraternity, and Equality.' But the time for the establishment of this social trinity among the nations has not yet arrived; the world is not prepared for it; neither are socialists, &c., any more qualified to plant these principles in the earth, than are kings and priests, good government and righteousness. The mission of the 'fierce democracy' is war and disorganization; a visible divine interposition can alone establish peace upon the earth and good-will among men.

The spirit of the Parisian Frogs, winged by the press, and sustained by secret emissaries, soon inflamed the populace of other cities: London, Berlin, Frankfort, VIENNA, Milan, ROME, &c., all became the arena of democratic turbulence and fury. Civil wars, and abortive attempts at the re-constitution of society on the levelling-downward principle, ultimating in reaction, mark the present crisis of affairs; which will resolve themselves into A THREEFOLD DIVISION OF ROMAN EUROPE; Rev. xvi. 19. The frog spirit has 'worked miracles' which have astonished all the kings, courts, and people of the nations. It drove the king of the French into exile; resuscitated the Imperial Family of the Corsican; caused the abdication of the civil chief of the 'Holy Roman Empire'; caused the flight of the False Prophet to Gaeta; and, in effect, placed the destiny of Turkey and Europe at the feet of the Autocrat of all the Russias. But the end is not immediately. The influence of the spirit at work in Rome, Vienna, and Constantinople, will cause a like spirit to emanate from them. 'Three unclean spirits' all of the same character as that already developed in Paris, 'spirits like frogs'—devilish and warlike—these will go forth to the kings of the continent: from Rome, to the principalities and powers of France and Italy; from Vienna to Germany and the peoples; and from Constantinople to England, Russia, Egypt, &c.; all three to the 'kings of the whole habitable' to involve them in such a war as the Roman earth has not yet experienced. Whatever may be the fortunes of its individual campaigns, its consumma-

tion will be the destruction of the oppressors of the nations, the final abolition of priestism, and its blasphemous impositions, and the preparation of the world for an age of righteousness and peace. Who would not say, Lord God Almighty, haste, O haste the day!

January 1849.

The Military Usurpation of Napoleon Interpreted.

Verification of our exposition of the Frogs—Prophecysings of the New York Tribune—War necessary to the mixing of the Iron and the Clay—The nature of French Military Despotism—Its mission—The True Issue—Louis Napoleon ambitious of the crowns of France and Italy—Napoleon's ambition a ground of hope to the Democracy—The fall of Napoleon the restoration of the Bourbons imperially subject to the Czar—Causes of the late Revolution—Recent events preliminary to a great convulsion.

A few weeks ago we were talking with a friend about the extraordinary *furor* which had seized upon the popular mind in New York in relation to Kossuth. We regarded him as a part of that agency being employed by Providence for the waking up of the nations for the war of the latter days. We observed that we did not believe that his mission extended to the continent of Europe, but to the constitutionalists of extra continental countries, such as to England and America; but that with all his endeavours Hungary would not be the first to move; because it was not to Hungary, but to France we were to look as the centre from which the movement was to proceed by which Europe would be aroused to new efforts against absolutism. We spoke with full assurance of faith upon this subject founded upon the conviction we entertained respecting the Frogs and their mission. It is the Frogs who are to create the situation from which the governments of Europe cannot hope to extricate themselves without an appeal to arms. John saith; 'I saw three unclean spirits out of the mouth of the Dragon, the Beast, and the False Prophet.' What were they like? They were, says he, 'like to frogs'—they were not frogs, but frog-like spirits. Why were these spirits like to frogs? Because you can see in the working of their policy that it has been originated and is continued by the doings of the frog power; which is the *motive power* among the powers, embroiling them and causing them by its movements to enter upon a war that will astonish the world by its results. After this conversation with our friend, we expounded in the meeting held at his house, the third chapter of Joel, in which exposition we said much more to the same effect, showing from the prophets what kind of agency was to be observed at work among the nations preparatory to, and inceptive of, the gathering

which is to terminate in the encampment of their hosts under the Assyrian's standard before the walls of Jerusalem, when Jehovah's mighty ones will descend and scatter them with sword, pestilence, and death, like chaff before the wind.

It is truly gratifying, and yields a pleasure which none can appreciate but those who experience it, for a student of the prophets to find his interpretations of them verified by current events. It proves to him that he is of that class referred to in Daniel of which it is said 'the wise shall understand;' and encourages him to hope that he may enjoy the promise made to them, that 'they shall shine as the brightness of the firmament;' and 'as the sun in the Kingdom of the Father.' Dan. xii. 10, 3; Matt. xiii. 43. Be we, however, esteemed wise or foolish by our contemporaries, the fact is indisputable, *the day after our exposition of the necessity of a revolution in France previous to any further outbreak in Europe*, on Monday, Dec. 22, *the news arrived in America that the French President, the frog-power incarnate, had become omnipotent in France.*

What, then, is the prophetic or scriptural interpretation of this event? The *New York Tribune*, which is overflowing with wrath against 'the perjured villain,' 'the knave,' 'the wretch,' 'the bayonet girdle usurper,' &c., as it styles Louis Napoleon, terms the event 'the first blow of a struggle, which, whatever may be its immediate aspects and incidents, is destined to close only with the overthrow of despotism throughout civilized Europe.' It also says, that 'the present state of things will be of brief duration, and when the next downfall occurs in France, all the governments of Germany and Italy will go with it. This is the prophecy of Horace Greely, but assuredly not of the prophets Daniel, Ezekiel, and John. We do not know what Mr Tribune means by 'brief duration,' but there is a sense in which there is more truth than fiction in his saying, that when that duration is ended and the next downfall occurs in France, which will be the downfall of French military despotism, 'all the governments of Germany and Italy will go with it.' Yes, they will 'go with it;' but they will not go whither the Tribune and Kossuthism would send them. These well-meaning prophets predict 'the overthrow of despotism throughout civilized Europe' as the closing up of the struggle between Democracy and the governments; consequently they predict that all the governments of Germany and Italy are to go with Napoleonism to perdition and that Democratic Republicanism, which is righteousness and peace and prosperity, will be the 'order' of the day throughout Europe. All the governments will indeed go to perdition, and so will Democratic Republicanism, moderate and extreme; but before they vanish from the earth to appear no more forever, the French, German, and Italian governments will go into the shadow of the Czar, who will unite in his dominion all their power and glory. This is the conclusion of the struggle about to commence. Despotism will triumph throughout Europe, and Democracy will go to the wall.

But before this ultimatum comes over Europe, a sanguinary

must be waged between Democracy and Absolutism. This is inevitable. Self-preservation on the part of the governments, and hatred of them on the part of the peoples, will not permit things to remain quiescent. Without exception the governments seem disposed for peace among themselves. Peace also with foreign powers was the policy of the majority of the French Assembly; for their sympathies were pontifical and absolute. 'Order,' 'Family, Property, and Religions,' were the pass-words of their policy; because rulers, priests, nobles, and the rich, together with their dependents, all of whose sympathies are for each other, their antipathies, fears, and propitiatory charities, being for the poor,—they know that they have nothing to gain, but every thing to lose by revolution and reform. But *a continuance of peace is incompatible with the formation of the Feet of Nebuchadnezzar's Image. The Clay and the Iron cannot be mixed so long as peace is maintained.* What then is to be done? If the governments are indisposed to make war upon one another, how shall the peace be broken? By suppressing the Legislative Assembly of France, whose stronger party was intriguing to restore monarchy and priestism of the old Bourbon type. A military despotism is better than sacerdotal monarchy, and precisely adapted to the necessity of the case to be established. *A military despotism is not a peaceable institution;* therefore it is exactly the thing the situation of affairs demands. Let us glance at the history of the one just formed in Paris, that we may acquire a right apprehension of its nature.

¶ Napoleon the First was one of the people; a lieutenant of artillery, and once poor and needy. After God had punished the priests and higher orders of the French nation, and those that adhered to them, by the Terrorists, the time had arrived to make use of the French Democracy to punish the governments and their armies belonging to other nations. The situation by which they invoked this upon themselves was created by the refugee adherents of the dethroned and hated Bourbons, stirring them up to war against the Democratic Despotism of France; which was in turn provoked to proclaim war against all priests, aristocrats, and kings, in the interest of all the oppressed peoples of Europe. Civil directors of military operations residing at a distance from the seat of war, inexperienced in the art; and divided by jealousy and faction, are ill adapted to carry on vigorous operations against an enemy whose will is the supreme law of civil and military affairs. The work to be accomplished demanded a military rather than a purely civil despotism. The latter did very well for the punishment of the power that murdered the Hougouots by thousands; but it required a strong military despotism, animated by the will of one tyrant only, to consume and lay waste 'the Holy Roman Empire' with fire and sword—a dominion dyed scarlet in the blood of the saints, and the support of the vilest hypocrisy, and blasphemy against God and men.

¶ The earlier internal struggles of the French Democracy against the royalists, prepared a man to take the command of them when the

time should arrive to smite Italy, Rome, and the German Empire. That man was Napoleon I. He was a man of destiny. A man prepared of God to inflict vengeance on the Papacy. A man of the required genius; an iron man—a remorseless slayer of humanity; a prince of tyrants; but the only man of his age fit for the work to be performed. He was, too, the idol of a vain, intoxicated people; haters of kings and priests but lovers of glory which glorified themselves. Hence, they regarded the successful man, who led them on to slay and be slain, as their best friend; for he was but the head of the phantom—the national glory which they adored.

Such was the military despotism of '*my uncle*,' and such also its mission. It was necessary. It did its work superbly, showing that the hand of God was in it. It slew the Beast with fearful carnage, in extinguishing the German Empire in 1806. But after it had done all, the work to be done is only partially accomplished. The odious Papacy still exists, and the governments yet delight to do it honour; and governments that look with complacency upon Romanism, patronize its priests, lend their power to the support of such a creation as the Pope, proscribe the Bible, and practise every abomination, are foredoomed to trouble without reprieve. The issue is not God and the people *versus* Absolutism. The people are no more God's friend than their oppressors; God, however, loves the world though it hates him. His cause is not identified with theirs. His way is not their way; yet He will save them in spite of themselves, and by means which they dislike. The issue is GOD AND HIS SAINTS *versus* THE NATIONS AND THEIR RULERS; and before the Almighty can gain his cause upon the principles he has laid down, he must make use of the democracy and the governments to chastise and weaken one another, and then step in and conquer them both. This is the situation of things; and as the first democratic military Despotism fulfilled its mission without finishing the work, the time has at length arrived for the consolidation of a second, that the work may be advanced another stage towards its entire accomplishment.

The military despotism of Napoleon I. was an armed imperial democracy; that of Napoleon III. is a revival of it. The last is the elect of the people by universal suffrage, and will doubtless be sustained by them on the same principle. He is therefore the Head of the Democracy. The army has also added its suffrages to the people's; he is consequently head of the army and the people, or Chief of the Armed Democracy. Now this is just what the European Democracy needed. Hitherto they were peoples without an army; all the armies being on the side of their enemies; but by the recent revolution in France, God appears to have given them an army, and a chief whose name is a tower of strength against Austria and the Pope. As to the man himself God knows more about him than we do. He has had no opportunity of showing what he is capable of in the field. At all events he has shown himself to be a good general, or at any rate a better general than his opponents, though numbering many general

among them; for he has brilliantly out-generaled them all. It is mind, not mere brute force, that gains a victory. The probability is that with a devoted army he would not only out-manceuvre, but vanquish the unwilling hosts of Austria in the field; and by a powerful diversion in Italy enable Hungary to rise and co-operate in the overthrow of Hapsburg-Lorraine.

