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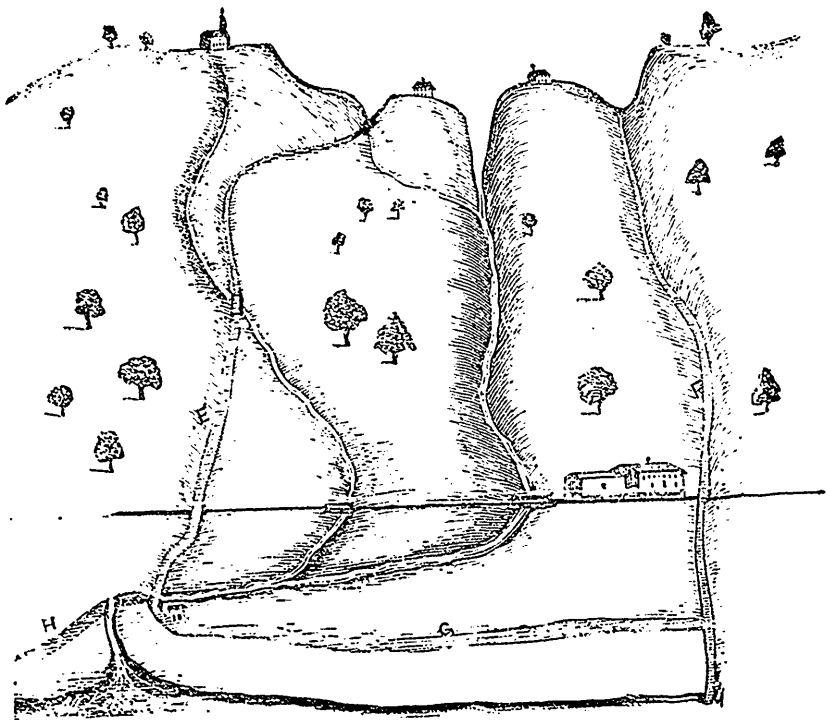
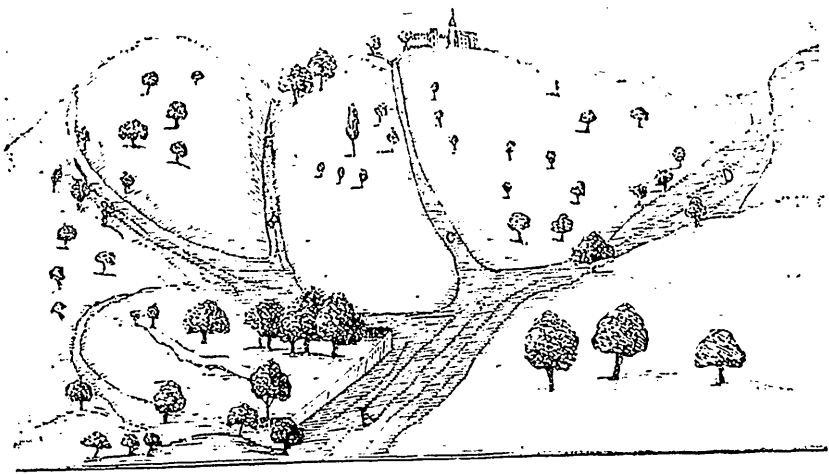
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THE TWO MOUNTS OF OLIVES.

(For Description, see Page 462.)

THE CANADIAN
QUARTERLY REVIEW
AND
FAMILY MAGAZINE.

VOL. 2.

JULY, 1865.

No. 3.

PAST AND FUTURE.

THE world is yet in the night of ages: the perplexities of nations, of churches, and of individuals; the wars, the fightings, the seas of blood, the crimes, and the demoralization on every side; the insecurity of life and property; the known fact that the law-makers and the executors of the law are, to a large extent, notoriously deep-dyed scoundrels; has begotten the public exclamations: "Whither are we drifting?" "The indications are, that society is in the last stages of corruption."

These, however, are the signs that the ancient prophets announced, that the Son of God declared would precede the inauguration of a new era, glorious in its inception, and perpetual in its duration, which should, from the complete transformation in the government of church and state,

be known as the new heavens and the new earth.

The prophet Isaiah, beholding in vision these scenes, inquires: (a) "Watchman, what of the night?" and the watchman said: "The morning cometh;" will come in connection with the (b) restoration of the kingdom to Israel, promised so many ages ago, and assured by the Son of God to the children of Israel as his (c) elect, when his (d) Gospel should be preached to all nations. It will be shown, in this number of the *Quarterly Review*, that in ancient Canaan, including all the lakes, rivers, and mountains, there is not one acre for each Jew now living, to whom there

(a) Isaiah, c. xxi. 11.

(b) Acts, c. i. 6-7.

(c) Matthew, c. xxiv. 31.

(d) Matthew, c. xxiv. 14.

must be added at least 15,000,000 Israelites, and 15,000,000 Gentiles, that are to be gathered with them. It will be shown that they never were to be restored to that land, and that the land, the (e) mountains of Israel, into which the Son of God has promised to gather them, is North America, from the Atlantic to the Pacific, and from Mexico to the Arctic Ocean. That the (f) holy mountains are the British and Russian possessions. That the (g) glorious holy mountains, are the mountains round about the City of Hamilton, and that it is the future New Jerusalem, the (h) City of the Great King.

If our readers refer to the August number of *Good Words*, page 591, they will find the Asiatic Mount of Olives is not split in two, as described by Zechariah, c. xvi. 4, 5, and that there are only small mounts on each side of it; whereas, as Zechariah describes it, there are mountains higher than the Mount of Olives, on each side of it, as described herein under the article *New Jerusalem*.

It will be shown that the ruler who will be over this chosen heritage, chosen, and kept, and prepared for the posterity of Jacob, was to be, and will be, of the tribe of Joseph, upon whose head, and upon the (i) crown of whose head, will be the intellectual capacity to reign, and rule, and prosper.

It will be shown that a portion of the ten tribes migrated from Palestine to Tarshish (now called the British Isles), by the express command of God, before the captivity of the ten tribes; and that the ancient Britons, now known as the Welsh, were of

the tribe of Joseph, and from that people will the (j) Deliverer come.

It will be shewn that the United States are called Assyria by the prophets, because their ideas, practices, and habits are a type of ancient Assyria. That the Southern States, separated from them, are called Egypt and Eden, as types thereof. That the Negro race are entirely and absolutely distinct from the Adamic race, and that, between the two, there was a white race, that were called the children of men, whose daughters were (k) fair, that the antediluvians took of them for wives; that they, with the Negro race, were present in the Ark, as servants, to take care of the living cargo.

It is shown that alcohol is the (l) root of the gall and wormwood that Moses said would add drunkenness to thirst, and that God's jealousy would smoke against any man who used it for a beverage, and all the curses in the Bible shall lie upon him, and the Lord shall blot out his name from under heaven; that it is the star St. John saw that turned one-third of the waters into wormwood, so that many men died thereof.

It is shown that the Son of God is the Shiloh from Judah, that should deliver the world from spiritual death and open up the way from earth to heaven for fallen man. And that his ability to save arises from the fact, that the spiritual nature, which is allied to the soul and body of the children of Adam, is divine, and derived from the Son of God.

It is shown that two Messiahs were promised: the spiritual, Shiloh, in whom the Gentiles trust; and the

(e) Ezk., c. xxxvii. 22.

(f) Psalms, c. lxxxvii. 1.

(g) Dan., c. xi. 45.

(h) Psalms, c. xlviii. 2.

(i) Genesis, c. xlix. 26.

(j) Romans, c. xi. 26.

(k) Genesis, c. vi. 2.

(l) Deut., c. xxix. 18, 19, 20; Rev., c. viii. 11.

temporal (*m*) Shepherd or Deliverer, for whom the Jews have so long waited.

There will then be given an idea of the changes that will take place, of the nature of the new heaven and the new earth, so long looked and hoped for.

It is well known to all students of the Bible, that there are a large number of unfulfilled prophecies; that there are many the bearing of which, or what they refer to, has never been ascertained, there being no transactions recorded in the history of any nation, since those prophecies were announced, that will cover the particulars set forth.

It will be found, by the light of this (*n*) "Little Book," that the mystery of God is finished; that they had reference to persons, places, and events belonging to this century, that are all represented under typical names from parallel places, events, and persons of the olden time, there being no other way of making them

(*m*) Gen., c. lxix. 26; Matt., c. xxiv. 30, 31, 37; Rom., xi. 26.

(*n*) Rev., c. x. 2, 5, 6, 7.

known; and that others are, as it were, being re-enacted and fulfilled to the letter, on a more extensive scale, and in a more remarkable manner, than they were in the ancient times.

It will be found that very many of the prophecies, in which it is stated it will be the latter days, latter times, latter years, or in the end, &c., refer almost exclusively to these years of the latter days.

Men of understanding will be in no hurry to discredit the truth set forth, until they have, in the fear and love of God, carefully and thoroughly considered all the promises and facts referred to, and searched for those further ones that distinctly declare so many particulars in regard to the birthplace, parentage, relations, places, and events connected with the life and the times in which the temporal Deliverer will come.

As future reference in connection with events long since predicted, it is here remarked that this number of the *Review* was written between the fourth of July and the fifth of August, covering a period of just one month

WATCHMAN, WHAT OF THE NIGHT?

EVERY thinking man is anxiously pondering in his mind what the end of the dense darkness will be, that now so completely hides the great future from their eyes. The leading writers for our newspapers and periodicals, who possess perception, and even a limited knowledge of our moral, social and political condition, come to no other conclusion than that year by year the state of society,

measured by the standard of purity and truth, is gradually sinking. So far has the deterioration gone, that the feeling is gradually widening and deepening, that God no more heeds the ways of the nations of the earth, or of the individuals that form them. He hath said in his heart God hath forgotten he hideth his face, he will never see it. They believe that the Son of God having given himself

to be their ransom, and his holy word to guide mankind, that they must now no longer look to him to guide them in any earthly matters, but trusting in the wisdom and foresight they have acquired, work out their own well-being on earth, and that they are capable of doing it.

The *Press* of the country is becoming startled by the endless columns of crime they daily and weekly select from, and the frightful mass of criminal incidents from which they cull. The late developments in regard to the character of those upon whom the country depends for the prevention of crime, the securing and punishment of criminals, is only exhibiting here and there a spot of the corrupt condition of things. It is well known that, unseen to the, untravelled and unobserving portions of society, we are fairly living in a sea of corruption, iniquity and crime, but slightly in advance of the antediluvian nations, which will, however, be more generally understood hereafter. It has been remarked by the *Toronto Leader* that this wide spread demoralization is strong evidence that we are merging into a condition of things which indicates a state of society in the last stage of corruption, others, endorsing these views, enquire: "Whither are we drifting," others look upon the future as mysteriously dark and uncertain. Does this increasing exhibit of crime and robbery, incendiarism, murder and iniquity of every conceivable phase, rouse society to cut it short? Alas! no; the all-pervading feeling is that it is no one man's business to interfere, and yet they think that a government to be a good one must be just such a one as they possess, in which the criminal has given him the privilege to rule, the ultimate result of which is the very rottenness of society so much to be lamented. If it was to

the lower grades of the people that the dangers so apparent were solely confined, there might be a ray of hope to cheer those who enquire of the (b) Watchman, "what of the night;" but, alas! in church and state, in religion and politics, all is equally misty, and the accumulating evidences of unbelief as to what mankind should believe in matters of religion, and the dark records of crime continually increasing, and the utter want of confidence in all who have the political destiny of the country in their hands, naturally leads all three of those divisions of society to be careless of what people think, and increasingly careless and hardened in blindness, iniquity and crime, through which we have now presented to us the sad spectacle of our people striding headlong to utter demoralization. The (c) bands and cords of society are sundered and cast away; as Ishmaelites, every man's hands are against his neighbor, (d) every man doeth that which is right in his own eyes and there are none that hindereth.