Louis Napoleon's tendencies have ever been imperial. His unsuccessful attempt a few years ago in that direction, by which he became a prisoner in Ham, proves this. He is no respecter of the principle of legitimacy, nor of socialism; for they are two extremes, equidistant from his personal ambition. He is, doubtless, a tyrant. If he were not, he would not be fit for the chief of an Armed Democracy. Foreign despots may tolerate him for a time, but they can neither love nor trust him; for their principle is legitimacy; his is revolution. In relation to the Constitution, the Legislative Assembly and he are equally violators; they had both abolished universal suffrage, and the Assembly would have arrested and imprisoned him, if he had not extinguished it. Justice and righteousness, integrity and principle, are not to be named in such a crowd. Morality there is a mere negation—a mere question of which thief is not more thievish than the rest of the Forty Thieves. A dishonest set pretending solicitude for the Constitution so far as convenient, and ready at any time to tear it into shreds, if deemed necessary to the accomplishment of their intrigues. We conclude, therefore, that France is a gainer by the exchange of seven hundred and fifty wranglers for only one tyrant who will rule it more after its own taste. This taste is imperial; and Louis Napoleon is a man of strong predilections for the iron and golden crowns of France and Italy, and it is probable that before his career is closed he will attempt to seize upon them both; for that of France alone is not imperial.

Assuming, then, that the Imperial Democratic Military Despotism of Napoleon III. is established, what would seem to be its mission? We reply, sooner or later, to combat with the Beast and False Prophet, that is, with Austria and the defenders of the Pope. These were his uncle's old enemies, and are likely to prove his. He has not yet had time to develop his foreign policy, but peace will be no more his forte than his uncle's. We apprehend that his troubles will begin in dynastic reminiscences. The victory of Waterloo, the occupation of Paris by foreign troops, the fall and imprisonment of Napoleon, are neither forgotten nor forgiven by Bonapartists and the French. Louis Napoleon in succeeding his uncle, doubtless, inherits his antipathy to England. And for the present it may suit Russia and Austria to foment a quarrel between them. There are Rome and Italy, too, who may come in as complications of 'the situation.' Louis Napoleon knows that the occupation of that city in support of the Pope is unpopular with the French; he may, therefore, without withdrawing his troops from Rome pursue a more liberal policy, which may make their continuance there insufferable to his pseudo-Holiness,

who would seek the intervention of Austria in order to abate the nuisance. Austria, backed by Russia, finding it expedient to withdraw their countenance, might assume such an attitude towards Napoleon in behalf of the Pope, as to make it 'a point of honour' with Louis to resist, and declare war *in behalf of French interests in Italy*, to look after which was the principle reason of a French army being sent to Rome under General Oudinot. Such a declaration would be a resurrection trumpet to the oppressed nations of the Continent. The war-loving democracy would flock to the standard of Napoleon, and crowd his armies, panting—if their courage be equal to their words—for a hand-to-hand combat with the troops of their oppressors. The democratic armies would rejoice in victory after victory, until the tide of war would turn against them. If not abolished, Austria and the Papacy would at least be ready to give up the ghost. The Pope will continue to exist as the Roman Prophet, but without dominion, till the resurrection of the dead; but the house of Hapsburg, if continued, would only be a sort of viceroy to the Czar, dividing with him nominally the majesty of the Roman world. The Napoleon despotism would have done its work. Its conquests would be arrested from it, until, repelled on every side, it would be reduced to contend for the possession of France itself. At length, as Republicanism or Democracy in any shape cannot prevail in this country, it being one of the ten *Toe-kingdoms* which all exist as such at the end France would be lost, and replaced under the Bourbons, no longer independent sovereigns of the country, but as provincial kings of the imperial European dominion of the Czar.

Thus would the Democracy have done their work. They would have done their best for 'liberty, fraternity, and equality,' and have proved for a second and last time, upon a grand scale, their utter incompetence for the work of curing society of the evils which afflict it. In their mad, but necessary career, they would have been the cause of the conquest of Turkey by the Autocrat, and the subjection of Belgium, France, Spain, Portugal, Sardinia, Naples, Greece, Bavaria, Lombardy, and Hungary—the ten kingdoms of the Iron Monarchy thereunto united by '*the miry clay*' of the Russian Autocracy. Thus Absolutism would have completely triumphed; and the curtain having fallen upon the third act of the extraordinary tragedy enacting before all nations, from 1789 to the setting up of a kingdom and dominion by the God of heaven in the land promised to the fathers of Israel and their seed for ever.

The ways of God are admirable. We see his hand in the working of things very notably since 1848. Had the National Convention done its work wisely, Napoleon's usurpation would never have occurred. It erred in permitting the Bonaparte family's return to France. This was the first error. The next was in not permitting the re-election of the President for another succeeding term. A third error was embodied in the 31st, 45th, and 46th articles of the Constitution which provided that the power of the Assembly and President should

expire at the same moment, the President on the 10th and the Assembly on the 18th of May 1852; and their successors to be elected between April 29th and May 10th. Those acquainted with the state of parties in France can easily imagine the anarchy that would have resulted from such an arrangement. Constitutionally Napoleon had no hope for four years, and it is contrary to the nature and creed of a Bonaparte to surrender power if he can keep it. These 'singular and clumsy oversights,' as they have been termed, created a situation of despair for the Imperialists, hope for the old monarchists, and fear for the friends of tranquillity and moderate republicanism. The resolution of the crisis was doubtful to all; but Providence had prepared it, and had provided a man to cut the knot which could not be untied. The anti-constitutional treason of the Monarchists and enmity to Napoleon, together with his self-preservation and despair, have developed the revolution which has sorely disappointed the republican-gospellers, but has placed things more in harmony with the necessities of the future which will soon become manifest. The Frog power hath again uttered its voice; now, therefore, look out for the 'thunders and lightnings, and a great earthquake,' or revolution, such as has not been since men were upon the earth, an earthquake so mighty and so great.

December 31, 1851.

'The Great City.'

'THE GREAT CITY' is an appellation which occurs in the Apocalypse in eight several places. In the eleventh chapter and eighth verse it is found in connection with these words, 'And the dead bodies of the witnesses shall lie in the Broad Way (*plateia*) of THE GREAT CITY, which spiritually (i. e. figuratively) is called SODOM and EGYPT, where also our Lord was crucified.' In chapter fourteenth and eighth verse it occurs in the saying, 'BABYLON is fallen, is fallen, *that Great City*, because she made all nations drink of the wine of the wrath of her fornication.' Again in chapter sixteenth and verse nineteenth, 'THE GREAT CITY was divided into *Three Parts* * * * and GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.' In chapter seventeenth we find these allusions to the said city—'Come hither; I will shew unto thee the judgment of *the great Harlot* that sitteth upon many waters. And I saw a Woman sit upon a scarlet-coloured beast arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, *Mystery*,

BABYLON THE GREAT, *the Mother of Harlots and abominations of the earth.* And I saw her drunk with the blood of the Saints, and with the blood of the martyrs of Jesus.' 'And the Woman I saw that *Great City* which reigneth over the kings of the earth.' In the eighteenth chapter, which is continuous with the eighth verse of the fourteenth, the kings of the earth are represented as viewing her overthrow, and saying, 'Alas, alas! that *Great City Babylon*, that mighty city! for in one hour is thy judgment come. *That Great City*, which was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls! for in one hour so great riches is come to nought.' And others cry when they behold the smoke of her burning, saying, 'What city is like unto this *Great City*! Alas, alas! that *Great City*, wherein were made rich all that had ships in the sea for a reason of her costliness! for in one hour is she made desolate.' Her final desolation is illustrated by a mighty angel casting a great millstone into the sea, and saying, 'Thus with violence shall *that Great City Babylon* be thrown down, and shall be found NO MORE AT ALL.'

The phrase 'the great city' occurs also in the twenty-first chapter but with reference to an entirely different subject. It applies not to Babylon nor its dominion, but to the community of the resurrected and glorified saints, with Jesus in their midst—the community, government, in the light of which the nations who survive the judgments of God, called 'the nations of them which are saved,' shall wait for a thousand years, saying, 'We will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem'—this *Great City*, greater than that which preceded it and found no more, is styled 'The Bride, the Lamb's Wife, the Holy City, New Jerusalem,' whose seat of government is the Widowed Jerusalem restored to more than her former glory. But, our remarks in this paper will be confined to 'the Great City' of which such terrible things are spoken.

It is evident from the testimonies adduced, that 'the Great City' is used in two senses—*first*, for A BODY POLITIC; and, *secondly*, for THE MOTHER CITY, or metropolis, of the political organization. It is used in the sense of a Body Politic in chapter eleventh, where the bodies of the witnesses are said to lie unburied in the Broad Way of the Great City, which is its principal street. The witnesses were killed in the Western Roman empire; but the Great City is said to be 'where *also* our Lord was crucified.' Now Jesus was put to death by the same power that killed his witnesses, although in a different part of its territory. He was killed in the Eastern Roman empire and by the Roman power which also made war upon his saints, and overcame them. It was the power enthroned in Rome that crucified the one, and slew the other, though at different and remote times, and under different aspects. When it put Jesus to death it was papal, and when it slew the witnesses it was papal, and equally savage, and more so. The aspects of the power, though varied, do not affect identity any more than the frequent change of dress destroys the

dividuality of an actor. The Body Politic, whose executive slew Jesus and his witnesses, is represented by Daniel's Fourth Beast, the Greco-Roman Dragon. This symbol is representative of the 'they of people, and kindreds, and tongues and nations,' who saw the dead bodies of the witnesses three days and a half, but would not suffer them to be buried. The 'they,' that is, the rulers, or government of the population, would not suffer it. We may remark here, that the Beast (that ascended out of the bottomless pit; the other Beast that cometh up out of the earth; the Image of the Beast; and the Dragon, are all comprehended in Daniel's Fourth Beast. They are all symbols of the Roman Body Politic in its present constitution. When the Roman Body is viewed as a great city, the symbolic horns answer to its several streets or ways. Being ten horns, therefore, there will be ten streets, each street answering to a power connected in some way with the Roman Head. The dead bodies of the witnesses lay in one of the streets called the wide street of the Great City. And there they rose again to political life; and when this came to pass, 'the tenth of the City fell,' that is, one of the ten streets, horns, or kingdoms of the Roman Body Politic.

But though the 'Great City' hath only ten streets, it has some waste and open places. The most remarkable of these is the land 'where our Lord was crucified.' This is included in the great city only lying at its eastern extremity. It is true that at present it is subject to the Turk; but when John wrote it was a part of the Roman City or empire, and will be again when the Iron and the Clay shall be temporarily combined into one dominion under the Czar. In this we have hinted that the Roman City and empire are co-extensive, and the terms therefore synonymous. This is unquestionable. When Rome was founded its dominion was bounded by its walls; but in the reign of Caracalla an edict was published by which its walls were defined by its dominion; that is to say, the whole territory of the empire was decreed to be the Great City, and its inhabitants, without exception, citizens of Rome. The following is Gibbon's testimony to this important fact:—

The sentiments, and indeed the situation of Caracalla, were very different from those of the Antonines. Inattentive, or rather averse, to the welfare of his people, he found himself under the necessity of gratifying the insatiate avarice which he had excited in the army. Of the several impositions introduced by Augustus, the twentieth on inheritances and legacies was the most fruitful, as well as the most comprehensive. As its influence was not confined to Rome or Italy, the produce continually increased with the gradual extension of the ROMAN CITY. The new citizens, though charged on equal terms, with the payment of new taxes, which had not affected them as subjects, derived an ample compensation from the rank they obtained, the privileges they acquired, and the fair prospect of honours and fortune that was thrown open to their ambition. But the favour which implied a distinction was lost in the prodigality of Caracalla, and the reluctant provincials were compelled to assume the vain title, and the real obligations of Roman Citizens.—Gibbon, p. 68.