If, for example, we commence with the government of the country, and descend from the head to the feet, and take Canada or British America as an example, we will first find a country larger than Europe with a head appointed by the British Government who, in England, was only noted for being a whipper in of the British House of Commons and got his appointment for the services thus rendered. Every thinking man knows that the qualifications for the position he occupied in England were disqualifications for any governorship of any colony of any empire in the universe. The

(b) Isaiah, chapter xxi. 11. It will be seen hereafter that all the quotations here given are prophecies of these things.

(c) Isaiah, chapter ii. 10.

(d) Judges, chapter xxi. 25.

head of a people should, not only by precept but through example, be a pattern of all that is pure and noble. Lord Monck, the Governor General of British North America, has confirmed the accusations of the fearless portion of the *Press* of Canada, that through his voluptuous ways and demoralizing conversation he has disgraced his high position, and in sanctioning by his presence and act the desecration of the Sabbath day, by signing the agreement made by the self-appointed delegates of these British Colonies for their confederation; which (e) confederation had been forbidden more than twenty-six hundred years before by the prophet Isaiah, that warning, and the reasons for it, were repeated in the last number of the *Canadian Quarterly Review*.

The pressing reasons presented by those who argued for that confederation was the fear that the United States would swallow us up. But Isaiah warns us that we need not fear those blind rulers, but fear the Lord of Hosts. It was shewn in the *Review* that the confederation they desired to consummate was a violation of a vital law of God. But those rulers who had not feared to spend their week-nights in bachanalian revels did not fear to violate God's holy Sabbath day in the signing of their agreement, neither have they feared to go on trespassing in this thing against the Most High God. Their end is to be snared, and to (f) stumble and fall, and to be broken. The acts above referred to indicate that the Governor General's Cabinet are no incorrect type of their head. That the ministry into whose hands we have, by our representatives, committed the great future of this coun-

try are morally and politically corrupt is so fully admitted that it requires no proof here. They are the fruits of our representative institutions, the appointed of those we have elected to make wise and wholesome laws. As the tree so the fruit. The corruption in our representatives, which the fruit indicates, is admitted by themselves to have become of so low a type that no man can go through two terms of office without becoming demoralized.

That is ample evidence that our rulers (g) are void of understanding, that they are no longer a necessity, but an absolute curse to their country? The Governor, his Ministry, and our Members of Parliament, have been noticed: our supreme Judges come next, and the pathway to that position is almost solely through the Ministry. A late appointment proves that our Ministry are fast growing worse. For, from the one of them that was selected for his wisdom and purity, the country has been furnished with the Hon. John Wilson, of London, to act as Judge in the high courts of the land. He has the notoriety in that city and county of thinking it no disgrace to maintain, besides his lawful wife and family, two prostitutes, for his own convenience, who are mother and daughter; that he does not confine his attentions to them was a well-known fact in the official circles of his colleagues in office, who appointed him. That notoriety extends to introducing his sons to such degraded society, one of whom was shot dead in a house of ill-fame, he has the further notoriety of having, when a young man, shot a fellow-student dead, in a duel, in so heartless a manner, that even in duelling language it was considered little less than

(e) Isaiah, chapter viii, 12.

(f) Isaiah, chapter viii. 13.

(g) Dan. xii. 10

murder, but through chicanery and favor he escaped being hung.

When such a man becomes the fittest man in the country to see justice and judgment impartially administered, it is surely time to inquire of the Watchman, "what of the night?" Sodom and Gomorrah, for their times, certainly had no deeper stain on their escutcheon, and we can see with what propriety our Saviour, and the prophets who preceded him, say that those cities should rise up in judgment against us.

The decision of the six Upper Canadian judges, in the case of Burley, is an example of their capacity for their position. Burley was a refugee from the Southern States, who, while in their service, took twenty dollars of their enemies' property. Under the Mosaic law, which is a true one, because founded in equity, our country is a city of refuge, and any man pursued can claim the right of trial. Burley was brought before our judges. His plea was that he was acting under the instructions of his government, therefore a belligerent, and not individually amenable for the act. Our judges decided that any man who cannot deprive his countries' enemy of more than twenty dollars in any military operation, is a brigand or pirate, and liable to be tried therefor. Thus, by their decision, laying down as a principle of justice, that the greater the injury the less the crime, thereby ignoring the Divine law which has established that stealing a million of dollars is no more a violation of law than stealing a mustard seed. Their theory, however, is practically the one that prevails, for it is well known, that at this day the greater the criminal, the greater the probabilities that he will escape justice. *

Those judges also asserted that

they had confidence that the pursuers to whom they delivered Burley, would give him a fair trial, and therein ignored the wisdom of God in establishing cities of refuge, and proclaimed their incapacity to fill the judges seat with credit to themselves, safety to the refugee, or to the country. To the ever-abiding credit of the pursuers, and the everlasting disgrace of our judges, it was found impossible to find twelve pursuers to agree that it would be wise or just to ignore, as our judges did, that he was a belligerent, for the simplest practical common sense led them to see that as pursuers they, in the service of their country, would be liable, if they could not do more than twenty dollars damage, to be tried as brigands or pirates. Our judges, therefore, deprived Burley of justice, ignored the neutrality proclamation of our Sovereign, and established a precedent that made us liable to deliver up to either side all refugees that had been in the service of either power, who had not done more than twenty dollars damage to the enemy; and finally, ignored the Divine law given to guide them; were, in fact, wrong, relying on what they call their books, instead of God's, as foretold by the prophet.

If a case of justice so simple that twelve American petit jurors could understand better than six of the Supreme Judges of Upper Canada, what are the prospects of justice or equity in the almost countless complicated suits that come before them for settlement. As the prophet Isaiah said of them, they search through their "books" (h) for the precepts of men, that they may be guided by their predecessors in blindness, and have no fear toward the Lord to look to his book in which

(h) Is. xxix. 13; Luke xi. 46. 52.

he had given them sure directions. With their lips they profess to be guided by the counsel of God, but they did not seek of the Lord for it. The Lord also warned them by the prophet Isaiah, not to deliver up the refugees from the South (which he called Moab), but to hide the outcasts (i), and not betray him that wandereth, but to let the outcast of the South dwell in the land, to cover them from the face of the spoiler, until their oppressors are consumed out of the land. Our Judges, seeking to be guided by the precepts of men, and our Government with them, violated God's commands, and the smoke of their wickedness shall ascend up forever and ever.

The *Press* of the country has been looked upon as an institution which used its influence to restrain evil, to warn against corruption, to thereby keep the Courts of Justice pure, and thus to guard the public interests. One of the London daily papers, referring to the general demoralization among the police and judges of other cities, claims for that city a much more virtuous record than its corrupt sisters in Canada. If we scan the wisdom and purity of its citizens by their acts, we will see of how little they have to boast. A majority of its voters, for several years, annually elected for a mayor for their city (who was also police judge), a miserable drunken lawyer, who would in every respect be a disgrace to any Christian community, and kept him there until the British Government removed their soldiers quartered in the city, because neither the lives of officers or privates were considered safe, where he might be found roaming in his nightly orgeries. To that infamy they have added by selecting for their representative in Parliament another lawyer whose character has

been noticed under the name of the so-called Hon. John Willson, who, under the Mosaic law that God established, would have long since been burned alive for cohabiting with the mother and daughter he has kept as concubines. Remembering, with these facts before us, that a Government Ministry was formed out of that class of representatives in Parliament, as the wisest and best men they could find for the position, and that the *Press* of the city of London had not a word of warning against placing a man so dyed in sin and iniquity in the responsible position of Cabinet Minister, and after as Superior Judge in our high Courts, it can be readily seen that the claim for purity and virtue put in by the city of London has no better foundation than Sodom and Gomorrah can claim. The result will be that the smoke of the wickedness of that city, and the negligence of its *Press*, shall with that of the cities of the "plain," go up forever and ever, as a warning to mankind throughout the eternal future, not to violate God's system of government in attempting any deviation therefrom. Let it be understood that we have as good judges, morally, as probably ever sat in a judge's seat, and who must feel disgraced by such association.

If we descend another step to our County Court Judges, we will find among them drunkards, and usurers, and of those who literally seek whom they may devour, and no man layeth it to heart, there are none that raise the cry, "Watchman, what of the night?" for fear they will in some way be made to suffer for their boldness. If we go a step lower, and refer to the class from which they are selected, the words of the Son of God are as faithful a delineation of their character to-day as it was eighteen centuries ago.

(i) Isaiah xvi. 1-5.

If we take the jurors of the country, they are almost sure to belong to some one of the numerous social organizations of these times, particularly so in connection with, or interested in the drinking usages of society, and under such circumstances, are, in the nature of things, prone to do a favor, which makes justice impossible. To that almost all-prevailing condition of things we have to add their utter ignorance of those questions they are called upon to decide. Look, for instance, at twelve uneducated farmers selected by the number of dollars they have accumulated, which they represent, called upon to decide points, and establish precedents that all the judges in the country could not decide. And it is by law turned over to this dollar-god to decide; and for fear the most intelligent juries should, by their decisions, establish the precedents, the matter is left to the petit, instead of the grand jurors, and the interests and rights of the people are left in the hands of this blind dollar-god! Mammon is supreme! Idolatry is triumphant! Surely we may again exclaim, "Watchman, what of the night?"

One step lower, and we behold those accused of crimes of which they are innocent, committed to jail for months before they can get a trial, which, in the end, costs them not only their last cent, but a mortgage on the future, and the result all depending upon whether a copper in the hand of some dollar juryman falls head up in the toss for justice.

One step lower. Those really guilty often suffer a greater punishment before they get their trial than they get after it, and when their punishment is ended they are cast out of the prison house without a penny or friend in the country—from a place to be, to no where to go—from daily food at stated hours,

to starvation—hardened by imprisonment, and doubly hardened through the merciless liberty time has procured them. If we add, as we should, to this sad record in the government of criminals, the fact everywhere admitted that seven-eighths of all the crime, destitution and misery in the land is the product of intemperance, perpetuated by the Government, and thus the seed sown in the parents multiplying in the children, we learn how much truth there is in the recorded saying: "When the wicked rule the people mourn." And find reason to enquire again: "Watchman, what of the night?"

RESPONSIBLE GOVERNMENT.

Under what is called responsible government, which in the outset may be said to have a meaning exactly the reverse of the one intended to be conveyed. As St. Paul (*j*) said of its advocates, they change the truth of God into a lie, and worship and serve this creature of their invention more than those wise laws which the visible things of creation show to be true laws, to be God's unchangeable laws. A responsibility without a liability is a misnomer, who are the responsible parties in the connection? It was thought that the system would check evil and enable the tax-payer to control his servant. But the fact is, the servant controls the master, and the result that the country is not one-tenth as well governed as it was twenty years ago, and it costs the industrious tax-payers ten times as much as it did then. That is a portion of the fruits of the system in a monetary point of view. Before the adoption of the system in its present phase, the magistrates of Canada were appointed from the most capa-

(*j*) Romans, c. i. 20, 25.

ble classes. They are still appointed in the same manner, but virtually they are elected with the member for Parliament, who is seen to secure the appointment of those who have through their exertions saved him the most money at his election. It results in the well-known fact that the man who can drive an extra team or furnish the most whiskey, is thus placed in the magisterial seat, and those who, by their traffic, cause seven-eighths of the crime, become the punishers of the criminals. Will Satan punish those he gets the most obedience from? that he will is the only hope under our government, that crime will be punished and evil restricted—"Watchman, what of the night?"

The responsible government so highly lauded is seen in a condensed shape in the towns and cities of Canada. The big criminals get into office, as police magistrates, recorders, aldermen, detectives and police; they either directly or indirectly countenance and support the violation of every law in the calendar—prostitution, drunkenness, thieving, gambling, incendiarism in which the lives lost are the murders of which they are guilty. The Mayor of Hamilton is evidently afraid or unwilling to take prompt measures to stay the iniquity. The Recorder, guilty of acts that justice would assign him a place in the Penitentiary had not kindly interference prevented; the Police Magistrate, once disrobed from being a barrister for his evil deeds, and they must be dark indeed when they are too black for his class to tolerate, and in his present position finding it necessary to hide his transactions under a cloud so thin that the leprous spots are apparent. The climax of this Satanic association is to see almost every class of those whom we pay to

protect us from evil, making a gamblers den a common rendezvous in which is enacted the millenium of Hell. As the *pit* opens, the darker and wider and deeper it is known to be. Taking Hamilton as a type that in a greater or less degree represents other municipalities, we have reason to earnestly cry: "Watchman, what of the night?"