Thus the freedom of the city was given to all the provincials, for the purposes of taxation, and the Roman City extended to its utmost limit. Our Lord and his Two Witnesses, then, were all slain in the great Roman City, the rulers of whose populations rejoiced at the death of the latter, and made merry, and congratulated one another with gifts. It has ever been their wont to do evil and to rejoice in successful villainy. They are blasphemers, murderers, adulterers, thieves, drunkards, and idolaters. Their wickedness is greater than can be defined. Their Great City is, therefore, '*spiritually called SODOM AND EGYPT*;' and the '*scarlet-coloured beast*,' that symbolizes their polity, said to be '*full of the names of blasphemy*.' Sodom was a city, and Egypt a country—the former proverbial for its bestiality and licentiousness; the latter, for its superstition and idolatry. The cities and countries that acknowledge the spiritual supremacy of Rome are all of them so many Sodoms and Egypts; but as they all constitute one many-horned political system, one Sodom and Egypt fitly represents them. Take Rome and Paris, could Sodom be more vile than they? Morality there is none; and of justice and mercy, righteousness and truth, it is a mockery to speak in connection with their names. As to France and Italy, they are spiritually as reprobate to all excellence as ancient Egypt. Hence the fate of Sodom and Egypt awaits them. As a mill-stone cast into the sea so shall Rome be thrown down, and found no more at all. This is the end of the fierce wrath in store for her. As Sodom fell to rise no more so shall she, and the cities of the nations that look up to her. 'There was a great earthquake,' says John, 'and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.' Whether the falling of the cities is a political or seismic overthrow, we stay not to examine. We believe it is both—politically, because Daniel saw the thrones cast down (Dan. vii. 9); and literally, because an earthquake that will shake Rome into the abyss, and cleave the Mount of Olives to its foundations (Zech. xiv. 4, 5), prostrate the towers (Isa. xxx. 25), and cause every wall to fall to the ground (Ezek. xxxviii. 20), must of necessity cause vast destruction among 'the cities of the nations.' The plagues of Egypt are but a miniature edition of the fierceness of God's wrath which, like the sword of Damocles, is suspended over the countries of 'the Great City.' The inhabitants of this city are the worshippers of the Beast and his Image, and have received the mark in their foreheads, and right hands. Of these spiritual Egyptians it is said, 'They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth to the ages of the ages: and they have no rest day nor night who do homage to the Beast and his Image, and whosoever receiveth the mark of his name.' Rev. xiv. 10, 11. The judgments of God con-

summed in the destruction of Pharaoh's host, crippled the power of Egypt; but the seven last plagues which 'fill up the wrath of God' upon the Great City, will so completely wreck old Egypt's antitype, that not a Beast, Image, head, or horn, will survive to destroy the earth again. Rev. xi. 18.

The other sense in which the phrase 'the Great City' is used, is that of the *government of Rome*. This is styled, 'the GREAT HARLOT that sitteth upon many waters,' a saying which is explained by the words, 'the Great City which reigneth over the kings, and their peoples, multitudes, nations, and tongues,' termed in the aggregate 'the earth.' Rev. xvii. 15-18. This Harlot Government sits as a Queen-power upon many waters, which in their political organization are symbolized by a scarlet-coloured Beast, whose horns or kings are the vile paramours of the Harlot. The Queen-power and 'the Eternal City' are inseparable, and both go to perdition together. They are unitedly termed Babylon upon the same principle that the empire is styled Sodom and Egypt; that is, spiritually, pneumatically, or figuratively. The Chaldean Babylon was the great enemy and destroyer of the Saints under the law. It made war upon them, and prevailed against them until Cyrus, Jehovah's Anointed, came and delivered them. So the Roman Babylon, which is 'drunk with the blood of the saints and martyrs of Jesus,' by the co-operation of her paramours has prevailed against them, and will prevail until Cyrus' superior, the Ancient of Days, shall come and turn the tables against her. The Lord God will judge her for he is strong. But before she is utterly destroyed, the righteous dead now sleeping amid her ruins must be awakened, and come out of her; for they are to behold her judgment, and to rejoice over her calamity. Rev. xviii. 20. God's people, whether living or dead, must evacuate the doomed city before it sinks to rise no more. Besides the dead, the Jews are the only people in Rome that belong to God. He exhorted them to flee out of the midst of Babylon, and deliver their soul from the fierce anger of the Lord. Jer. li. 6-45. Should he be mindful of them in the days of Belshazzar, and forget them now? No. On the contrary, there will be an unmistakeable invitation from high authority calling upon them to 'Come out of Rome, and to reward her even as she has rewarded them, and to double unto her double according to her works.' Emptied of God's people there will be no longer delay. Her end will overtake her with rapid strides; for 'her plagues shall come upon her in one day or year, death' and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.' Rev. xviii. 8. Even so; may it quickly come.

January 1852.

Tripartite Division of the Great City.

'The Great City was divided into Three Parts.'—*Rev. xvi. 19.*

'The Air'—Apocalyptic earthquakes principally popular commotions on a grand scale—They originate Military Despotisms—The Four Apocalyptic Earthquakes—God the author of Revolutions—The New Napoleonic Despotism a necessity, yet only provisional—Former threefold divisions of the Great City—A permanent Tripartition impossible—Two of the Three Parts defined—The Tail of the Dragon—The Beast of the Earth indicated—The Third of the Three Parts pointed out—The maritime Protectorate of the Holy Land, and the Jews—The Third Part of the Three reduced—The end of the British Lion and American Eagle contemporaneous.

THE division of the City of the Seven Hills into three wards city which contained, in 1847, about 175,000 Gentiles, and 8,000 Jews, would be a subject unworthy of note in a prophecy concerning the overthrow of the European Sisterhood of nations numbering a population of 262,000,000 of souls. The division in the text is affirmed, not of the town called Rome, but of 'the Great City,' which already we have shown is co-extensive with the Roman Empire itself.

The subject before us appears in the sixteenth chapter of the Apocalypse, and the nineteenth verse. The tripartite, or threefold division of the great Roman City, is represented as one of the events resulting from the pouring out of the Seventh Vial upon 'the Air,' which symbolises the constitution of the Roman City or empire. If the electrical forces of the natural world were to operate with extraordinary power, the clearest sky would become obscured with dark and portentous clouds, vivid lightnings would dart their forked fires and flash their sheets of flame; the rattling thunder, though but a murmuring voice at first, would roar and boom through the heavens, and the solid earth itself would shake. These would be the effects of *the electric fluid poured out largely upon the Air*. The sun would be darkened, and the stars and constellations would be obscured, and the earth would tremble, and hail would pour down like grape from the cannon's mouth.

These phenomena are used in the prophecy of the Seventh Vial to illustrate the effects of the pouring out of the fierce wrath of God upon the Political System of the Roman City as at present constituted. The electrical effects of his indignation, under this vial are recorded in the history of Europe during the last 22 years. The dethronement of Charles X., the division of the kingdom of the Netherlands, the fall of Poland, the civil wars of Spain and Portugal, the dethronement of Louis Phillippe, the Italian and Hungarian wars, the siege of Rome, and the usurpation of Napoleon—are 'the voices'

thunders and lightnings,'—the earnest of that terrible popular convulsion, or '*earthquake*,' whose first tremblings shook the world in 1848—which have rendered portentous the heavens of the Great City.

'The whole *earth* was of one language.' That is, all its people. In the Apocalypse, 'the earth' is often put for the people in contradistinction to their rulers; as, 'the earth helped the woman' when she was persecuted by the Dragon, or constituted authorities of the Great City, or 'powers of the heaven:'—'the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth after the woman to sweep her away;' that is, the people defeated the Imperial army sent to destroy the disciples of Jesus in a certain country.

When the people of the Great Roman City become excited, and in their rage proceed to deeds of violence, to the extent of shaking 'the powers that be,' their commotion is apocalyptically styled '*an earthquake*.' There have been several earthquakes of the kind, and great ones too. There was a great popular commotion resulting in a military despotism under Constantine, in the fourth century, by which the constitution of 'the Great City' was entirely changed. Rev. vi. 12—16. There was another, but not so great, headed by Julian, in the same century. Rev. viii. 5. There was a third, and greater one, in the eighteenth century, that overthrew the French monarchy, and gave rise to the military despotism of Napoleon. Rev. xi. 13. And lastly, there is a fourth, the effects of which have only been partially and slightly developed as yet; that, namely, which began in 1848, and has given birth to the military despotism of Louis Napoleon. Rev. xvi. 18. This popular commotion, in its full manifestation, is described as 'a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.' It is therefore to exceed the Constantinian, Julian, and French revolutions, which were all made by the populace of the Great City. The fourth Apocalyptic earthquake is described by Daniel as 'a time of trouble, such as never was 'since there was a nation even to that same time.' Dan. xii. 1. It is clear then that the world has not yet seen the worst of it; for the last four years, with all their horrors, have not been so troubled as in the time of the Reign of Terror and the military despotism of Napoleon I. The worst is certainly to come, and will make the ears of every one tingle that only hears the report of it.

It is a remarkable, and by no means accidental, circumstance that the Four Earthquakes have all resulted in the establishment of as many military despotisms, to wit, those of Constantine, Julian, Napoleon and Louis Bonaparte. The populace, without an army and a chief, are inefficient to any great work. They can set the ball in motion, but they cannot give it direction. Revolutions come from God. 'He changes the times and the seasons: he removeth kings, and setteth up kings;'—'He ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.'

Dan ii. 21; iv. 17. The populace is a mere element in the situation, a pawn moved by the hand of God on the political chess-board of the Great City. They can accomplish nothing that they will to do, because their will is not the will of God. Hence, in all revolutions the people are disappointed. If they acquire power they cannot retain it; reaction overtakes them and makes their condition worse than before. This has been pre-eminently the case in the French revolutions. They have preached liberty, and established despotism. The liberty is their will; the despotism, God's. A military despotism was necessary for the removal of 'him who letteth' (2 Thess. ii. 7); therefore he raised up Constantine to do the work. The history of this conqueror shows what the work was, and how he performed it. Again, a military despotism was needed to punish Constantine's successor and his abandoned court; therefore he sent Julian from Paris to execute his will. For three years paganism governed the Great City, and ejected the Catholics, calling themselves 'Christians' but unworthy of the name, from all places of honour, profit, and power. A reign of terror, established in Chalcedon, rewarded all court profligates according to their deeds. Julian was a pagan, and therefore the more fit for the work to be performed. His mission was to punish men who, though professing Christianity, crucified its founder afresh, and put him to open shame. A devout Catholic would not have answered the purpose. The sword was therefore placed in Julian's hand, and thus one great sinner punished many, and then met his own merited perdition on the battle field.

The French planted Trees of Liberty, covered their heads with her cap, and burned incense to her praise; but God placed a sword in her hand, and bade her do the work of death upon the enemy of himself and people. Napoleon turned liberty into a despot, and in her name chained her worshippers, and *slew the Beast of the sea*. This was his mission, and right valiantly he performed it, for God was with him.

But there is more work to do—more than in the nature of things the first Napoleon could accomplish. If he had completed the work, the mystery of God, as he hath declared it to his servants the prophets, would have been finished before the 1335 day-years had expired. This could not be permitted, because it would have falsified the arithmetic of prophecy, which is as much God's truth as the gospel itself. The deadly wound given to the Beast by the Napoleonic sword of the Lord hath been healed to some extent. But its destiny is to be killed outright, and his dying carcase, found in the Beast of the earth, given to 'the burning flame,' by being 'cast alive into the apocalyptic 'lake of fire and brimstone.' The sword hath therefore more work to do upon the 'Powers that be,' which energize the Queen-Power of the Seven Hills. The work is necessary in order that an occasion may be created for the King of the North to possess himself of the fourth, or Iron Monarchy, and as the Potter of the situation, to fabricate the feet of Nebuchadnezzar's Image out of the Iron and his own Clay. To create this occasion, or opportunity, A MILITARY DESPOTISM IS

NEEDED AS THE SWORD OF THE LORD. The earthquake of 1848, which is now in progress, was for the manifestation of this necessary tyranny. We know not whether the individual now at the head thereof is to carry into effect the purposes of God in its establishment. This is not revealed, nor is it a matter of any consequence. The prophecy is not of PERSONS, but of POWERS. Whatever tyrant commands the situation of things will be the proper person for the time being, or God would very soon put him out of the way, and set up a more efficient actor in the closing scenes of Gentile affairs.

The despotism recently established in the Broadway of the Great City is A MILITARY DEMOCRATIC POWER. It is not destined to be permanent, but provisional only. As we have said, it has a certain work to do, and when this is accomplished, IT WILL FALL. It cannot possibly continue, because France is one of the Toe-kingdoms, and must be attached to the Feet of the Image as a constituent of the Ferro-aluminous dominion of the Czar. But before this military democracy is superseded by the restoration of the Bourbons imperially subject to the Autocrat, it will subdivide the Great City into three parts, that is to say, the countries included within the limits of the Roman empire will be partitioned between THREE GREAT POWERS. This will not be the first, but it will be the last, time the Roman dominion has been thus divided. In 311, it suffered a threefold division under Constantine, Licinius, and Maximin. In 324, it was reunited under Constantine; but in 337, it was divided into three parts again, and according to the divisions, ruled by his sons Constantine, Constans, and Constantius. The former two dying, Constantius became the sole ruler of the Great City in 350. Since that time there has been no threefold division of the empire until Napoleon I. In 1806, the Roman territory acknowledged THREE EMPERORS, to wit, the Sultan, Francis of Austria, and Napoleon. In 1815, this division was abolished by the overthrow of Napoleon, since which time the Great City has existed pretty much as it is with the exception of certain modifications in relation to Egypt, Greece, Belgium, and France.

The prophecy before us, however, announces that it is to be divided into three parts again, as a result of the mighty earthquake in which the Great City is to be entirely destroyed. When we contemplate its present constitution there can be no doubt as to the means of this tripartite division. The threefold division of the imperial territory, and the maintenance of those divisions, is only possible by war. There are only two legs to the Image, not three; therefore the three divisions when established, must be again reduced to two—and it is the fighting arising from the efforts to effect this reduction that brings the armies of all the nations of the Great City to battle against Jerusalem, where they meet their final overthrow as the forces of one bishorned imperial confederacy. The French empire, if revived, will constitute one of the three divisions. This, however, is a purely meteoric affair, flitting across the political heavens to disappear for ever before even the end come. We say, not a permanent *empire*; because France is

one of the *ten*, and can only be a Toe, not a Leg, of the Image. French imperialists are ambitious of a phantom that will be the ruin of their state. Their ambition, however, is useful. They will cause the tripartite division of the city, but be compelled to take up the humble condition of a dependent constituent of one of the two surviving thirds.

One of the three parts is the Ten-horned Dragon; another, third part is the Two-horned Beast and his prophet; but the difficulty of the problem is, What constitutes the third?—The hostile third, whose expulsion from the Great City combines the forces of the other two-thirds to effect it, and causes them to invade the Land of Israel.

The Seven-headed and Ten-horned Dragon symbolizes a power in the imperial territory, co-existent with the Second Appearing of Christ. Rev. xx. 2. The description of this symbol, or 'sign in the heavens,' occurs in the twelfth chapter, where 'his tail' is said to draw 'the third part of the stars of the heaven, and to cast them to the earth.' This power is the great antagonist of God's people, who are styled symbolically the woman; 'first of his spiritual Israel, as, in the days of Diocletian and Galerius, in the end of the third and beginning of the fourth century (Rev. xii. 4, 13, 17); and secondly, of his natural Israel at the future crisis of the Advent. The Tail of the Dragon is synchroical with the Feet of the Image. Its power in the Latter Days resides in its Tail, as the power of the Image resides in its Feet. With its Tail it casts down a third part of the stars of the political heaven to the earth; that is, the Dragonic power becomes paramount over a third part of the Great City. The stars are the Ten horns which appear on his head without crowns, being *no longer independent* kingdoms, but subject to the seven crowned majesty of the Dragon. Their previous existence as Crowned Horns is represented in the Ten-horned beast of the bottomless pit, or sea (Rev. xi. 7; xiii. 1; xvii. 3), whose existence as an independent confederacy, it is the mission of the recent usurpation finally to destroy. By this we mean to say, that the doings of the French Despotism will result in the transfer of the sovereignty of the Ten Kingdoms to the power that shall possess the Dragon's Third of the Great City. When this is effected, the Beast of the Sea, having fulfilled his 42 months, appears no more upon the prophetic page. The Horn Kingdoms exist, but not as they do now. Their kings can rule according to a policy of their own at present; and can declare war and make peace without consulting other powers, if they please. This, however, is an order of things which is shortly to pass away, and instead of many tyrants over several district kingdoms, they will be subjected to the will of one man, the Autocrat of the Dragon. Thus the Dragon resumes the power over the territory he had ceded when the Ten Horns established themselves in the Great City in the fifth and sixth centuries. Rev. xiii. 2, 4.

The Beast and the False Prophet are also found contemporary with the Second Appearing of Christ as well as the Dragon. This

appears from these words of John:—‘I saw the Beast and the Kings of the Earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image. These both were cast alive into a lake of fire burning with brimstone’ (Rev. xix. 19, 20); where their adherents are ‘tormented in the presence of the Holy Angels, and in the presence of the Lamb.’ Rev. xiv. 10. This Beast is the Beast of the earth, having Two Horns—the one, the Eyes and Mouth of Daniel’s Little Horn; the other, the Little Horn itself. The two horns of the Beast of the Earth are *like a Lamb*,’ but it speaks like a dragon. This represents the character of the power. It assumes to be christian, but is imperial, and has all the malignity and venom of the old serpent. One of the lamb-like horns of this dominion, answering to the Eyes and the Mouth, represents the Queen-power of the Seven Hills, whose chief styles himself ‘*His Holiness*,’ the other horn is the Austrian power, which is also Roman, because of its possessing Noricum, Pannonia, and part of Dacia, Illyricum and Italy, whose chief also designates himself by the lamb-like predicate of ‘*His Apostolic Majesty*!’ The spiritual and temporal dominion, then, of His Holiness, and His Apostolic Majesty, is represented by the Beast of the Earth, with Two Horns, to show that it is supervised by Two Dynasties distinct the one from the other, yet in a certain sense united at the base. If you would speak of ‘His Holiness’ in the millenium of his glory, which has passed away, you would style him ‘the Image of the (sixth head of the) beast which had the wound by a sword (the Gothic) and did live:’ but if you would speak of him now, and henceforth, till he is cast alive into the apocalyptic lake of fire and brimstone, you would style him ‘*the False Prophet*.’ His Austrian Majesty’s dominion, then, which is the Beast of the Earth, and the Pope, the prophet of the dominion, will continue alive, that is, in official existence and power, until His appearing who is called ‘**FAITHFUL AND TRUE**.’ Their continuance will be guaranteed by the power of the Dragon, who will co-operate with them, and strengthen them, and with his *potter’s clay* unite the Beast-Leg and the Dragon-Leg, and the Ten Toes into the one Ferro-aluminous sovereignty of the Great City of the Latter Days. But, though the Dragon be stronger than the Beast, the power of the Dragon will be broken first. He is broken in the battle of Armageddon, after which the Dragon-horns confederate (Rev. xvii. 13) with the Two-horned Beast and ‘make war with the Lamb, who overcomes them,’ (verse 14) and seizes upon their kingdoms for himself and people. Rev. xi. 15; xx. 4.

Here, then, are two third parts of the Great City—the Dragon-third, and the Terrene-Beast third; let us now see if we can discover the third third part.

In the list of peoples constituting the company to be assembled

unto GOG, Egypt, Edom, Moab, the chief of the children of Ammon, and the Jews then in Palestine, are not mentioned. Gog is the chief of the Dragon power, and is by Daniel styled the King of the North. Egypt is not subject to him until the last act of the tragedy in which he is concerned. It is invaded at length and subdued (Dan. xi. 42); but till invaded it belongs to a hostile power. He also invades Palestine (Ezek. xxxviii. 8; Dan. xi. 41, 45), which must therefore likewise belong to an enemy—an enemy too strong to be entirely vanquished; inasmuch as he fails to subjugate the province of the Roman Arabia, Dan. xi. 41.

The antagonists of the Dragon and the Beast, who are confederates, is a power in the north and east (Dan. xi. 44), styled by Ezekiel, 'Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof,' Ezek. xxxviii. 13. This is the Anglo-Indian power 'beyond the rivers of Khushistan' (Isa. xviii. 1); that is, east from Jerusalem and beyond the Euphrates and Tigris. The British possess Aden and Sheba, but not Dedan as yet. Their East India Company of merchants are the Merchants of Tarshish who govern India under the auspices of the British Lion. This northern and eastern power, 'which sends its ambassadors by the sea,' is 'the land shadowing' Israel 'with its wings,' and consequently the enemy of the Dragon who invades their country in the Latter Days. It takes possession of Edom, and Moab, and Ammon, Sheba, &c., by which it maintains its ascendancy in the Red Sea, Indian Ocean, and Persian Gulf. This is the reason why 'Edom and Moab, and the chief of the children of Ammon, 'escape out of the hand of the Dragon king of the north. They are occupied by Britain, which thus becomes the Moab, &c., of the Latter Days, and the subject of the prophecies therefore concerning Moab at the crisis of the restoration of the throne and tabernacle of David. Referring to the time when the Dragon shall make war upon Israel, then colonized to some extent in Palestine, and who seek refuge from the invasion, God saith to the Maritime Protectorate, 'Hide the Outcasts; bewray not him that wandereth. Let mine Outcasts dwell with thee, Moab; be thou a covert to them from the face of the Spoiler.' While this protected, the Dragon-Feet are smitten by the Stone which brings the invader to an end; therefore continues the prophet, 'the extortioner is at an end, the Spoiler ceaseth, the oppressors are consumed out of the land.' Then mark what comes next, 'And 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 *hasting* righteousness (Isa. xvi. 3-5); that is, by making war in righteousness, that he may plant it in all the earth.