NATIONAL PROGRESS.

If we investigate the national progress of Canada to discover whether under so-called responsible government, the people are increasing in wealth, and what the evidence of future prosperity, greatness and happiness is, we find that the statistics show that we are but hevers of wood and drawers of waters for other countries, that we are draining our land of its innate wealth to enrich the peoples in other lands.

From 1850 to 1861 our population increased 900,000, our over-importations, and the interest thereon, for the same period, was \$132,000,000, nearly \$150 a-head, put the average rate of interest at 10 per cent., it is an annual interest tax on the increase of population of \$15 per head, or \$75 tax annually for each family, besides all the expenses of government. If we bear in mind that that rate of interest is double the amount any man can earn in any regular industry, and capitalize the amount, it would show that the debt incurred by the increased population, in ten years, to be equivalent to \$264,000,000, or more than one-half of our whole assessable wealth. If, it is said, that part of that was incurred in a former decade, that would not help the position, for it would show that they were not self-sustaining either, and the obvious fact is, that the increased wealth in the country does not arise from the

savings of the people, does not belong to us, but is foreign capital invested here, on which we are paying rates of interest that are eating the heart out of the country, and has virtually made Canada a breeding ground for the United States, for the people impoverished through false legislation, are driven away to seek labor and food where the national prosperity of the country, before the war, was the question above all others which secured prompt attention, while in Canada, the theory held by both political parties is, that it is a matter that should find its own way, like a ship through the ocean without captain or pilot: the inevitable end of which is that our country is fairly swallowed up in a sea of debt.

Our obligations to-day, that have been incurred for goods and products that could and should have been manufactured and raised in Canada, is within a trifle of the whole value of all the earnings in the hands of all the producers in the country. And, therefore, the prophecy of Isaiah (*a*) that the United States, under the type of Assyria, should come up over all our channels, and over all our banks, and pass through Canada, represented under the type of Judea; that they should overflow until they reached to the neck, from one end of the land to the other, is fully accomplished; for we are literally up to the neck in debt, having, through mortgages, paid them, in nine and a half years nearly \$75,000,000 more for dutiable goods than they have paid us, to which must be added the accrued interest. Not conquered with the bow or the battle axe, but with the consuming fire, called debt. "Thy slain men are not slain with the sword, nor dead in battle."—Isa. xxii. 2. "At that day shall a man look to his Maker, and his eyes shall

have respect to the Holy One of Israel. In that day shall his strong cities be as a forsaken bough," &c., &c.—Isa. xvii. 7, 9-11. "The nation has been multiplied, but the joy has not been increased"—Isa. ix. 3.

OUR NATIONAL FORESTS.

If we look at the operations in this field of our national industry, we find, as hewers of wood, that, in place of it having been beneficial to Canadian interests, we have only furnished a market for foreign oats, pork, flour, and foreign manufactures, and our lumbermen have paid for the money, to carry on lumbering operations, rates of interest to English capitalists, which, in the end, have left them, on the average, poorer than when they commenced; and the net result to Canada is the worthless stumps on which our magnificent forests stood. And it has been considered the height of Canadian state-manship to increase that destruction of national wealth, to furnish it to other nations, to build up their towns and cities, and multiply their manufactures at our expense. As it has been to put our people under bondage to other peoples, to furnish them with cheaper food and cheaper labor, for which they pay us in manufactured goods that our false legislation deprives our own people from supplying.

Collating the facts as to our political and industrial position, we find the country being ruined by high rates of interest; foreign producers, with cheaper money, ruining the industrial classes of Canada; and the cost of government increasing with the decrease in its value, until we find the every-day experience to be, that in twenty years the cost of living has doubled, while the price of food and wages has not, on the average, advanced twenty-five per cent.:

(a) Isaiah viii. 7, 8.

resulting in the ruin of the agriculturist and the manufacturer. If we add to this the only hope of relief put forth by our statesmen, to be borrowing upon security already incumbered to its value, at rates of interest we cannot pay. Surely every patriot may also enquire, "Watchman, what of the night?"

OUR CHURCHES.

The effects of the general demoralization is also becoming frightfully apparent in the church history of the country. From its prominence and, hitherto, successful career, the Wesleyan Methodist Church is selected as a not unfair type of the whole. Their statistics show an increase last year of 800 members, which is considerably over the average increase for several years; they have 500 regular ministers, the fruit of whose labors has not been an increase of two members each, leaving out all the influence from those called lay ministers, exhorters, class-

leaders, &c. *That church numbers one-tenth of the population of Canada the annual births are over 100,000 its annual increase by births alone should therefore be 10,000 whereas the average is not over 500 or one-twentieth thereof whereas if Christ's kingdom is to prevail the annual increase should be 15000.* Knowing

that to be a fair type of the increase in other churches of those who profess to have a name to live; and remembering that we live in an age of Sabbath Schools, when every child that can read has the Word of God, and from that source alone vast numbers should be added to the church, even those who are annually enrolled as teachers should be a far greater increase to the church than the proportion the statistics show.

It is awfully apparent that the salt is rapidly losing its savor, that the population, making no profession of loving and serving their creator, is

gradually, with its infidelity and licentiousness, overwhelming, as with a flood, the salt of the earth, until they are rapidly dwindling to the proportions of evil and good that existed in the days of Sodom and Lot. Therefore it is imperative for every minister and every member of every church, whether Jew or Gentile, who has a name to live, to earnestly enquire of the Watchman, "what of the night," and to call upon the Most High God to have mercy on our land and people, to deliver us from impending desolation.

The position of Canada in the year 1865, as given with all its towering evils and its rapidly overwhelming corruptions, is in as much better condition than the United States are, as its form of Government is nearer to a true monarchical system than the democratic form of government the United States possess. The *United States Press* comprehensively describes the flood of wickedness now prevailing throughout their country as the "*Carnival of Crime*," and therefore the necessity of a deep and radical change in their form of government, is as great as it is in the Canadian, and as their destiny is to be united to Canada, and the whole to be blended in one form of government; the enquiry addressed to the Watchmen applies to them fully as much as to Canada, and they will, therefore, be considered as one country under their division, into (a) three parts, as given by the prophets.

TYPES AND ANTITYPES.

These desolations are the type of antitypes, both of which were covered by Isaiah's prophecy in the

(a) Isaiah, c. xix. 24: Zecharia, c. xiii, 9; Rev., c. xvi. 19.

history of events which, in part, occurred before the captivity of the Israelites ; the other of events occurring in our day, as depicted by the (a) prophet. And Isaiah declares himself and family to be a type of one who should arise in the *latter days*, who, amidst all the darkness and obscurity, will pay no heed to the propositions and schemes of others, that the Bible, the (b) law and the testimony of the living God will be his guide, and that he will warn the people against confederation, because it is a violation of the law of God, which was done in the last number of the *Canadian Quarterly Review*. He also declared that "in (c) that day shall a man look to his maker, and that his eyes shall have respect to the Holy One of Israel. And he shall not look to the alter, the work of his hands, neither shall he respect that which his fingers have made, either the groves or the images." And that the Lord will make known to him that the (d) former things have come to pass ; that the types of those ancient antitypes are now being accomplished, and new things are to be declared by him, that before they spring forth the Lord will tell him of them, that then a new song shall be sung, that he will rise up to shew

the blind by a way that they knew not, and lead them in paths they have not known, and make the darkness light before them, and the crooked things straight. And as Isaiah was an antitype of that coming type, so his land of Israel, (a) off which the whole house of Jacob should perish, was the antitype of the new and better land of Israel which God should chose as an inheritance (b) for them, where God should gather the whole house of (c) Jacob, and will cause Judah and Israel to return and will establish them as at first, and their (d) councillors as at the beginning. And then shall their swords be beaten into plough shares, and their spears into pruning hooks. In that day shall the deaf hear the words of the (e) (little) (f) book, and the eyes of the blind shall see out of obscurity.

As it is alone through the restoration of the whole house of Israel, as declared by Isaiah, c. i. 26, c. ii. 23-25, that relief can come, it will first be shown that they are to be restored and to have a king to reign over them who will cause the blind to see out of obscurity and out of darkness.

(a) Joshua, c. xxxiii. 13, 16.

(b) Psalm xlvii. 4.

(c) Jeremiah, c. xxx. 18 ; c. xxxiii. 7-14, 15, 16, 17, 18.

(d) Isaiah, c. i. 26.

(e) Revelations, c. x. 2, 5, 6.

(f) Isaiah, c. xxxix. 18-24.

(a) Isaiah, c. xvii. 9-11.

(b) Isaiah, c. viii. 12-20.

(c) Isaiah, c. xvii. 7-8.

(d) Isaiah, c. xlii. 9, 10, 16.

"THE MORNING COMETH."

THE prophet Isaiah, proclaiming to the seed of Jacob the restoration of the whole house of Israel to a condition of great temporal prosperity and happiness, states that, in a period when darkness shall cover the earth, and gross darkness the people, they must look up and they will behold the gathering of the children of Jacob; and that they shall arise and shine with more than their original lustre, because their light has come, and the nations of the earth shall acknowledge them as the (*b*) sons of the living God.

When individuals or nations become surrounded by difficulties, and darkness overshadows all their prospects or hopes for the future, they will rejoice as they see the day dawning, the doubts clearing away, the darkness dispelled, and all the pathway, for all time to come, illuminated with a sun that never shall set; and when, in the sunlight of a brighter era, they shall be able to see the depth of their former ignorance, and to understand the causes which chained them to the evils they had so long endured, their hearts should be filled with praises to the Author of that light, who alone is the source of every good and perfect gift.

All evil results from the violation of distinct and explicit commands of God. His commands are founded upon immutable laws, for all His works are done in truth. Order is heaven's first law; order in the universe can only be maintained in harmonious working through a one controlling mind. God established the family, or patriarchal, form of

government in which sovereign power is exercised within the family circle, through the innate right of parentage, because it is the only true principle of government. The school teacher must be supreme over his scholars. The commander of an army must have absolute control over all within the circle of the right conferred upon him.

If we take the material universe, our earth controls its moon; our sun, the system of planetary worlds, of which it is the centre; and our sun is but one of the host of suns that have been placed by the Almighty in the cluster of stars called the Milky Way, that are there sustained, in their appropriate spheres by one immense luminary, which controls the whole. And every cluster of stars is similarly governed, as Ezekiel saw them revolving in mighty circles, or as (*a*) wheels within wheels. To admit any other than the parent to control the family, would end all family government; or more than one head to a school, all order therein; to allow more than one authorized commander to an army would ruin its efficiency; and to allow one sun in the "Milky Way" independent liberty to control any other sun, to trespass in any way upon the power or laws by which the great central luminary controls the system called the Milky Way, would throw the whole into chaos.

That true law of government of men and things, which the All-wise Creator thus shows to us, is the (*b*) visible working of the invisible law through which is made apparent to

(*a*) Isa., c. lx. 1-4.

(*b*) Hosea, c. i. 10.

(*a*) Ezekiel, c. i. 16.

(*b*) Romans, c. i. 26.

man that any other form of government for a nation will, in the end, result in its ruin, through being a violation of the only true principle of government.

The Son of God is the patriarchal, the parental head, in heaven and earth, of all the children of Adam. The genealogy of Joseph, the son of (a) David, the son of Judah, is traced back to (b) Adam, who was the son of God, therefore (c) Moses said they were unmindful of the Rock that begat their spiritual nature and formed their bodies. David said, (d) "Ye are gods, and all of you are children of the Most High;" to us there is but one God, the Father and his sons are all Gods. And Jesus said, (e) "Ye are gods;" and declared that, (f) as the Son of God, he was the root, therefore, the parental head of David, the origin of his intellectual, divine, or spiritual nature. Without him was not any thing made that was made, but that divine intellectual nature in man was not made, it is our spiritual life and light, and originated to us through the Son from the Father. And thus truly is his life (g) our light, the source of our understanding; our spiritual nature, which was added unto and blended with our souls and bodies (previously (h) formed) when God breathed into Adam the breath (i) of lives, the immortal nature of the Father and the Son, God then bestowed upon man that divine and intellectual nature, through which we are enabled to have union and

communion with God on earth, and to fully perceive Him and enjoy His presence in heaven, and are, therefore, commanded to serve God not only with our (a) hearts (bodies) and souls, or animal natures, but also with our spirits, or divine natures; for, as (b) St. Paul declares, God, who blended soul and spirit together, can separate them as easily as He can the joints and marrow; therefore the necessity for us to pray that all three, body, and soul, and (c) spirit, be preserved blameless.

Having traced the origin of our spiritual or divine nature up to the Son of God, our Creator (d), which truth St. Paul states the heathen poets (e) of Athens knew, for they believed they were the offspring of God. We come to see that as the Son of God is the root (f) of our Divine nature, and that from our Divine or spiritual nature being the offspring of God, and placed as the head over our soul, earthly or animal nature, we should not only keep our bodies and souls in subjection to it, but continually, as sons, obey all our Heavenly Father's commands, and daily pray that he will hasten the time when his will (g) may be done, his laws obeyed on earth, as they are in heaven. When that day comes the whole earth will be under the sovereignty of the Shepherd (h), the Stone of Israel, the Branch (i) out of the root of Jesse, of the house of Joseph, that Daniel saw (j) cut out

(a) Romans, c. i. 3, 4.

(b) Luke, c. iii. 38.

(c) Deut., c. xxxii. 18.

(d) Ps. lxxxii. 6; 1st Cor., c. viii. 6.

(e) John, c. x. 34-35.

(f) Rev., c. xxii. 16.

(g) John, c. i. 3, 4.

(h) Deut., c. xxxii. 18.

(i) Gen., c. ii. 7.

(a) Matt., c. xxii. 37.

(b) Heb., c. iv. 12.

(c) 1st Thess., c. v. 23.

(d) John i. 4, 5.

(e) Acts xvii. 28, 29.

(f) Rev. xxii. 16.

(g) Matt. vi. 10.

(h) Gen. xlix. 24-6.

(i) Isa. xi. 1, 10.

(j) Dan. ii. 45; vii. 13, 14; Matt. xxiv. 30, 31, 37.

of a mountain; to whom the earthly dominion is promised, which shall extend to the utmost bounds of the everlasting hills.

The Son of God declares that he is not only the root through which David derived his spiritual nature; but that he is also the offspring(*a*) of David, out of the stem(*b*) of Jesse, through whom, as the Son of the Virgin Mary, unendowed by an earthly father, with a Divine nature, he was provided with the body(*c*) and soul, or animal nature, in which he dwelt on earth, and made an offering(*d*) for sin, to redeem our souls and bodies(*e*) from the law of sin and death, as well as by his spiritual nature, through being our head, he also redeemed our divine natures from spiritual death. And, moreover, being the offspring of David, became our brother, and is not ashamed to call us brethren(*f*). He took possession of that earthly nature as the bright and morning Star(*g*) that should arise in Jacob, he guided the wise men of the East to Bethlehem, where the new(*h*) thing created was made ready for him, and in their presence took possession of his earthly tabernacle, while angels (*i*) sang, "Glory to God in the highest, and on earth peace, good will toward men."

Our Immanuel being the great federal head of all the children of Adam, the Rock(*j*) from which they derive their spiritual existence, he could legally and amply atone for all

his children, all his brethren, without being infinite, which he could not be without violating a law of the only *Almighty One*. The Son of God is not infinite, for he said, "my Father(*a*) is greater than I;" that of himself he could do(*b*) nothing; yet proved that in the strength of the Father he was able to fulfil all his promises to overcome every foe; to triumph over every temptation, over death and the grave; and is able through the love and strength of the Father to save every soul that trusteth in him; and declares to those who do not, that he will not own them in Heaven, but will assure the Father he never knew them. He only gives the wedding garment to those who ask him for it in his appointed way; without that garment no child of Adam can find admittance within the pearly gates.

It is our souls, or animal life, that so continually strives with our divine natures, second (*c*) Adam, or spiritual life, for the mastery, to induce us to indulge in forbidden, sensual, or purely animal pleasures, feasting, rioting, and drunkenness, the one law or nature warring against the other. But our Saviour assures us, that if we find we are likely to be overcome by our evil nature, that if the animal becomes too strong for the spiritual (which, however, it will not if it is properly on the guard), he will, if we ask him, aid our spirits by his Spirit to overcome our animal nature, and all other foes as well.

The material heavens, in their arrangement and unity, give us a clear idea of the persons of the Godhead. The cluster of stars, called the Milky Way, sustained as it were upon the hand of the Invisible Omnipotent One, all revolving around one central

(a) Rev. xxii. 16.

(b) Isa. ch. xi. 1.

(c) Heb. x. 5.

(d) Isa, liii. 10.

(e) Rom. viii. 2.

(f) Heb. ii. 11.

(g) Numb. xxiv. 17.

(h) Jer. xxxi. 22; Heb. x. 5.

(i) Luke ii. 14.

(j) Deut. xxxii. 18.

(a) John xiv. 28.

(b) John v. 19.

(c) 1 Cor. xv. 45.

luminary, where the Almighty chooses to manifest the excellency of his glory, and to regulate the millions of suns that exist in the Milky Way, that are each the centre of a system of planets that revolve around, and are governed by their own Sun. To each Sun there is one ruler, known as God the Father, who dwells there, and governs all the planets controlled by his Sun in unity with the Almighty (a). For to us there is but one God the Father, of whom are all things, controlled by our Sun, and we in him; and our Lord Jesus Christ, by whom are all things of this world, and we by him. The God, or Father of each Sun, has given to sons of his love the habitable (b) planetary worlds that revolve around it. To this earth that Son whom we call our Lord and Saviour, Jesus Christ, who in unity with and through God the Father, and the Almighty, this earth and all pertaining to it were formed, and Christ is, thereby, the only-begotten of the Father, so far as possessing any right or heirship to our earth is concerned, for it is solely his by creation, as well as from being the gift of his Father, for of himself he can do nothing (c). Therefore we worship the Lord Jesus Christ, God the Father, and the Almighty as the Lord God Almighty (d), called by St. Paul, the King Eternal, the Immortal, and the Invisible.—1 Tim. i. 17.

The first heaven is the church of God on earth; the second heaven, the sun where there are many mansions or homes for all those of other planets also; and the third heavens, the central luminary where the Al-

mighty manifests the fulness of his glory (a).

If men in a state of sin cannot look upon the Son of God without his being veiled or tabernacled in the flesh, St. Paul could not behold him, and they could not in the time of (b) Moses, how shall they stand before the Father's throne? or how shall they be fitted to behold the glory manifested in yon central luminary?

We now understand that, so long as the Son of God, our Saviour, acts in unity with the Father and the Almighty, he is practically omnipotent. That the whole arrangement is of the family or patriarchal type. The central luminary exerts a peculiar controlling influence over each of the hundreds of millions of suns in the Milky Way; each of those suns exerts a peculiar controlling power over all the planets within the circle of their influence; and our earth, also, possesses a controlling power over its moon. Those influences are the types of the spiritual influences that are exerted by the Almighty over the whole universe, and of the Father over all the creatures in all his dominions controlled by his Sun, and of the Son of the Father over the planet we inhabit; and that, as the divine life or spirit of the Son of God is blended with the soul or animal life, and now exists in unity and harmony with it, so those spiritual influences that emanate from the Omnipotent and Omniscient One, from the Father, and from the Son, are (c) blended in unity, and operate in harmony together, as the Holy Spirit, to bless us and do us every good we need.

If a needle is magnetized, a magnet will draw it from the distance.

(a) 1 Cor. viii. 6.

(b) Prov. viii. 31.

(c) John v. 19.

(d) Rev. iv. 8: xxi. 22.

(a) Acts ix. 3.

(b) Ex., c. xix. 16; Ex., c. xx. 18, 19.

(c) John, c. xiv. 10, 11, 23; John, c. xvii. 21, 22.

within any point of a circle which it sufficiently influences. That magnetic influence is a type of the divine influence of the Son of God upon every son of Adam, for each, through Adam, possesses a portion of his divine nature, is, as were, magnetized with it; his nature and influence pervading the whole race, all his children are, at all times, subject to its power or influence. The moment the needle is placed within the circle of the influence of the magnet, the whole magnet is touched, as it were, by its presence¹. Man, as it were, hides himself in the dark caverns of sin; but when he begins to feel his benighted and miserable condition, and seeks, out of God's word, the way out of his darkness, the moment he turns from his downward path to ruin, and attempts to press toward heaven, our Saviour is touched, and feels that a sinner wants to return to him, and he looks to him in love, and pleads with the Father to aid, by his blessed spirit, the returning prodigal: and the spirit of the Almighty, being in unison with that of the Son and the Father, the sinner is at once aided by all the power in the universe; but, being a free agent, he must choose to do as God commands, so that his spirit will be in unison with God's; hence the necessity of knowing all God's commands, of obeying them, and persevering in getting nearer and nearer to Jesus, who is touched or made acquainted with the desires of our hearts, our longings after his love are at once reciprocated by him. And what the power and genial influences of the sun are to the earth, the spirit of God is to our spirits;

¹ As the sun warms the water and thus draws it up towards it, so our souls and spirits, warmed by the touch of God's love, the feeling, or magnetic influence, in our hearts rises, in acceptable incense, to the Father and the Son.

our Saviour, being touched with our necessities, pleads with the Father to aid us by his blessed spirit, that we may have strength to more fully obey and do his will.

It can be seen that so long as the returning sinner obeys God to the best of his ability, he will remain within the influence, the embrace of the everlasting arms of the Triune God; and, as love begets love, those that are truly faithful gradually draw nearer and nearer to God, and are, finally, taken home to dwell in his presence, precisely as the needle is drawn nearer and nearer to the magnet, until fastened, as it were, in its embrace.

The man of understanding will thus perceive that the magnetic influence which draws the needle to the magnet, is a type of the action of God's spirit upon our spirits. The needle, however, being inanimate, cannot turn and escape from its influence, as the sinner who turns his back on the good spirit, and, from being animate, and a free agent, can resist its power. And the farther he gets from good he gets from God, and away from that magnetic influence.

To believe the Holy Spirit to be a personality, we must believe that the magnetic influence which draws the needle to the magnet is a body, or person, which, applied to us in connection with the promise of our Saviour, would lead him to the necessity of providing a separate personal Holy Spirit for every sinner saved, for he has promised that his spirit shall remain and (a) abide with us. Such an arrangement, were it practicable, would be a violation of that true system of government under which the whole universe exists. The same idea is further extended as taught in the Roman Catholic

(a) John, 1. c. xiv, 17.

Church, in stating the sacramental wafer, given to each communicant of the church, is the real body and blood of our crucified Saviour, which, were it the case, would be a violation of the law or order in which God has organized and sustained all things.

God's goodness did not stop with those manifestations of his love, for, understanding the strength of our animal propensities, that they are prone to evil continually, and that they must be held in subjection to our divine or spiritual natures, the Son of God took upon him our animal nature, and gave, in himself, a living example that he was able, through the (*a*) Father, to overcome every temptation himself, and to aid all who ask him, in sincerity of heart, to overcome any temptation that may beset them. His temptations on the mount were greater by far than any son of Adam ever had to overcome. The first was to shun an ignominious and most painful death; the second, to take possession of the earthly sovereignty that had been promised to the family of Joseph, that he might thereby enjoy the society of family and family connections, and see his children, and his children's children, princes in all the earth.