From this, and much more that might be said upon the subject, we conclude that events in progress will bring about the sub-division of the Great City into three parts, which will be possessed by Russia, and Austria, and France, sustained by Britain, represented by the Dragon, Beast, and Merchant-power of Tarshish. When the Czar

becomes head of the Dragon, he will have acquired Constantinople and much of Turkey, provisionally, for his third. The beast may have Switzerland, the Tyrol, Pannonia, Illyricum, and the States of the Church, for his part, besides his possessions beyond the limits of the Great City: while France and its ally, the Tarshish-power, will occupy the isles of the Mediterranean, Syria and Palestine, Egypt, and the Roman Africa and Arabia, as its third part; the sovereignty over Belgium, Spain, Sardinia, Portugal, Naples, Greece, Hungary, and Italy, being in dispute.

This partition, however, will not be permanent. The three parts will be reduced continentally to two. Britain will lose her imperial ally with all his conquests of the third part, with perhaps a small exception besides the Roman Arabia. France and the rest of the ten kingdoms become Dragonic Horns; and Britain is left to carry on the war as she best can. She will certainly lose Egypt, Palestine, and Syria; also Lybia and Ethiopia, which are to be at the steps of the king of the north, Dan. xi. 43. The ambition of Russia and Austria will be to possess themselves of the 'sacred localities' of Israel's land, and to overthrow Britain. Their fury will be great, but though they will take possession of Jerusalem they will find it 'a burdensome stone,' and 'a cup of trembling,' Zech. xii. 2, 3. Their hosts will be discomfited and cut to pieces, so that only 'one sixth part' shall escape from the land to tell the news of their irreparable defeat. Ezek. xxxix. 2. Their hatred of Israel and the Tarshish power will be their ruin. Lured on by the retreat of the British from Egypt and Syria, the Imperialists will flatter themselves that the East will soon be theirs without a rival! But they know not the thoughts of God. In their case pride will assuredly precede a fall—even the fall of the Imperial Image on the mountains of Israel's land. Ezek. xxxix. 4; Dan. ii. 45; xi. 45; viii. 25.

Politicals in America imagine that Britain will be overthrown by the Continental league of European despots, unless aided by the United States in the approaching contest. This is a great mistake. The British power, old as it is, will endure as long as the American confederacy. Britain cannot fall until her mission is accomplished. Energized of God, she has withstood the world in arms, and will do it again. She has wealth enough, and men will not be wanting. She will gain many victories, and experience many defeats; still she will carry on the war until Christ appears to conquer for God, and for himself and people. We rather think that the policy of the Union will change. Kossuth will convert the people who are fond of 'glory,' and they will choose an intervention policy which their 'servants' must carry out. It is quite possible, therefore, that an alliance will be formed, as much desired by America as Britain. Be this as it may, Christ will judge them both, and that power will fare the best which yields most promptly to his commands, and shows the most favour to his people Israel.

1851 January 15, 1852.

The French Empire.

'Spirits of Demons doing wonders.'

THE text at the head of this paper 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 which 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.' His words are—'And it shall come to pass in that day, saith the Lord of hosts, that I will 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.' Zech. xiii. 2. 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 others hands. This is the present condition of Palestine, but as the prophet teaches, not its final one. The Ottoman, not 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 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 *daimones* or demons, (not devils) who enunciate the 'spirits' characterized 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 European affairs for the last four years, he will not have failed to remark, that their 'spirits,' or several policies, have been and continue 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 *βροια βατραχοις*—*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, *ποιουντα σημεια*, effecting prodigies. In Rev. xiii. 13, the Two-Horned Beast is said to 'do great wonders,' (*σημεια*) which in the next verse are termed 'those miracles which (*τα σημεια α*) 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 it 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 *σημεια* of this kind in speaking of the appearing of the lawless power, when he says its coming is according to the energy of Satan in all authority, (*δυναμει*), and prodigies, (*σημεια*), and false miracles, (*τερασι ψευδους*),—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 imperiality 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' (*της οικουμενης ολης*), to gather them together for the war (*εις πολεμον*), of the great day of God Almighty. Their sending thus defined, presents them with an arena co-extensive with the Turkish, Austrian, and French empires, together with the kingdoms and principalities of Papal and Protestant Europe. An imbroglia 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 im-

periality; we need not, therefore, be incredulous or surprised at the idea of future and greater wonders being manifested at the result of its policy, antagonized by the demons of Constantinople, Vienna, and Rome.

Wonder-working is characteristic of the times. The revolutions of 1848 were extraordinary. They proposed results which have remarkably and signally failed in every instance. After the shaking the thrones experienced, the triumphs of absolutism must astonish even the tyrants themselves. The people have accomplished nothing they desired, and the governments have succeeded beyond their most sanguine expectations: the purpose of God alone has progressed in the confusion of the times. That purpose has been the re-establishment of the French Empire, which, as I have already shown, is the Democracy armed and imperialized. *L'empire c'est la paix*—'the empire is peace'—is the mission proclaimed for it by its chief. But this, like all the public professions of Louis Napoleon, is unworthy of belief. *The empire is war and not peace.* 'There is no peace for the wicked, saith God.' He hath revived it in his providence as his sword, which he is about to bathe in the blood of nations. The time has come to gather their armies against Jerusalem, and the resuscitation of this empire, which was never peace, is the preparation initiative of that tumult of the world whose uproar will at length encompass the holy city.

But the end is not immediately. The map of Europe must be first politically changed; that is, Belgium, Spain, Portugal, Sardinia, Naples, Switzerland, the States of the Church, the Italian States and Principalities, and Greece, are to be distributed temporarily among three imperial rivals. The treaties of 1815 will be repudiated, and the old Roman territory subdivided into three parts. This is deducible from the saying which is written, 'And the great city was divided into three parts.' Peace cannot effect this. Wars, and they desolating ones too, must supervene. The policy of the new empire will disturb everything, and leave nothing settled but the purpose of God. Already the shadow of coming events may be discerned. Since writing the paper on the *Tripartite division of the great City*, its territory acknowledges the sway of three emperors. His Highness the Sultan of the Sublime Porte has changed his title to that of Emperor of Turkey; and the President of the imperial Republic has assumed the style of Emperor of the French. So that, with the Emperor of Austria, there are now three to claim imperial sovereignty over the rest of Europe. In the coming strife, however, the Sultan will doubtless give place to the Autocrat of Russia, whose manifest destiny is to overshadow and eclipse the glory of the other two. The shock of embattled hosts must be fearful ere this conclusion can be arrived at. But it is inevitable. No peace policy can be devised by the powers to avert this war. It must come. God has not prospered Louis Napoleon's policy for the advantage of Napoleon the Third; but for the

execution of that purpose, represented in the going forth of the 'unclean spirits like frogs' to the kings of the earth.

The French Empire, then, is not to be regarded as an olive branch, but as a great sword with which the angels of God (to whom is subjected the present world; and whose administration is His providence, Heb. ii. 5) are about to advance human affairs another stage toward the fulfilment of the times of the Gentiles. French intrigues in Belgium, Sardinia, and Constantinople, are bringing the hands of the world's rulers to their swords' grasp, by which they are in motion toward the preparation of that war to which they are exhorted by the prophet Joel (iii. 17), a war which is begun by the policy of the Frog-power, and terminated by the King of Israel and the saints, whose hope he is, as well as the strength of Israel's tribes. The French Empire is a meteor. It will blaze forth with dazzling lustre to be extinguished in the blackness of darkness for ever. Its mission accomplished, and it will perish to rise no more. When the cities of the nations fall, its overthrow will be imminent, and its 'mountain' a dissolving view.

December 28, 1852.

Politicians, Republican Gospellers, and their Traditions.

We have chosen the above caption to designate a class of people which is now pretty numerous in the old and new worlds. It is a class of politicians whose political faith is their religion. They are known in divers countries by different appellations. In France they are called Socialists, or Democratic and Social Republicans, Moderate Republicans, &c.; in England, Chartists and Radicals; and in the United States, Whigs, Democrats, Locofocos, &c. Their apostles are numerous—'Legion' in fact—and of a world-wide celebrity. Who hath not heard of Lamartine, of Mazzini, of Kossuth, of Ledru Rollin, of Prudhomme, of Victor Hugo, of Daniel Webster, and Henry Clay? These, and a multitude of others, who are looked up to by the misguided populace as the very oracles of truth and wisdom, though differing in details, agree in mind and judgment, to wit, that *republicanism is the divinely appointed panacea for the evils of the world!* The Anglo-Saxon republicans of England and America regard the United States—'the Model Republic,' as it is styled—as the power by which the republican regeneration of the nations is to be effected; while Mazzini would point to Italy, and the Franks to the French nation, as the destroyers of the devilry of kings and priests, and the planters of the Tree of Liberty in the midst of the earth, under whose world-wide shadow all men shall be equal and the members of a brotherhood that shall be universal. The Websters and

the Clays amuse the people with flattering predictions of the high and towering destiny of their confederacy, which will irradiate the nations with a darkness-dispelling splendour, and either prepare them for self-government and independence; or, by the co-operation of the disaffected in all lands, for their annexation to the United States. The kingdom and nation that will not become republican shall perish; yea, it shall be utterly wasted: for monarchy is a sin against society—a government for the benefit of the few—and not to be tolerated in the era when all nations are blessed in Washington and his fraternity! The Victor Hugos, however, while they rejoice in the good news of universal republicanism, and accord all honour and glory to 'The Father of his Country,' and his sons, take a view of the application of their common gospel to human necessities, not altogether in harmony with the Websters and the Clays. The French Constitution perfected, and not the constitution of the United States, is to become, according to him, the Bible* of the nations, the book of progress of the United States of republicanized Europe, when kings and priests, and privileged orders will all be merged in 'the swinish multitude,' no longer swine, but enlightened and independent freemen; everyone a nobleman, a prince, a king! But, we need not trouble ourselves about the differences of detail which seem to perplex these leaders of the people. What we have to consider at present is that upon which they all mainly agree, namely, that *a time is fast approaching in the history of the world when its kingdoms will become republics, and all men free, equal, sovereign, and blessed; and ruling themselves by governors of their own appointment, who shall be amenable to the majorities that have created them, and breathed into them the breath of political life.* This is the political optimism of the day. Politicians can devise nothing better suited to the necessities of mankind. It is a political condition from which they consider all social blessings may flow; and by which the happiness of the greater number may be guaranteed. It is their gospel—the Gospel of Universal Republicanism—the great Salvation of political prophets and apostles! They preach it from the presidential chair, the bureau, the steps of the Capitol, the mountain, the pulpit, the fourth of July nostrum, the editor's den, and the stump—until the people and their beguilers actually persuade themselves that it is the very truth of God itself!

* In a speech to the Legislative Assembly, on the proposed revision of the Constitution, Victor Hugo observed; 'If it had been said the Constitution of the French Republic should be the charter of human progress in the nineteenth century, the immortal testament of civilization, the political Bible of the nations, it should approach as nearly as possible to absolute social truth, therefore let us revise the Constitution, that he could have understood; but that in the middle of the nineteenth century they should be told, there is a great light in France, let us put it out; that they should be told the French people have hewn out of indestructible granite the first stone of that vast edifice that will hereafter be called the United States of Europe * * and then that it should be added, we were going to destroy this revolution; we will extinguish this Republic; we will snatch this book of progress from the people's hands, we will raze out the dates of 1792, 1830, and 1848; we will bar the way against that rash giant whose name is Providence; that this should be said, that this should be dreamed of, overwhelmed him with astonishment.'—*New York Tribune*.

It is, however, but a small affair—a very little gospel—a sort of *gospellilla*, the very diminutive of 'gospel;' and therefore we have denominated its confessors and proclaimers, 'REPUBLICAN GOSPELLERS.'

We say to these Lulliputian Gospellillos, your gospel of universal republicanism is a very microscopic affair. It is small and insignificant because it is a mere substitution of one evil for another. The world requires more than a change of political and social constitution. It requires this, indeed; but it requires also a just and equitable, a righteous administration of the law in all its relations to human affairs. The wants of the nations are twofold. They need, *first*, an independent Aristocracy of intelligent, wise, and just men, such as God would pronounce just, wise, and intelligent. They need these for the administration of their affairs, and without them their happiness could not be guaranteed for a single month. They must be independent of the people, because the people are evil, and their influence corrupting. It is not the best men that have the ascendancy in human affairs at present. The most intelligent and virtuous of society could not obtain power, because it is only obtainable in this, and in all other countries, by obsequiousness to the evil, which reigns in majorities of the people, or in despotic minorities sustained by military force. God's people, who are the *elite* of society—'the salt of the earth' wherever found—could not condescend to the meanness and trickery necessary to become popular, without which the votes of majorities, or the patronage of 'the great' could not be gained. The world's people, even the best of them, are radically incompetent to rule the world in righteousness; and without righteousness in the rulers, mankind cannot be happy. Their first want is, therefore, *a sufficient number of just persons to carry into effect a legislation which proscribes evil in all its ramifications, and fosters only that which is good.*

The *second* want to be supplied is *a Constitution and Laws which will establish such a civil, ecclesiastical, and social condition, as will be glory to God in the highest, on earth peace, and good-will among men.* Now this desideratum no politician, nor sect of politicians, has knowledge enough, or wisdom and virtue sufficient to supply. They do not know what would contribute to the highest glory of God, and to peace, and good-will. Republican constitutions have determined that an equality of religious sects is most conducive to the glory of God, and to peace, and to good-will. This is the best political theorists could devise. They are so ignorant of the truth that they do not know which of the sects has the true faith, or whether there be any true faith at all; what better then could they do than to treat them as they have done? From the experience of the past, and viewing the present in the Model Republic, as the ripe fruit of the seed sown by 'the sages of the revolution,' as the people regard them, we conclude that the world is lost, if it have in store no other redemption than the salvation preached by the republican gossellers, the blind leaders of the blind, in Europe and America.

But granting that their gospel shall become a fact—that not a kingdom shall exist upon the earth, but that all nations shall be aggregated into the most approved republican confederacy—when their political optimism shall exist without a single sceptic of its completeness and adaptation to the real necessities of the world—is such a system to be eternal? Are generations to come and go upon the earth eternally? Are they to be subject to pestilence, famine, earthquake, disease, poverty, and all the ills which political panaceas cannot reach, forever? Are mankind to be always governed by men whose existence is the breath of their constituents? Is society, though united in political, to be forever divided in religious faith? Will human nature be then changed, and its passions hushed by republicanism into the repose of peace, of love, of righteousness and of good will? Do its gossellers suppose that such a republican world is the mystery of God's will which he hath purposed in himself from the beginning? Alas, alas! what a utopian speculation—what a visionary absurdity is this gospel of the republic for the redemption of the world!

The gossellers of the Victor Hugo school regard France as the first dominion of the future United States of Europe; while those of the American brotherhood consider New York as destined to be 'the Empire State' of the United States of the American Continents. When these two republican confederacies divide the world between them, will there be no jealousy, no contention as to which shall take the lead—no Carthaginian and Roman tragedy re-enacted on the broad wave for political and commercial ascendancy among the nations? Yea, it is not to be denied, that the *prestige* of future sovereignty over the world is with the Anglo-Saxons. Theirs is the race that is to fill the globe, and to absorb all others into itself, so that all nationalities will be merged into one universal Yankee nation! We were greatly amused at the enthusiasm of a fellow-traveller in one of the Philadelphia steamers a few months since. Conversing on the progress of things around us, he exclaimed with great zest, that the Yankees were destined to regenerate the world; and they were the boys to do it! It is manifest he did not dream of the French constitution being 'the political Bible of the nations.' It was Yankee, and not French, regeneration that was the prime article of his political faith. But what mortal man of intelligence could be satisfied with a French or Yankee regeneration of the world! What have France, or Frenchmen in their whole history, exhibited of a recuperative character to cause the nations to hope in them as the architects of human happiness! They do well as executioners of divine wrath upon the destroyers of the people—to strike kings and priests with terror, to strip 'nobility' of its plumes, and to punish them with confiscation, imprisonment, and death. Frenchmen are destructives. They can build up and regenerate nothing. Their mission is to pull down, to disorganize, and overthrow. They are the Arabs of 'Christendom,' and the sword of God upon Austria and the Papacy.

And into what would Yankeeedom convert the world that the nations should desire the Yankee era, as 'the acceptable year of the Lord?' Into one vast Connecticut—a universal factory of wooden clocks, hams, and nutmags; together with 'other notions,' in which a diamond-cut-diamond 'smartness' would skin the teeth of conscience, and squeeze oil from the flinty rock. Men would then become all keen traders; expediency and profit 'the higher law'; women in the plentitude of reconquered rights, endowed with masculinity; and all devout in devotion to the world, and punctilious in observance of Sabbath and thanksgiving days! New England sectarianism, as frigid, rigid, and heartless as the Blue Laws themselves, would be the highest glory to God upon earth; and none would be permitted to walk in the light of its divinity who did not do homage at its shrine, and burn incense at the altars of its priests. Their common schools would be universal, all lands but the land of steady habits, and society merged into one great *'anti'* for the abolition of all sins, misdemeanours, and offences, hypocrisy had no mind to! This would be about the loftiest attainment Yankeeism could reach. A humdrum world at best, affording no scope for the highest and noblest faculties of the mind. A Yankee regeneration may satisfy the fleshly lusts which war against the soul; but like the French, it is a miserable abortion as a panacea for the social evils that afflict the world.

The Gospel of the Model Republic, then, is the gospel preached in Mammon's temples—is the salvation vouchsafed of God for the deliverance of mankind from all the evils of their political and social condition. The gossellers who feel themselves called to preach it are of two orders—lay and clerical. The lay preachers are the Jeffersons, Clays, Victor Hugos, &c., who figure in Capitols, Halls, platforms, stumps, &c.;—the clerical, the pulpiters of theological conventicles, who 'grind divinity of other days' for the 'cure of souls.' The latter sanctify the speeches and legislation of their lay brethren by congressional prayers and ministrations, and promise them immortal fame below and apotheosis beyond the skies for their patriotic labours in the service of God, the people, and the state; as if these were a trinity to be worshipped combinedly by all believers who would look down from heaven and behold with joy the blessedness of the nations freed from monarchy and burdensome taxation, and rendering a devout and willing homage to the clergy as the favourites of heaven—the saints who shall possess the honour, glory, and riches of the republic for ever—even forever and ever! Amen.

But all these speculations of the gossellers are mere vanities and lies. Indeed, lay and clerical politicians cannot speak the truth in relation to the future. There is not a single political speech on record, uttered by the orators of the people in regard to the destiny of the governments of the world, but is perfect foolishness—the merest absurdity that ever escaped the lips of ignorance and imbecility. The blinded people call it wisdom, and idolize the blind that utter it as highly gifted of the gods! But their light is darkness, their wisdom

folly, and their knowledge the absence of all truth. They are possessed of a lying spirit like the four hundred prophets of Ahab, for they speak not according to the Law and Testimony of God. How can they speak truly on this subject! If they venture to prophesy—as all the peoples' orators do when they speak of the destiny of nations—a necessity rests upon them to lie; because being ignorant of the reality, of what God has determined shall be, they can no more speak the truth than a man could who should undertake to narrate, or to predict what should happen hereafter in Lunar or Solar society. Being ignorant, he must lie of necessity, though not intentionally. 'I said in my haste,' says the prophet, 'all men are liars.' This pre-eminently applies to the Republican Gossellers. Their gospel is 'a lie in their right hand;' and has been invented by 'the Father of lies' to discredit the glorious Gospel of the Kingdom of God. If all nations are to be aggregated into one universal republic, or if their governments are to become independent republics, or if the Model Republic is to endure another century, then the Bible is not a true exposition of the reality; and men will be justified in adopting the French Constitution, or the Constitution of the United States, or the Book of Mormon, or the Koran, perhaps, as the political Bible of the nations!! But the Book of God is true—wholly and unimpeachably true; and all sermons, speeches, and vaticinations, which do not reproduce its testimony, whether lay or clerical, are baseless fabrics, mere fables of old wives, the vapourings of an hour, which amuse and deceive the children of darkness in whom works the spirit of disobedience and untruth.

The gospel of republicanism is the popular gospel of the age, and in direct contradiction to its crushing antagonist the Gospel of the Kingdom of God. We have seen with what 'lying wonders' the former beguiles the people to their destruction.* The time is at hand, it proclaims, when the kingdoms of the world shall all become republics, and monarchy shall curse the nations no more. It is false, exclaims the Gospel of the Kingdom; for 'the kingdoms of the world shall become the kingdoms of the Lord, and of his Anointed One,' or Christ, 'and He shall reign for ever.' Rev. xi. 15. When monarchy is suppressed the people shall govern themselves by their own chosen representatives. It is false, saith the true gospel. Monarchy shall never be suppressed on earth; for Christ the Lord (Zech. xiv. 9), shall be king over the whole earth for ever. The people shall not govern themselves; for 'the kingdom is the Lord's, and he is governor among the nations' (Psalm xxii. 28), therefore

* It was faith in this republican fiction that urged on the invasion of Cuba. Some republican gossellers think they have nothing to do but to show their precious persons in a monarchical territory, and annexation to the Model Republic is an inevitable necessity! Such have yet to learn that 'God hath determined the bounds of the habitations of all nations;' and that the frontiers of a people cannot be extended at their will and pleasure, be they royalist, imperial, or republican. Had the Filibusteros possessed as much knowledge and intelligence as zeal in propagating their faith they would not now be going down to the sides of the pit, or pining in the mines of Spain. But this comes of ignorance of the true gospel, and running before you are sent!

'let them be glad, and sing for joy; for thou, O God, shalt judge the people righteously and govern the nations upon earth.' Psalm lxxvii. 4. Instead of choosing their own representatives to make laws for them, 'a law shall proceed from me' (Isa. li. 4), saith the Lord; 'it shall go forth from Zion' (Isa. ii. 3), 'my servant, whom I uphold: mine elect, one in whom my soul delighteth; I have put my spirit upon him: He shall bring forth judgment to the nations. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.' Isa. xlii. 1-4. The nations shall not elect their governors any more than they shall enact their own laws; but they shall be ruled by those whom they have robbed, and tormented, and murdered, and despised, and hated, in times bygone: for, saith the future Lord of the world, 'To him that overcomes the world by his faith, will I give power over the nations: and he shall rule them with a rod of iron.' Rev. ii. 26, 27. 1 John v. 4. Men talk of self-government as though their right to do so were indisputable! But they are as devoid of the right as they are unfit to govern with equity and judgment. Human government in its least objectionable form is a usurpation of divine right; for God only has *the right* to govern the nations upon earth. The present state of things in the several divisions of the globe is only permitted—not approved. It is merely provisional, not permanent, and destined soon to pass away. The eternity of republicanism and the divinity of its principles are as great a fiction as the eternity and infallibility of the Roman Jezebel of the peninsula. Mankind are provisionally permitted to amuse and fret themselves with political experiments and impossible schemes until they have wrought themselves up to such a pitch of wicked ambition as to necessitate the interference of Omnipotence to place things upon the foundation which has been laid in his purpose before the world began. Men err egregiously in their notions of government, which they have derived from their original progenitors. These conceived the idea of self-government in transgressing the divine law, and becoming a law to themselves. True to their ancestry their descendants audaciously exclaim, 'Who is lord over us!' They are willing that God should 'save their souls from hell,' upon their own principles; but as to receiving *laws* and *governors* from him they have no idea of this; and prefer that he should mind his own affairs above, and leave the world to them.