The Son of God, by uniting himself to our earthly or animal natures, blended his spiritual nature with it; it thus possesses that animal magnetism, known to exist in our nature, and can thereby act upon our animal life as well as upon our spiritual, and as our divine nature was originally of his divine nature, he is, as the root(*b*) of David, truly our Father; and as the offspring of David, truly our brother(*c*).

The personality and the process of the power of the Triune God, is now

clearly before us as given in the word of four letters, Y.H.U.H., the fourth letter being to represent the earthly nature, or animal life, united, as above shown, to the Divine nature of the Son, or third person of the Trinity, without altering the relative positions, or the number of persons in the Trinity or Godhead, yet therein uniting earth and heaven. The holy name those remarkable letters represent was never pronounced by the ancient Jewish rabbi, or their modern successors of the Gentiles, because they had no understanding of the number of the persons represented, or the nature of the unity that existed between them.

It can be seen that all those wonderful arrangements and manifestations of infinite wisdom are upon the true principle of monarchical government. Every contingency's provided for, in accordance with the laws that govern the material universe; and we are therein taught God's will and our duty.

THE BLACK OR EARTH-BORN.

Moreover by that union of animal life or earthly magnetism to the divine nature of the Son of God, the negro, who is not of the race of Adam, but of the children of men, and does not possess the divine or spiritual nature of the sons of Adam, but of the children(*a*) of men¹, and are not of the root(*b*) of David, are brought within the arms of mercy, within the law and influence of the power and the love of the Son of God. And as Christ is the offspring of David, the animal magnetism, soul, or life of the negro race is thereby also redeemed through Da-

(*a*) John, c. xvii. 11.

(*b*) Rev. xxiii. 18.

(*c*) Heb. ii. 10.

¹ See "Negro Race"

(*a*) Gen. ii. 6, 4.

(*b*) Rev. xxiii. 16.

vid's seed, legally become the servants of the Prince of the House of David, and the sole property of that Sovereign who shall be raised up to sit upon the throne of David and of Israel, under whose protection they may, if obedient to the laws of God, enjoy their Sovereign's favor and protection, their Redeemer's love while on earth, and his love forevermore in heaven.

The love of the Son of God is clearly shown toward those children of men, not of the race of Adam, and most fully seen in his willingness to save them. For it was one of the children of men who deceived Eve, seeing the superiority of Adam, under whom God had placed them in subjection, as one of the animals called beasts(a), who, fearing to murder Adam, persuaded Eve to partake of the fruit which would cause her to be childless, and the race of Adam to end with him, and God's designs to be frustrated by the beasts of the earth, the children of men would thereby have possessed the heritage of the children of God.

The subtle or under-handed way to accomplish the end desired, is a type of the silent, deadly action of the serpent in securing his prey, and the one named Satan that induced Eve to violate God's command, is, therefore, called a serpent, to continually warn us that all sin silently, but surely ends in a ruin from which none but Christ can save us. God, the Father, has not the power to save us, because he does not possess that earthly nature, animal life, or magnetism, which the Son of God was provided with from the seed of the woman, that should bruise the serpent's head. It is alone through the seed of the woman, with which the negro has so long been bruised, upon which Satan inflicted the deadly

wound that Christ has healed, that any earthly good or any future happiness can be obtained by those children of men. That wondrous love of Jesus Christ places the negro under the utmost obligation to love and obey the same Saviour that the white man does, and to obey all legal commands of the sons of God.

THE VINE.

The Son of God, our Saviour, by the comparison of a vine(a), gives us the proof of his enduring love. The vine planted in the earth receives from it nourishment which is carried up through every branch, and stem, and leaf, to perpetuate its life and vigor, and for the increase of its fruit. Christ represents himself as the True Vine, originating through the Father from the Almighty, and the Father as the husbandman who trains, supports, and gives nourishment to the vine, and all the children of Adam who partake of his Divine nature, are in their spiritual natures, branches of the Son of God, for he saith: "I am the vine, ye are the branches;" and as the branches of a vine receive their life and nourishment from the parent stem, so we receive not only Divine existence through Christ, but by the same law our spiritual happiness here and hereafter.

As the sun warms and gives energy and vigor to the life-current that nourishes the vine, so God, as a spiritual sun, by his Spirit, gives, to all that ask it, the warmth of true love to the spiritual nature in each branch, which, in the return current, is felt by, and rejoiced in, by the True Vine. But, as free agents, we can, if we choose, transfer our allegiance, as a native of England can transfer his allegiance to the United States,

(a) Gen. i, 25.

(a) John xv, 1-5.

so a branch of the True Vine can, as a free agent, transfer his allegiance to the false vine, forsaking the True Vine, and seeking from Satan, the false vine, that nourishment and false happiness which ends in misery and death. The British Government, as a true type of Christ's Government, receives back to her arms and protection all of her sons that may choose to return, but will not enforce their return. So Christ, in his love, promises to receive back to his arms and protection, to graft again, all who may, in sincerity of heart, forsake their allegiance to Satan, return to him, and by faithfully obeying the laws of his kingdom, thus acknowledge him as the true source of happiness here and hereafter, he will acknowledge them by bestowing his peace and love upon them on earth, and acknowledge them before his Father's throne in heaven.

In the blessed connection of the children of Adam, and spiritually of all true Christians with the True Vine, we have a type of the beauty and simplicity of the true monarchical system of government again presented to us.

THE BRANCH.

Christ has been called the Branch (*a*) out of a root of Jesse. He never called himself a branch in relation to us: if he had it would not have been the truth. He could not be a branch without a violation of the Divine law. He calls himself, the root of David. He cannot spiritually be the root, and be the branch also, any more than a child can be the parent of its father.

These delineations of the true principles of God's government are ever existing teachers to show us the way of life, the way to happiness

here and hereafter, and are what is meant by the Book of Life (*a*). To know all these laws would be a knowledge of the whole book. To deny one of those innate and immutable laws, is to deny the Omnipotent and Omniscient ONE, in whom they are self-existing. To deny those laws is to deny the truth: those who deny truth can never understand it: those who do not understand the principles upon which all true things exist, can never enjoy the satisfaction, rest of mind, peace, or happiness, which accrues therefrom; but, like the blind, they go on groping in the dark, and are, therefore, by the law of necessity, deprived of the knowledge and pleasures which that knowledge confers, therefore they have no part in the Book of Life: their names are not written therein; just as the wicked, by disobeying laws, practically deprive themselves, by the law of necessity, of the deep pleasures which lead us on to unending happiness, through which we finally secure the registry of our names in the Lamb's (*b*) Book of Life.

CONCLUSIONS.

Having secured a clear idea of the laws through which the material universe is governed, through which all the vast systems of worlds are controlled; and found that all spiritual intelligences are governed by the same innate laws, and observing that the patriarchal or family form of government is a true type of those laws; and ascertained that the Son of God in heaven is the great federal head of all the children of Adam, that he has shown his right and power to govern, and protect by trampling over all their spiritual foes. Christ has, as

(*a*) Isa. xi, 1, 10.)

(*a*) Rev. xxii. 19.

(*b*) Rev. xxi. 27.

the Chief Ruler^(a), promised, that one of the posterity of Jacob, of the tribe of Joseph^(b), shall have the dominion of the whole earth, to become, under the Chief Ruler, the head of all the nations on the earth, to cause all wars to cease, and every kingdom and tribe to dwell in harmony as they do in heaven; and he will surely cause his promise to be fulfilled.

Those wise to understand will readily perceive, that until the government of all the nations of the earth, of the posterity of Adam, are brought under the control of those innate and immutable laws through which all inanimate worlds and animate intelligences are controlled, God's will will not be done on earth as it is in heaven. Those laws originated in infinite wisdom and love, and must eventually prevail, for Jews and Christians are both taught to pray that our Father in heaven will hasten the time when his laws shall be universally obeyed, and his will be done on earth, as it is in heaven.

The Son of God is the light and the

(a) 1 Chron. i. 2.

(b) Gen. xlix. 24 · 1 Chron. i. 1; 1 Pet. v. 4.

life of the world, and the Chief Ruler out of the stem of Jesse, over the whole human race in earth and heaven; and in the destruction of our great spiritual adversary, Satan, is establishing his religion over the wreck of all false or Satanic systems of religion. And he has promised the Branch out of a root of Jesse, of the house of Joseph, that shall, in the strength of the hand of the Mighty God of Jacob, overcome the great earthly adversary, that, through false systems of government, causes so much misery and wretchedness in this world, and over the wreck of all false systems, will establish one true form of government that shall extend to the utmost bounds of the everlasting hills, for the isles and all nations shall wait for his law.

Having seen that the signs indicate that the time is at hand when the light of Jacob shall come forth from where God has hid^(a) him under his hand, that when he comes, all Israel shall be gathered, restored, and, united in one nation, under one king, let us examine God's promise to learn more fully when and where that glorious restoration shall take place.

(a) Isa. xlix. 1, 2.

THE RESTORATION OF ISRAEL.

ISRAEL, in blessing his sons, made known unto them what their portion should be in the ^(a) latter days. ^(b) Moses, as their prophet and king, confirmed that blessing of Jacob, their father, upon the twelve tribes;

(a) Gen., c. xlix. 1.

(b) Deut., c. xxxiii. 6-29.

^(a) and declared unto them, that if they kept the commands of the Lord their God, they should continually receive his blessing. And God said, "If ye will not, I will scatter you among the heathen, and will draw

(a) Lev., c. xxvi. 33, 40, 43.

out a sword after you." And (a) Moses said: "I call heaven and earth to witness against you this day that ye shall soon perish utterly off the land whereunto ye go over Jordan to possess it, ye shall not prolong your days upon it, but shall be utterly destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither hear, nor see, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, he will not forsake thee, neither destroy thee, not forget the covenant of thy fathers which he swore unto them."

"Gather (b) unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended."

The children of Israel violated all their covenants, and for their transgressions God scattered them; and, since the day the ten tribes were taken captive, they have never been

been reunited as one people, as God promised unto them.

The prophet David informed them that God should (a) choose another inheritance for them, that they should be (b) gathered from among the heathen. And (c) God said, "Fear not, O Israel, I have redeemed thee, thou art mine, and I will gather thee from the east, and from the west, and the north, and the south. (d) I will surely gather the remnant of Israel, I will put them together in the midst of their fold, and (e) Israel and Judah shall be one in my hand, and their king shall pass before them, and the Lord on the head of them." As Moses had declared unto them: "(f) When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, thou shalt in any wise set a king over thee, whom the Lord thy God shall choose from thy brethren, shalt thou set a king over thee, thou mayest not set a king over thee which is not thy brother." And the Lord said: (g) I will raise them up a prophet¹ from among their brethren like unto thee, and will put my words into his mouth, and he shall speak all that I command him. And it shall come to pass that whosoever will not hearken unto my words, which he

(a) Ps., xlviii. 4.

(b) Ps., c. cvii. 3.

(c) Isaiah, c. xliii. 1-6.

(d) Micah, c. ii. 12-13.

(e) Ezek., c. xxxvii. 19.

(f) Deut., c. xvii. 14-15.

(g) Deut., c. xviii. 18-19.

¹ The prophet referred to in Deut., c. xviii, v. 15, is Christ; they were to hearken unto him. But the prophet referred to in the 18th verse, is another, into whose mouth God would put his word, and he shall speak what God commands him. The first, or Christ, knew, without teaching; the other must be taught of God as Moses was.

(a) Deut., c. iv. 26, 31.

(b) Deut., c. xxxi. 28, & c.

shall speak in my name, I will requite it of him."

"Behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt, but, the Lord liveth that brought up the children of Israel from all the lands whither he hath driven them; and the Gentiles shall come unto them from the ends of the earth, and I will (b) restore thy judges as at first, and thy counsellors as at the beginning¹. And it shall (c) come to pass in these last days, that the Lord's house² shall be established in the tops of the mountain, and shall be exalted above the hills, and all nations shall flow into it. For out of ³Zion shall go forth the law, and they shall beat their swords into plowshares, and their spears into pruning hooks."