But hear this, O ye who preach rebellion and give the lie to God, in your vapourings about patriotism and republican universality! He has proclaimed your gospel to be utter foolishness in announcing his purpose in creating nations to dwell upon the face of the earth. 'I have created all thrones, dominions, principalities, and powers,' says Jehovah, 'for Him who is my image, and the First-born of every creature (Col. i. 15-17); whom I have appointed Heir of all things (Heb. i. 2), and whose lordship every tongue shall confess, and every mortal bow the knee to his name, which is above every name, or title, among angels, or men upon the earth.' Phil. ii. 9-11, Heb. i. 4.

My purpose is to aggregate all kingdoms, republics, tribes, peoples, and nations, into one dominion under him for ever (Eph. i. 10; Dan. ii. 44, vii. 9, 13, 14, 27); and he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. He shall rule them with a rod of iron, and dash them in pieces as a potter's vessel. Psalm ii. This is my decree, and the 'kingdom and nation that will not serve Him shall perish; yea, those nations shall be utterly wasted.' Isa. lx. 12. Now when King Jesus is triumphant here,—when every knee bows to his name, from the Autocrat to the pettiest prince in Germany, and from the President to the humblest official of the States,—when all kings fall down subdued before Him, and all nations serve him (Psa. lxxii. 11)—what then becomes of your republicanism? The British Empire will have fallen to pieces, and your Model Republic will be no more! The Houses of Parliament and the State-Capitols will be barred against the representatives of the people, the echoes of whose uttered foolishness will be silenced in their political death. The MODEL KINGDOM will become the admiration of all nations, and the *Model Republic* as little remembered or cared for, as the kingdom of Bashan, or the diminutive Republic of San Merino. 'The Lord shall be *King* over all the earth, and his name one.' This is universal monarchy instead of universal republicanism! A glorious monarchy, such as the world has never witnessed before—a government which is theocratic, not popular; and one to which none are appointed by votes of majorities, but by the absolute will and pleasure of the Lord God alone.

The anti-republican proposition of the gospel of the kingdom, then, is this:—that a *divinely established monarchy, righteously administered in all its details, is the sole panacea for the evils of the world*. If it were not, God would have devised some other system of things. He has predetermined the existence of such a kingdom, and therefore we may infer it is the best remedy for the evils which exist. Hear it, ye Websters, Clays, and Hugos—ye Mazzinis and Kossuths! 'The thrones shall be cast down,' and in place thereof, 'the God of heaven will set up a *kingdom*'—mark ye this! not a republic, but 'a *Kingdom*,' 'which shall never be destroyed: it shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.' Ye would establish a republic, but the God of heaven' is against you. The success of your work would prevent the establishment of his. He wills that a kingdom shall exist, and he will set it up as he established the kingdom of Israel in the days of old. Be afraid of his kingdom, all ye oppressors of the earth; for what republicans cannot do, he will certainly accomplish. His kingdom, like yours, is a military power. 'It will break in pieces and consume all your kingdoms,' and though you may gather your armies together to make war upon his king, and the army which follows him, ye will be tormented in his presence by fire and sword (Rev. xix. 19, xiv. 10), and be utterly and irrecoverably defeated. The republicans seek to overthrow your kingdoms, but they will not,

they cannot succeed. They may shake your foundations; but the glory of casting down your thrones of wickedness and blood is the work of Jehovah's servant, whom he retains at his right hand until the hour of judgment arrives.

But, it may be inquired, if the career of the Model Republic be so brief, so like a meteor in the heavens, what was the purpose of God in permitting it to exist? If not to republicanize the nations what was its destiny? Our answer will be intelligible to the scribe well instructed in the kingdom. The judgments of God are about to break forth with terrible fury upon Europe, when there will be a time of trouble such as there has not been since there was a nation upon earth. Dan. xiii. 1. This being the case, it will be worse with that division of the globe than it was with the Western Roman Empire in the time of Attila, Genseric, and Alaric. If therefore no refuge, no asylum for the civilization of the age had been provided, the night of 'the Dark Ages' would return, and the world be submerged in barbarism as in feudal times. But this calamity has been provided against by the extension of civilization and its establishment in the New World. All that is worth preservation in arts and science, and in social life, has become naturalized in the United States; so that if Europe with all its appurtenances were to be blotted out to-morrow, the surviving nations would still advance in their career of social improvement. Hence *the mission of the United States is to defend and preserve the civilization of the age from extinction in the transition of the old world from its present state to the Age of the Kingdom of God.* This transition period is a time of sore trouble—the time of God's judgment upon Europe because of its superstition, blasphemy, and crime, war, long and terrible wars, will intermit the progress of the nations. Indeed they can advance no further in amelioration until their oppressors, lay and clerical, be destroyed. These exist as an Alpine barrier between the populations of the Old World and the blessedness in store for them in the Age to come. This barrier must be removed—a removal which nothing but the sword can accomplish. The republicans have proved themselves incompetent to the work. They want unity of purpose, concert of action, and sagacity to outgeneral and destroy their oppressors. They have had fine opportunities, but have not known how to improve them. In 1792, 1830, and 1848, they triumphed; but in the hour of victory, they permitted themselves to be cajoled out of its advantages by ambitious and deceitful men. So long as they allow themselves to be counselled by Jesuits and priests, or by men who pander to them for the sake of power, as in the case of Louis Napoleon and his uncle, they never can relieve themselves of the incubus that heels them in the dust. Even in the United States the constitution is fostering a power which, in its maturity, would convert the Model Republic into a despotism, if the God of heaven did not arise and supersede it by the power of his kingdom. A clear stage and no favour for all sects is an equality that in time would prove fatal to liberty. If the sects equalized by the constitution were un-

ambitious of political power there would be nothing to fear. But this is not the case. Papalism is essentially a politico-religious despotism of the most murderous and devilish character. It is a diabolism incorporate, and is at rest never where it is treated as a sect, and devoid of the power of the sword. Its position in the Old World, and in much of America, is sovereign, imperial, and regal; and it claims the same position of right in all countries of the earth. The constitution of the United States regards this hateful manifestation of Satanism with equal favour as peace-loving and non-resisting Quakerism. It puts them both upon an equality by which Papalists, which sticks at nothing, whose hellish principle is 'no faith with heretics,' 'the end sanctifies the means,' all things are lawful in the service of the church, lying, flattery, hypocrisy, adultery, theft, and murder, (as proved by history)—this Papalism, so worthily detested by European liberals, so cordially and deservedly abominated by democratic and social republicans in France, where in past times it has soaked the soil with the blood of men of whom the world was not worthy—this horrid and debasing superstition is protected in the exercise of all its satanic working with all deceivableness of unrighteousness (2 Thes. iii 9, 10), in the propagation of its anti-republican, protestant-hating, treacherous, and treasonable faith, by the constitutions, the political Bibles, of Anglo-Saxon and Gallic republicanism! A faith that appeals to the evil of human nature, that flatters its vanity, fosters its pride, tolerates its lusts, and indulges it in crime, has all the sympathy and all the predilection of sin in its favour. It is a superstition congenial to the heart of the natural and unlightened man; and because of this congeniality it is that Papalism is so extensively diffused, and so high in favour among 'the earthly, sensual, and devilish' rulers of the darkness of the world. Mankind trouble themselves but little about its dogmas. They leave these to its wretched priests, who use them for the mystification of the inquisitive. They believe what the church believes, and concern themselves but little whether 'the church' believes the truth. If the authority of the church be superseded by a denial of its faith, men cease to be papists but they are still 'earthly, sensual and devilish,' as were 'the apostles of infidelity,' whose republicanism poured out such terrible fury upon kings, aristocrats, and priests, at the close of the last century. Instead, therefore, of the Model Republic converting the world to liberty, fraternity, and equality, though aided in the work by 'the mountain,' and the democracy of Europe, it has a worm in its own vitals, which if not crushed, and time should be afforded, would destroy it, and supplant the star-spangled banner by the Cross and Keys. But, thanks be to God, there is no time for this. Consumption and destruction are decreed against the Papacy. Its 1335 years are almost expired; and though republicanism be too feeble to exterminate the evil by which the nations are cursed, and withheld from the blessedness of the Age to come, the Model Republic will endure until its mission be accomplished in behalf of civilization, and the God of heaven by his heroic

king shall deliver the world from the power of them who spoil the earth. Rev. xi. 18.

Republicanism being remedially inert, a divine monarchy, or theocracy is the only remedy for the world's evils. But how will it operate the cure? By supplying that which republican gossellers cannot—a religion without sect or faction; a legislation proscriptive of all evil; and just and infallible rulers. The first would abolish Papalism, Protestantism, Sectarianism, Mohammedanism, and Paganism; the second cause righteousness to flourish as wickedness does now; and the third, obviate all injustice from whatever cause. Would not the nations be blessed then? No sensible man would deny it. An evil-minded man would say 'No! The present race of popes, emperors, kings, priests, nobles, and officials, would protest against them. They would sooner see republicanism triumphant than such blessedness throughout the earth; for republicanism affords scope for the lust of the flesh, the lust of the eye, the pride of life, superstition, injustice, and oppression; but a theocracy administered by infallible and righteous men does not. Such blessedness they hate, because it implies that they, being only evil, will have no part in it. The Pope and the Emperors must give place to Christ; and the kings and priests, or ministers and clergy, of every superstition, must surrender their power and authority to the Saints, who with Jesus shall possess the kingdom and dominion under the whole heaven for ever. Satan must be bound and cast out of the heaven, that the aerial regions of the old and new worlds may be purified from the unrighteousness and iniquity with which they are defiled.

But at these things, one may say, 'I marvel greatly! Is it indeed true that all mankind are to be of one religion, and to be subject to rulers that cannot err? Such a consummation is assuredly beyond the compass of republicanism, or of all 'the powers that be' to accomplish!' It is not pretended that mere human power and authority can bring it to pass. The work of bringing all men to unity of faith and practice has been experimented and signally failed. But the work is to be done, and will be perfected. Hear what Jehovah saith by his prophet—'At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.' Jer. iii. 17. They shall be gathered unto it as the capital of the kingdom and dominion which the God of heaven shall set up—as the seat of government of the undivided empire which is to 'fill the whole earth.' 'At that time' shall this come to pass. At what time? The prophet informs us that it shall be when Israel is restored, and the Lord gives them pastors after his own heart, who shall feed them with knowledge and understanding. This has never happened in the sense of the text; for the event is to be accompanied by the remarkable and hitherto unseen phenomenon of the nations ceasing to walk after the imagination of their evil heart. They have walked in their own evil ways ever since

their existence; and do now as pre-eminently as ever." But mark the testimony—a time is coming when they shall do so no more—when they shall be enlightened in consequence of the knowledge of the glory of the Lord covering the earth as the waters cover the sea. At that time Jerusalem shall be the throne of the Lord when he shall govern nations upon the earth.'