The prophets (d) Daniel and St. John were informed that the time of the end of the punishment of his people, the children of Israel, when they should be delivered, would be 1260 years from the time of the desolating of Canaan by the Mahometans in A. D. 606.

The son of God, our Redeemer, assured his apostles and all mankind that when the (e) gospel of his kingdom shall be preached in all the

world for a witness unto all nations, then the end shall come. The end of the dispersion of God's chosen Israel, and the sign shall be distress and perplexity of nations. Each of the United States is called by the prophets a nation, and they are more particularly the nations referred to by the Son of God than any other, yet there is associated with them the British Possessions. The perplexities and tribulations now existing in every Saté and every Colony are a portion of the signs referred to, and Christ said when these signs begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh; then the Son of man shall be seen coming with power and great glory. For so complete a regeneration of society will take place that it will be as the waters of (a) Noah, to do away with iniquity, which will cause all the tribes of men who acquire a living in violation of God's laws to weep and mourn. He will come with the clouds of heaven, that is, in accordance with the prophecies in the Old and New Testaments. He it is who will be the sovereign out of the tribe of Joseph, for from thence is the Shepherd, the (b) Stone of Israel, which (c) Daniel saw, in the latter days, cut out of a mountain without hands, whom God has promised to (d) choose from among their brethren as King of the Nations, and he shall gather together God's (e) elect, His Israel, the children of Jacob, from the four winds of the earth, and from one end of heaven to the other, that is, whether members of the Christian or Jewish churches.

When our Lord's disciples were

(a) Jer., c. xvi. 14, 15, 19.

(b) Isa., c. i. 26.

(c) Isa., c. ii. 2-4.

(d) Daniel, c. xii. 1-7; Revelations, c. xii. 6-14.

(e) Mathew, c. xxiv. 14.

¹ These and similar passages have been supposed to refer to a spiritual Israel, to whom the heathen shall come and be converted to christianity. It, however, literally means what it says.

² The precise mountain where that temple referred to will be built, as described by Ezekiel, will be found under "*The Holy Mountains*."

³ Zion here refers to the dwelling place of the King, as will be seen hereafter.

(a) Matthew xxiv. 37.

(b) Genesis xlix. 24.

(c) Daniel ii. 45.

(d) Deuteronomy, xvii 14-15.

(e) Matt. xxiv. 31.

(a) assembled together, just before his final ascension, they asked him, saying, "Lord wilt thou now restore again the kingdom to Israel." They were told that His Gospel, the good news of salvation from all sin through His sufferings, death, and resurrection, and faith in His ever blessed name, must first be preached to the utmost parts of the earth; until then look not for the restoration of the kingdom to Israel.

And St. (b) Paul re-affirmed that when the fulness of the Gentiles be come in, by the Gospel being preached to all nations, that God will remove the blindness that has, in part, happened to Israel, for there shall come out of Zion the¹ Deliver to turn away ungodliness from Jacob, and the Gentiles who have also, with Israel, all been blind in part, (c) shall come to the light of Jacob, and kings to the brightness of his rising. For the Lord will save Israel with an (d) everlasting salvation.

Those prophecies are ample testimony that all Israel are now to be restored to national greatness with rulers as organized at the first, in the time of Moses, through whom justice and judgment shall be established in the earth. They assure all who have ears to hear that the whole House of Jacob shall be restored in the latter days, that the bloodshed, crime, iniquity and perplexity of nations at this time are signs of that coming restoration, and this (e) book is the (f) trumpet that shall sound to arouse the nations from their sleep of ages, that Jew and Gentile may be duly awakened to the know-

(a) Acts i. 6-8

(b) Romans xi. 25-27.

(c) Isaiah lx. 1-3.

(d) Isaiah, xlv. 17.

(e) Revelation x. 2-6.

(f) Matthew xxiv. 31.

¹ Out of the portion typically called Judea, and therefore Zion,

ledge that the existing heavens and earth, the present organizations in church and state, shall come to an end, and their forms, and laws, and precedents shall be burned as a scroll. And the new heavens and the new earth, the new forms of government for the church and the state will be established, and justice, and judgement, and righteousness cover the earth as the waters cover the great deep.

It was prophesied by (a) Zechariah that Zerubabel, the antitypical name then given to the king of the restored Israel, should be amazed at the work to be accomplished, and is told: "Not by might nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubabel thou shalt become a plain." And the king chosen of God shall lay the foundation of the kingdom of Israel, and put on the head-stone by completely organizing it on innate and immutable laws, that are confirmed in infinite wisdom and love, that shall never be changed throughout the eternity to come. And the Isles and all nations shall wait for his laws.

Hear ye, all nations, and become (b) willing, in the day of God's power, to celebrate the gathering—the restoration, the long looked for jubilee of the nations, of all God's Israel, and the shout go up of Allelujah to God and the Lamb who hath redeemed us out of every nation, kindred and tongue.

That gathering will be in America, it is the better (c) inheritance. David said God would choose for Israel, as will be shown in the succeeding subject, "The Mountains of Israel."²

(a) Zecharia iv. 7.

(b) Psalm cx. 3.

(c) Psalm xlvii. 4.

THE MOUNTAINS OF ISRAEL.

THE thirty-seventh chapter of Ezekiel, and part of the thirty-eighth, gives a comprehensive description of the restoration of Israel, assuring them that they will all be gathered; and the sovereignty of the ten tribes, in Joseph, and of the two tribes, in Judah, shall be united, and that God will make them one nation, in the land upon the *Mountains of Israel*(a) where one king shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all. They shall be gathered into the land, the *Mountains of Israel*(b), which have been always waste, in the latter years it shall be.

The land of Canaan, in Asia, was promised by God to Abraham and his seed forever. It was confirmed by Isaac upon Jacob, and to that possession God, at Bethel(c), added from the east to the west, from the north to the south(d), even unto the utmost bounds of the everlasting hills, for a better blessing than that he gave to Jacob's progenitors, because he had prevailed with God. And there Jacob set up a stone as a memorial that the Lord should be his God, and that he would give him one-tenth of all his increase.

The earth is the Lord's, and the fulness thereof: the possession and the sovereignty he bestowed on Jacob. Israel assured that sovereignty to Judah until the coming of the Shiloh; but that in the latter days(e) it should revert to Joseph, on whose shoulder he had placed the coat of

many colors(a), which, in those days, was an emblem of sovereignty.

Under the sovereignty of Judah they took possession of the land of Canaan, given to Abraham and Isaac, off which, Moses told them, God would surely pluck(b) them, in consequence of the wickedness they would commit therein. And the Lord shall scatter thee among all people from one end of the earth to the other, and shall bring you into Egypt¹ again with ships. Thou shalt see the Asiatic Canaan no more again; and there thou shalt be in bondage for your sins, but not as slaves, for no man shall buy you. And ye are not to multiply(c) to you horses, that you may ride back into Egypt, for the Egypt you shall be sent to, cannot be reached except by slips.

King David, in the days of the prosperity of his nation, made known to them that God would choose(d) another earthly inheritance for the sons of Jacob whom he loved. One beautiful(e) for situation, the joy of the whole earth is Zion², the city of the Great King; and God will establish it for ever; and give the king thereof his judgments(f), and cause righteousness to flourish, and abundance of peace so long as the moon endureth; and he shall have

(a) Gen. xxxvii. 3, 23.

(b) Deut. xxviii. 63-68.

(c) Deut. xvii. 16.

(d) Ps. xlvi. 3.

(e) Ps. xlviii. 2.

(f) Ps. lxxii. 1-8.

¹ Egypt is here a typical name for foreign countries.

² It will be shown hereafter that here Zion is a country; that the city means the capital or residence of the King of United Israel.

(a) Ezekiel xxxvii. 22.

(b) Ezekiel xxxviii. 3.

(c) Gen. xxviii. 14-19.

(d) Gen. xlix. 26.

(e) Gen. xlix. 1.

dominion from the river unto the ends of the earth.

The necessity of a larger inheritance than their ancient Canaan, in which shall be the new Jerusalem, can be seen from the fact of there being now 15,000,000 of Jews, while in the whole of their ancient Canaan there are only 11,264,000 acres, not one acre each, including lakes, rivers, and mountains, not as much as there is in Canada, west of Toronto alone. If we add 15,000,000 for the other tribes scattered throughout the earth, and to them the Gentiles^(a), it is prophesied shall be associated with them, we will have from thirty to fifty millions of souls, and their increase forever, for whom to furnish an inheritance.

Therefore the Lord their God has chosen them an inheritance of broad rivers^(b) and streams, where Isaiah said, there shall be no vessels of war; and Jeremiah describes it as a pleasant land^(c), a goodly heritage of the hosts of nations¹. Isaiah promised, that although the land was very far off^(d) from the Canaan of his day, yet that in it the children of Israel should, in the latter days, see their king in his beauty. And that what was then a wilderness^(e) and solitary place, should be glad for them; and the desert should be glad and rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given unto it, and the excellency of Carmel and Sharon. They shall see the glory of our Lord, and the excellency of our God.

(a) Isa. lx. 3.

(b) Isa. xxxiii. 21.

(c) Jer. iii. 19.

(d) Isa. xxxiii. 17.

(e) Isa. xxxv. 1, 2.

¹ The nations here referred to, are the United States and British Colonies.

(a) Ezekiel, after rehearsing the rebellions of the children of Israel against the Lord of Hosts, informed them that he would bring them into this wilderness of America, and, through the Bible put into their hands, declare, by the light it furnishes, God's counsels and commands as amply as he did in the wilderness of the land of Egypt, and, in that manner, plead with them face to face, as he did with their fathers. And, as he punished their fathers with his judgments aferctime, so he is now doing, through the wars and dissensions, and calamities, and perplexities, that exist throughout the whole of America.

In most of Isaiah's prophecies there is a primary and secondary sense, or a remote subject illustrated by one that is near. I iding events that were to transpire in connection with their history, in Asia, were to be re-enacted in America. The first events preceded the incarnation of the Son of God, the Shiloh, and great spiritual Redeemer, through whom alone man can secure spiritual happiness on earth, or final admission to God's presence in heaven. The second, the events in America, that should precede the coming of the Shepherd, the Stone of Israel; and Isaiah assures that not one of those leading events shall want its^(b) mate. Those mates do not all follow in order, and, it will be seen, several of the ancient names are applied to the same country, or portions of it, as they may, in some respects, be types of the old. America being a wilderness, and unknown to the ancient prophets, the names of countries, places, individuals, and events in the old world were used as typical of countries, places, individuals, and events that should, in

(a) Ezekiel, c. xx. 35-37.

(b) Isaiah, xxxiv. 16.

the last days, exist in America, accordingly as their American history showed them to be types and anti-types. A portion of Jeremiah's prophecies, a larger portion of Ezekiel's, as also those of the minor prophets, refers to these last days; many of their prophecies did not refer to ancient times, and have never been fulfilled in any way, as will be seen hereafter. In almost every place where the latter days, or the end, are referred to, the prophecy particularly refers to America, and to these times.

The prophet Hosea told the Israelites that God would (a) allure them into the wilderness, and, in the end, speak comfortably to them there. And the prophet Micah said to them: "(b) Arise ye, and depart, for this is not your rest, because it shall be destroyed, even with a sore destruction; go to where I shall assemble you, and your king shall go before you." And God shall cause them to pass under the (c) rod, and bring them into the bond of the covenant.

They will be compelled to desire the (d) king Moses spake to them of, and God will thus bring them under the rod, the sovereignty, of the tribe of Joseph, whom God has raised up for them, whose (e) right it is, for Ezekiel has written, God will give it to him; and that the profane, wicked prince, who is now ruler in that land is to have his diadem taken off, and his crown removed, for it is not he that shall be ruler over Israel.

The prophet Isaiah said that this

- (a) Hosea, c. ii. 14.
 (b) Micah, c. ii. 10.
 (c) Ezekiel, c. xx. 37.
 (d) Deut., c. xvii. 14.
 (e) Ezekiel, c. xxi. 26, 27, 28.

¹ See "United States," elsewhere, on Lincoln and Johnson.

new inheritance of Israel is in a (a) land of high mountains beyond the rivers of Ethiopia. America is the only land beyond the rivers, and is the land where the (b) burthen shall be taken off the shoulders of God's Israel, and their light rise upon them; and its mountains are where God will break the ¹Assyrian ruler, and tread him under foot. And Isaiah calls (c) all the inhabitants of the world, and dwellers on the earth, "See ye where God lifteth up an ensign on the mountains, and when the trumpet ²sounds hear ye." In that time shall the present be brought into the Lord of Hosts, of a people scattered and peeled, and from a people terrible from the beginning, hitherto a nation meted out and trodden under foot, to the place of the name of the Lord of Hosts, the Mount Zion.

In those days the heavens shall be (d) dissolved, they shall be delivered to the slaughter; God will pour his fury on all their armies; the stink of their slain shall come up out of their carcasses, and the mountains shall be melted with their blood." "I will not destroy (e) them all, but will bring forth a seed out of Jacob and out of Judah, an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell therein." After many days thou shalt be visited; in (f) the latter years thou shalt come into the land that is brought back from the sword, gathered out of many people, upon the mountains of Israel, which

- (a) Isa., c. ii. 14.
 (b) Isa., c. xiv. 25; c. lx. 1.
 (c) Isa., c. xxviii. 3, 7.
 (d) Isa., c. xxxiv. 2-4.
 (e) Isaiah lxx. 9.
 (f) Ezekiel xxxviii. 8, 9.

¹ See under "United States" that the Northern States are called Assyria.

² This book is that trumpet.

have been always waste (a) ; but it is brought forth out of the nations, and they shall dwell safely, all of them. Thou shalt ascend and come like a storm, they shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee,"—Ezekial xxxviii. 8-9. "I (b) will bring them out from the people and gather them from the countries, and will bring them to their own land, and feed them upon the high mountains of Israel, by the rivers, and in all the inhabited places of the country, I will feed them in a good pasture, upon the high mountains of Israel shall their fold be, there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel; and I (c) will set up one Shepherd over them, a prince among them, I the Lord have spoken it, ye mountains of Israel hear the word of the Lord. O mountains (d) of Israel, shoot forth your branches and yield your fruit to my people Israel, for they are at hand to come. And I will multiply upon all the house of Israel, even all will I multiply upon you, man and beast, and they shall increase and bring forth fruit; and I will settle you after your old estates¹; and I will do better unto you than at your beginning, and ye shall know that I am the Lord. And I (e) will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall no more be two nations neither shall they be

divided into two kingdoms any more at all.

This possession (a) shall extend from sea to sea and from the river to the ends of the earth, that is, from the Atlantic to the Pacific, and from the Rio Grande to the Arctic Ocean.

These prophecies all refer to America, and there are no other countries that will bear the descriptions thus given of it, many more of which will be found herein. It will be seen that the whole land above referred to is called the mountains of Israel, it is also, as a land, called Jerusalem, and further that great city Babylon.

Its mountains, however, are subdivided; the British and Russian possessions are called the (b) holy mountains, because God prevented any but a monarchal form of government from existing over that whole territory, and because he had promised that it should not be sold but be left desolate and always (c) waste to enjoy its sabbaths until the latter days, for the settlement of his Israel after their old estates. There has only been sufficient of it settled to prepare the way for entrance into it. The mountains where the New Jerusalem is to be, are called by Daniel the (d) glorious holy mountains. And the mountain on which the temple that was described to (e) Ezekiel, which has never yet been built, is called the mountain of the Lord of Hosts, the holy mountain. The British and Russian possessions are further described as lying on the sides of the (f) north, and as the glorious land; and the intention of Abraham Lincoln and his cabinet,

(a) Lev. xxvi. 43.

(b) Ezekial xxxiv. 13, 14.

(c) Ezekial xxxvi. 8, 11.

(d) Ezekial xxxvii. 22.

(e) Ezekial xxxvi. 8, 11.

¹ The laws will be established on the same principles as they were in the days of Moses and Joshua; the details only will be different.

(a) Psalm lxxii. 8.

(b) Psalm lxxxvii. 1

(c) Ezekial, xxxviii. 8; xxxvi. 4.

(d) Daniel xi 45.

(e) Ezekial xl, &c.; xx. 40.

(f) Psalm xlviii. 2.

or seven principal men, to get possession of the British Provinces, as a desire on their part to sit in the sides of the north (a). They are also called (b) Judea, Jerusalem and Zion. The prophet describes the Northern States as Assyria, because the ideas, desires, and habits of the people are, in type, like those in ancient Assyria¹. They are also called (c) Ammon. The Southern States are called Egypt, because their country, people, ideas, desires, habits and practices are, in type, like those of ancient Egypt.² They are also called Eden, and Edom and Moab. The people of the South are, moreover, called Ephraim, (d) from their being a greater proportion of that tribe in the South than in the North, and from the people having a tendency to revive monarchical ideas. The United States are also as a whole called Jerusalem (e); and they are, with the British and Russian

possessions, called the great city and distinguished into three parts, North, South, and the Possessions. And they are also called the great city of Babylon (a); and the Northern States as Chaldea, and Washington is also called Damascus (b) and Babylon.

The foregoing gives a general history of God's promises to the children of Israel for 1785 years from the days of their father Jacob, closing with the Revelation of St. John, accompanied with the promise of the Son of God that when his (c) Gospel is preached to all the nations of the earth; the end of their dispersion shall come, and he will gather them, as his elect, into their own land, upon their own mountains, and the sovereignty of Joseph and Judah be united; and the kingdom (d) be restored to Israel; and their rulers (e) be established as at the first, and their counsellors as at the beginning.

(a) Isaiah xiv. 13.

(b) Isaiah ii. 1; iv. 4; lxiv. 10.

(c) Jeremiah xlvi. 6; Daniel xi. 41.

(d) Jeremiah xxxi. 20; Hosea vii. 8.

(e) Isaiah xxi. 9; iii. 8; x. 11; iv. 3; Is. xiv. 10. Jeremiah xxiii. 14. Jech. ii. 12.

¹ See under United States.

² See under Southern States,

(a) Isaiah xxi. 9; xlvi. 14-20. Rev. xvi. 19; xviii. 10, 21. Jeremiah i. 18-20; li. 1-13.

(b) Isaiah x. 9-10; xvii. 1-3. Jeremiah xlix. 23-24.

(c) Matthew xxiv. 14-31.

(d) Acts i. 6.

(e) Isaiah i. 26.

THE HOLY MOUNTAINS.

THE prophet Isaiah, speaking of the last days, said, that in that day (a) there shall be a Branch out of a root of Jesse, which shall stand for an ensign, a sovereign of the people, to it shall the Gentiles seek, and his rest shall be glorious; and the Psalmist David said of him: "His foundation

is in the Holy Mountains." (a) "And they that put their trust in God, shall possess the land, and shall inherit my Holy Mountain." (b) "And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in cha-

(a) Isa. ii. 1, 10.

(a) Ps. lxxvii. 1

(b) Isa. lvii. 13.

riots, and in fitters, and upon mules, and upon swift beasts, to my Holy Mountain, Jerusalem, saith the Lord.”(a) “For in mine Holy Mountain, in the mountain in the height of Israel, saith the Lord God, there shall all the House of Israel, all of them in the land serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things.”(b) David speaks of the Holy Mountains as being on the sides of the north(c), and Isaiah, in his prophecy of the death of Abraham Lincoln, late President of the United States, and his early intention to acquire the British Possessions, says: “Thou has said in thine heart, I will ascend into heaven, (the country dwelling in peace,) I will exalt my throne above the stars God.” Over all of the colonies which under a monarchical form of government are called the stars of heaven, I will set or have firm possession upon the mount of the congregation, on the sides of the north(d). That he would ascend above the heights of the clouds, those clouds are Bible truths, the declarations of the prophets that God would keep the Holy Mountains for his possession(e), that they should not be sold forever God has retained their possession in his hand under a monarchical form of government and unsold, further than to prepare the way for the gathering of his people into it. Abraham Lincoln, by getting it under his rule, would have brought the Holy Mountain under the democratic or *Dragon*(f) form of government, and therein have usurped God’s system of government, as Paul stated, mak-

ing the truth of God a lie(a); would have ascended above and dethroned the Most High.(b)

The prophet Zechariah, speaking of the whole land of Israel, states that two parts(c), the Northern and Southern States, shall be cut off from a monarchical form of government, and shall die, shall both cease to have a distinct seat of government of their own; but that the third part shall be brought through the fire, which the British Possession now are, through the evils that have accumulated upon them, and the perplexities and corruptions that prevail in consequence of their semi-republican form of government. But they shall hear the voice of the Lord in the midst of their fire, and hear him declare, “It is my people;” and they shall exclaim, “The Lord is our God, we will return to him.” The Revelator, St. John, speaking of the land of Israel, as that great city, states it was divided into three(d) parts, and the cities of the nations fell. He called each State of the Union a nation, a kingdom; and the power of the President of the central or federal government, is called by the prophet Haggai, the (e) throne of kingdoms. St. John further calls the whole land of Israel, Babylon, from the wickedness that prevails in all three parts, being in character like that of Babylon, their great antitype, and states that God will sweep away all the mountains and islands, the ecclesiastical and civil forms of government, which are the present heavens and earth; and that in their place he saw a new heaven and a new earth, which will be a new ecclesias-

(a) Isa. lxvi. 20.

(b) Ezekiel xx. 40.

(c) Ps. xlviii. 2.

(d) Isa. xiv. 13, 14.

(e) Lev. xxv. 23.

(f) Rev. xx. 2; Isa. xxvii. 1; li. 9.

(a) Rom. i. 25.

(b) Isa. xiv. 14.

(c) Zech. xiii. 8, 9.

(d) Rev. xvi. 19.

(e) Hag. ii. 22.

tical and new civil government; and there was no more sea, but a perfect end of all political and bloody commotions. And he heard a great voice out of heaven, saying, the Branch, the Stone of Israel, the tabernacle of the mighty God and Deliverer of Israel, is with men, and he by the hands of the mighty God of Jacob, shall gather Israel, and shall dwell (a) with them, and they shall be his people, and the God and Creator of all shall, by his Spirit, and the temporal Messiah, bless them for ever and ever. And in that day shall the Holy Mountains be the third with Egypt (b) and Assyria, even a blessing in the midst of the land.

The foregoing are the leading prophecies in regard to the position and form of government of that portion of the land or mountains of Israel called the Holy Mountains. God has kept them from being sold and settled, except sufficiently to prepare it for his people, and permitted men lacking understanding to govern it; so that, taking into consideration the rates of interest being paid upon all its liabilities, it is in debt for all it is worth, that the way might be open for the settlement of those British and Russian possessions, after the manner of their ancient heritages, which is, that the land belongs to God, and those who have thought they were holding it for themselves, will find they were only keeping it for God.

The rights of the British and Russian governments will be as easily disposed of as the lion and the bear that David overcame; those triumphs were a type of their position, and there end before the power of the sovereign who shall, by the (c) hands

of the mighty God of Jacob, sit upon the throne of David and Israel.

It is a (a) glorious (b) heritage, because of its extent, fertility, and mineral resources; because of its great inland seas, mighty rivers, vast forests, and extended ranges of lofty mountains.

THE GLORIOUS HOLY MOUNTAINS.

The (c) glorious holy mountains, where Daniel saw the tabernacles of the Pope of Rome planted, is the range of mountains at the head of Lake Ontario, coming down from the north near to Wellington Square, then running westward beyond Dundas, where, turning around it, they pass south-east to the Niagara River at Queenston; the length from Wellington Square is about sixty miles, and the average distance from the lake about three miles, giving about one hundred and eighty square miles, which, for quality, is a garden; and the mountains round about Burlington Bay are called Mount Zion. And the glorious holy mountains, because of the sovereign's dwelling place, and the Lord's temple that shall be there will (d) stand on the mountain of the Lord of Hosts, the Holy Mountain, on the north and east side of the city, where its limits are finally fixed, as described by Ezekiel, c. xlvi., from the second to the twelfth verse, in which is given the exact position of the Temple he so particularly described, which has never been built. And there, just east of it, is the Mount of Olives, exactly as described by the prophet Zechariah, c. xiv., fourth and fifth verses.