When these things come to pass, what will the nations then say of you, ye Republican gossellers, ye crazy and infatuated politicians of the hour, who boast yourselves of your wisdom, penetration, and enlightenment? Hear the confession of your posterity, and confess your folly with shame and confusion of face! 'The Gentiles,' saith the prophet, 'shall come unto thee, O Lord, from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein there is no profit.' Jer. xvi. 19. They have! These lies, vanities, and unprofitable things, are the things which are seen, and which make up the civil and religious system, called 'the present evil world.' Putting this estimate upon them, they will abandon them. They will cast away their superstitions with indignation and contempt. They will no more say, 'I am of Luther,' 'I am of Calvin,' 'I am of Wesley,' 'I am of the Pope,' and 'I of Mohammed!' but '*I am the Lord's,*' and they shall rejoice in Jacob, and surname themselves by the name of Israel. Isa. xlv. 5. Their republicanism will vanish with republics, and their admiration of its gossellers be changed into commiseration for their well-intentioned foolishness. The strife of faction will be hushed into peace and good will; sect will no more war upon sect; and religious controversies, so necessary in the present state, will no more disturb their equanimity, and embitter the hearts of men; for 'the Lord will turn to the people a pure language, that they may all call upon his name to serve him with one consent.' Zeph. iii. 9. Is it enquired how this is to be brought about? Read the eighth verse of this testimony, and Isaiah ii. 3, 4. By this we are taught that it will be the result of conquest and subsequent instruction. The existing governments and hierarchies of the nations must be overthrown. Their armies must be cut up and dispersed, and the nations liberated from their thrall. It is the three millions of disciplined soldiers in Europe that keep down the people and sustain their rulers. If these troops were annihilated the people would rise, and by one fell swoop exterminate from the fair fields of earth the serpent-race that binds them in its coils. The armies in the main have proved themselves faithful to their masters, and will remain so until the hour of their destruction by the Lord of Hosts arrives. The people must succumb till the Deliverer appears. If they be successful for the moment, reaction is sure to follow, and to add new rivets to their chains. But, O when their armies are every where defeated by the Lord from heaven, and the hopelessness of the conflict becomes apparent to their tyrants, will not the groans of the nations be turned into joy and exultation, when the Conqueror proclaims 'peace and good will' to all the

ners upon earth! O then, make a joyful noise unto God; all ye shall sing forth the honour of his name; make his praise glorious: unto God, how terrible art thou in thy works! Through the strength of thy power thine enemies submit themselves unto thee. Psalm lxxvi. 1-3. All nations whom thou hast made shall come and ship before thee, O Lord; and shall glorify thy name. Psalm cv. 9. O let the nations be glad and sing for joy; for thou shalt govern the people righteously, and govern the nations upon earth. Psalm lxxvii. 4.

the governments of the nations both monarchical and republican are happily abolished; their kings bound with chains, and their legs with fetters of iron (Psalm cxlix. 8); prisoners of war; all armies disbanded, and the emancipated people waiting for the New Law—the civil and ecclesiastical code of the Age to Come—Many of us go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways; and we will walk in his paths: for out of Zion shall go forth the LAW, and the Word of the Lord from Jerusalem. Isa. ii. 3, 4. The Lord will teach them of his ways, thereby implying that the occupation of the clerical Othellos of our day will have been wrested from them. Happy event for the world! The pulpits and theological seminaries will no longer contain reverend pretenders to sanctity, and dominion; for the prophets shall be ashamed every one of his vision, for he hath prophesied; neither shall they wear a hair-cloth (black garment) to deceive. Zech. xiii. 4. It will be dangerous for them to go and grind old Calvin and Wesley's divinity, and try to palm it on the people for the way of the Lord; for it shall come to pass when ye shall yet prophesy, then his father and his mother that begat ye shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and his mother shall thrust thee through when he prophesieth. Zech. xiii. 3. Men, divinely appointed men, will then prophesy, or speak the truth, to edification, exhortation, and comfort; for wisdom and knowledge shall be the ability of the times, and theological imposition will be unknown. The Lord will teach the people; for he is 'the light to enlighten the Gentiles; when he is, 'the glory of his people Israel;' and the result of his teaching will be, the purification of their religious speech; the spontaneity of service, 'the removal of the veil that is spread in all nations' (Isa. xxv. 7), and their walking in his paths for a thousand years.

But from what part of the universe are infallible and righteous prophets to be obtained, who in the Age to Come, shall rule the nations justly in the fear of God? They are to be taken out from Judah and the nations of the Roman world. The 'gospel of the kingdom' was preached to the Jew first, and afterwards to the Greeks and Barbarians, for this purpose. Whosoever believed the good news of the kingdom of the Age to Come, was baptised, and patiently continued well-doing; was promised eternal glory, honour, incorruptibility,

and life in the kingdom of God. Belief of the truth and baptism constitutes the righteousness of God in Jesus Christ. Men becoming the subjects of God's righteousness, and bringing forth the fruit of righteousness in their lives, are the 'blessed of the Father,' who with Jesus, shall 'inherit the kingdom.' But before they can possess it they must be clothed with immortality; for 'flesh and blood cannot inherit the kingdom of God.' When thus clothed upon with their body from heaven they will be '*equal to the angels*' (Luke xx. 36), and infallible. Such are the governors being provided for the nations. The Chief-Magistrate is Jesus, the Lord of life and glory. He is the Model King, to whose image and likeness all the kings of the Age to Come will be conformed. They will be like him, and see him as he is (1 John iii. 2), *immortal and glorious because of righteousness.*

To separate from the nations such a royal community as this was the divine purpose in causing the gospel of the kingdom to be preached. How great, how glorious the hope exhibited in this gospel as compared with the hope preached by republican gossellers! All the latter can present to this generation is a republicanised world, in which their posterity will be ruled by governors appointed by themselves. Our contemporaries believe and rejoice in it, as though they themselves would be the favourites of the people! But, hereditary bondsmen of sin and Satan, know ye not that ye will be rotting in your graves like sheep, having no interest in anything transacted above the sod that covers you! What is there of glory in such a hope to you, supposing even that it should come to pass, which is impossible. But turn ye now from this miserable picture, and behold the glory to be revealed in the Age to Come! A glory which is personally interesting not to posterity only, but to the righteous of all ages and generations, from Abel till the coming of the Ancient of Days. All nations to be blessed in the Age to Come. Think of that! In an age when 'the righteous shall flourish; and there shall be abundance of peace as long as the moon endureth,'—when the life of the poor and needy shall be redeemed from deceit and violence; and their blood shall be precious in the sight of the King and Governor of the world. Think too that when this blessedness rests upon the obedient nations, were it deferred for a thousand years to come, you may still inherit it by a resurrection from the dead. But how increasingly interesting is the reflection, that this blessedness is at hand to come; that before this generation has passed away, republicanism will have vanished, the thrones have been cast down, the kingdom of God have come, and his will be doing upon the earth as it is in heaven. Our planet will then be worth living in, which can hardly be affirmed at present while evil and wicked men have the sole administration of its affairs.

In conclusion, there is one thing, and one only, in which the gospel of the kingdom, and the gospel of the republic are agreed—they both predict a great revolution in human affairs, in which all the kingdoms

and autocratic imperialities of the world will be finally destroyed. The republican gospel says they will all become republics; but that of the kingdom protests that they shall become Jehovah's kingdoms, which he will bestow upon Jesus, and his brethren when they shall have risen from the dead. Instead of republics being multiplied by the fall of thrones, they which exist will be transformed into kingdoms on the saints. This is the destiny of all the States of the New World; for 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Dan. vii. 27.

The European Prospect.

UNLESS a stray bullet, or the weapon of some fanatic of liberty, or the hand of over-ruling Providence, shall remove the Emperor Nicholas from the scene, and prepare the way for a revolution in Russia, the prospect of a fierce and devastating war, one of the most fearful that has ever befallen humanity, is before us. The immediate cost of this struggle must be great in blood, in treasure, and in the happiness of this generation. But the issue, although it may be protracted, will not be doubtful. Russia may support Austria, to retain her crumbling power; and these two may make head for a while; but Poland resuscitated, Italy made free, Germany united, France revolutionized, and Great Britain, by the will of her people, ranged in support of freedom and the new ideas of Europe, must all act together. What chance will despotism have against an array like this? None! A long peace followed the last war; a peace more durable must follow the next. The new settlement of Europe must be founded upon true, not upon false principles—upon the interests of the people, not upon the systems of kings. And if despotism will fight in the meantime, despotism, most assuredly, will fare badly in the battle, and sooner or later be driven from Europe, to take refuge in more congenial Asia.—'London Telegraph.'

The struggle between Europe and Russia must inevitably break forth before long; but with a vastly different result from that predicted by the London Telegraph. Austria and the Papacy will doubtless be supported by Russia, against France and her allies. It will be the death-struggle of the Austro-Papal power. It will not only be crippled as aforesaid, but utterly destroyed. Russia, however, and not 'revolutionized Europe,' will eventually be the gainer; and the Austrian and Papal territories will be in the end incorporated in the Autocrat's dominion. This will be substituting a greater despotism for a less. But events are onward. Belgium, France, Spain, Portugal, Sardinia, Naples and Greece, or Revolutionary Europe, will not escape. The tide will begin to ebb, and victory perch upon the standards of the North. The destroyer will fall upon them as the haters and desolators of the Austro-Papacy, which hitherto he could not sustain in life; and the imperial sceptre of the Czar will at length rule their destinies as the vassal kingdoms of his still increasing

sovereignty. He will be a King of kings, and a Lord of lords; for they shall 'surrender their dominion to him until the words of God be fulfilled.' God's spirit being quieted for a brief space in the west, the indomitable British carry on the war in the east, where they and Russia meet in mortal fray; the latter urged by lust of universal empire, the former in defence of the Jews, then a colony in Palestine; and their own possessions in Hindostan. The Assyrian imperialists will overrun Turkey, Egypt, and a great part of Palestine, and plant their standards on the mountains of Israel and in the Holy City. Persia will also acknowledge the supremacy of the Czar; and the Libyans and Khushistanees 'will be at his steps.' Instead of despotism being driven from Europe, its 'New Ideas' and Fierce Democracy will be suppressed; and despotism will be again triumphant in the Old World, and prepared to contend in battle with God himself. In the progress of these events the political seers, peace prophets, and republican gossellers will be confounded. Socialism will be in despair, and Britain and the New World the only refuge for the oppressed. The 'New Ideas' of the nations are disorganizing and anarchical, and not regenerating. The well-being of mankind for a thousand years to come demands their suppression; and the Prince of Rosh, or Russia, is the man to do it. When he has accomplished his work, he will himself be broken to pieces by the Prince of Israel; who will return to the Holy City and crush the Czar's dominion by a single blow, from which he will never recover. The words of God being now fulfilled, his late vassal kingdoms will assert their independence, and 'gather their armies together to battle to make war' upon Israel's Prince. This will be the last war period for a thousand years. The nations will be subdued, and their kingdoms transferred to the conqueror and his companions. He will then have hushed the alarms of war. The 'New Ideas' of a world lying under the wicked one will then be accounted 'vanity;' and divine knowledge will 'cover the earth as the waters cover the sea.'