(a) Psalms, xvi. 6.

(b) Jer., c. iii. 19; Jer., c. xii. 15.

(c) Dan., c. xi. 45.

(d) Zech., c. viii. 3.

(a) Rev. xx. 1.

(b) Isa. xix. 24.

(c) Genesis, c. xlix. 24.

THE NEW JERUSALEM.

“THE Lord shall yet comfort Zion, (a) and shall yet choose Jerusalem, for thus saith the Lord of Hosts, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain. Behold I will save my people from the east country, and from the west country, as I did from Egypt, and all the countries will be as Egypt to you. And it shall come to pass that as ye were among the heathen, O house of Judah and the house of Israel, so will I save you, and ye shall be a blessing; fear not, and let your hands be strong. For behold many people and strong nations shall come to seek the Lord of Hosts at Jerusalem, and to pray before the Lord.”

“And it shall be, that whoso will not (b) come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of Hosts, even upon them shall be no rain.”

The British sovereign, once a year, sends a present of rich gifts, gold, frankincense, and (c) myrrh, to the Royal Chapel of St. James, in London, where it is laid up before the Lord, in imitation of the wise men of the east, who came to Bethlehem with their gifts. It is the annual acknowledgment that the British sovereign, and people, reign and prosper through the blessing of that Immanuel who was born king of the Jews. But under the new heavens and earth, those gifts, as well as of all other nations, must be sent to the king of Israel, for a peace offer-

ing to be laid up before God in the temple of the Lord of Hosts, that his blessing may be upon them as it was upon Israel, so long at they obeyed God's commands, and as it has been upon the British Empire. The plague shall be visited upon those families and nations that do not, after the harvest, annually make their peace offering; it shall be that of no rain, to be followed with all the calamities that follow the plague.

The prophet (a) Ezekiel was by God brought in a vision into the land of Israel, and set upon a very high mountain, by which was the frame of a city on the south. That mountain was the mountain of the Lord of Hosts, where the Roman Catholic Church in the Village of Waterdown now stands; and the frame of the city on the south is Hamilton and Dundas, and the mountains round about them the (b) glorious holy mountains, mentioned by the prophet Daniel; and the land on the south, (c) lifted up as a plain and inhabited, that the prophet Zechariah saw, is the plain stretching thirty or forty miles south of the city, to Lake Erie, all of which is inhabited in its place. And the Mount of (d) Olives, that lies east of Jerusalem (Dundas and Hamilton), which Zechariah saw, was the mount in the gap of the mountains at Waterdown, which is split in two, (on the one half of which is the dwelling place of William Horning, Esq., on the other half is that of Oliver Springer, Esq.), and the great valley between them, which ranges

(a) Zech., c. i. 17; c. viii. 3, 13, 22.
 (b) Zech., c. xiv. 17-19.
 (c) Math., c. ii. 11.

(a) Ezek., c. xl. 2.
 (b) Dan., c. xi. 45.
 (c) Zech., c. xiv. 10.
 (d) Zech., c. xiv. 4.

from one hundred to three hundred feet deep, and is from five to eight hundred feet wide, where the stream of water that comes down through the village flows down between the two halves of the mount. The mountains are removed each way from it, and in the little valley on each side between the mount and mountains, are two roads, that lead from the village to the Bay. The valley through the mount reaches to the limits of the City of Hamiltion, which, as part of the City of Jerusalem, the prophet calls Azal¹.

The mountain that has been moved to the west from this Mount of Olives, is whers the Roman Catholic Church stands, and where the Temple will be built Ezekiel was (a) commanded to particularly describe, to guide the sovereign of Israel, who shall dwell on the Mount of Olives, in building it. When the waters are (b) risen in the wet weather of spring, waters ooze out of the mountain, forming streams, one from the east side, (c) eastward, and the other from the right or (d) south side. The first (e) measurement given is to where the little stream empties into a larger, that runs between the Mount of Olives, and the temple; the second measurement (f) is to where the waters empty into the stream that runs in the great valley through the mount which Zechariah described, the third measurement is to where the waters empty into a marsh (g) of the Bay; between which and the Bay there is a strip of land several miles long, and about one

mile wide, that is called the plains, but by the prophet the *plain* or desert. The waters runs eastward to the plain, and then turn westward to the marsh. Afterward he took a fourth measurement which was of the stream from the south side which runs in the same direction; and the two rivers merge into each other where the waters are deep enough to swim in (a), but cannot be swam over (b), for, with the exception of a narrow current or channel in the centre, they are full of flags and reeds. They then pass on into the Burlington Bay, which is by law, a preserve for (c) fish, while the beach, six miles long, between the Bay and Lake Ontario, is, on the Lake side, for nets (d); and the marshes of the Bay are for salt (e), and its marshes are the only places where salt has been manufactured for sale in Canada; the place where it was manufactured, is at a point of one of the marshes, about two miles from the present city limits towards Stoney Creek, just above where the railroad passes over the marsh. And the ditch (f) between the two walls, the mountain at Dundas and the beach at Lake Ontario is the canal or cut from the upper or Dundas basin to Burlington Bay.

Ezekiel returned to the mount, and looked (g) down the great valley full of trees, just as they stand there this day.

The land described by Ezekiel will belong to the sovereign who will pay therefor what its value was in the past.

The Psalmist David, speaking of the New Jerusalem, said, it is beau-

- (a) Ezek., c. xl. 4.
- (b) Ezek., c. xlvii. 5.
- (c) Ezek., c. xlvii. 1.
- (d) Ezek., c. xlvii. 1.
- (e) Ezek., c. xlvii. 3.
- (f) Ezekiel xlvii. 4, 8.
- (g) Ezekiel xlvii. 11.

¹ There was no city of that name in the ancient Canaan.

- (a) Ezekiel xlvii. 5.
- (b) Ezekiel xlvii. 5.
- (c) Ezekiel xlvii. 9.
- (d) Ezekiel xlvii. 9.
- (e) Ezekiel xlvii. 11.
- (f) Isaiah xvii. 11.
- (g) Ezekiel xlvii. 7.

tiful for situation(a) the joy of the whole earth; and that the mountains round about Jerusalem shall be a perpetual(b) sign that the Lord shall henceforth be round about his people to protect and bless them forever, that all those who disobey the laws shall be led away with the wicked, that peace may continually be upon Israel in a place of broad(c) rivers.

The Niagara and St. Lawrence rivers are the Jordan of America, which the Lord promised he would make a highway over(d), like as it was to Israel in the day that he came up out of the land of Egypt, that men should go over dryshod, which he has by the great bridges at Montreal and Niagara; as he has also dried up the tongue of the Egyptian sea, that is has so placed the new land of Israel that they go from the Southern States, or Egypt, to the Northern States, or Assyria, without going through any sea; and from the whole of the United States, which Isaiah here calls Assyria, over the river into the land of the holy mountains, which in the former part of the chapter, he says, shall be in that day, when the Branch(e) cut of a root of Jesse, shall stand for an ensign of the people, and that his rest, the New Jerusalem, shall be glorious. For the New Jerusalem shall be a quiet(f) habitation, a tabernacle that shall not be taken down. But there the glorious Lord will be unto us a place of broad rivers, where shall go no war galley with oars, or gallant ship of war shall pass thereby.

The destruction of Sennacherib's army before Jerusalem 2565 years

ago, was a type of the attempt of the army of the United States (which typically are Assyria) to take the now city of Hamilton, or New Jerusalem, in the war of 1812-14. They only got to Stoney Creek, six miles east of the city. That night they were attacked by a few companies of British Regulars, who, taking them by surprise, captured their generals, and after killing only some fifty in the skirmish, fell back with their prisoners. When morning dawned, the American army, without its leaders, were huddled together in perfect confusion in the roads east of their camping grounds, those grounds on which they lay down to sleep the previous night were covered with their white blankets, as if a flock of white sheep were spread all over the slopes, as they rise from the road toward the mountain. The soldiers rapidly straggled off by twos and threes, dozens and fifties, back over the road they advanced by the previous day; thus passing out of sight like a dream, literally fulfilling the prophecy of Isaiah, where he tells of the attempt of the multitude(a), or army, of all the nations¹ to take Ariel²(b). "Even all that fight against her and her mountain, and that distress her, shall be as a dream of the night. It shall be as when a hungry man dreameth, and behold he eateth, but he awaketh, and his soul is empty; or, as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite, so shall the multitude of

(a) Isaiah xxix. 7-10.

(b) Isaiah xxix. 1, 2.

¹ Each State of the Union is called a Kingdom, by the prophets, therefore they are also called, the Host of Nations, and All the Nations.

² The meaning of Ariel is, a lion; and Jerusalem is the lion city, or city of David, the Lion of the tribe of Judah.

(a) Ps. xlvi. 2.

(b) Ps. cxxv. 2-5.

(c) Isaiah xxxiii. 21.

(d) Isaiah xi. 15, 16.

(e) Isaiah xi. 10.

(f) Isaiah xxxiii. 20, 21.

all the nations be that fight against Mount Zion." The prophet in vision, seeing them, exclaims: "They are drunken, but not with wine, they stagger, but not with strong drink." Andrew Gage, Esq., of Wellington Square, now living at Rochester in the United States, and his sister, now the wife of Lewis Birely, Esq., of this city of Hamilton, are living eye witnesses of the truthfulness of the prophets description of that scene as it took place on their father's grounds, where the American army was encamped, at Stony Creek, which is a further proof of his declaration that no one of those leading events in the history of ancient Israel shall (a) want its mate; and that if we carefully examine the Bible or book of the Lord, we shall find them in the last days when the Lord shall gather his people, for his mouth hath spoken it.

The preceding portion of that (b) chapter refers to the United States, and especially to Washington, which shall become as desolate as one of

its ancient antitypes, the Babylon of old.

The glorious holy mountains are about four hundred feet above the level of the lake, and the valley around which the holy mountains circle is about twelve miles broad, from the south-east point across the beach separating Lake Ontario from Burlington Bay to the mountain on the south side of the city, gradually narrowing to a short turn west of Dundas, and it is about fourteen miles long from the beach at Lake Ontario to the turn west of Dundas. The valley of the New Jerusalem thus surrounded by the mountains will average about six miles in width, therefore it contains about eighty-four square miles, in which is included Burlington Bay, that covers about eighteen square miles. The whole is, with the mountains which surround it, fully equal to the description given of it by the Psalmist David: "(a) Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great king."

(a) Isaiah xxxiv. 16.

(b) Isaiah xxxiv. 9, 10, 11, 12, 13, 14, 15.

(c) Psalm xlviii. 2.

MIGRATIONS OF THE ISRAELITES.

The prophet Hosea, 200 years after the days of Solomon, and 780 years before Christ, made known to the Israelites that, for their great wickedness, God would (a) cause to cease the kingdom of Israel, and that they should go into captivity, yet that he would again gather them, where it should be said of them, ye are the the sons of the living God;

that in the (a) latter days they should seek the Lord their God. And Micah, fifty years later, assured them that when God had punished them for their (b) idolatry, he would surely gather and (c) assemble them as a multitude of men. That even then the way had been broken before

(a) Hosea, c. iii. 5.

(b) Micah, c. i. 7.

(c) Micah, c. ii. 12-13.

(a) Hosea, c. i. 1-

them, that their leaders had broken up their tent and passed through the gate (seaport), and had already gone out by it, and that their king should continually pass before them.

In the year B.C. 758, Isaiah warned the house of (a) Ephraim that, in sixty-five years, the kingdom of Israel should be broken up; and in B.C. 712, or forty-six years later, Isaiah said unto them: "Depart ye, depart ye, go ye out from hence, touch no unclean thing, go ye out of the midst of your country, and be ye clean that bear the vessels of of the Lord." The heads of the house of (b) Ephraim in B.C. 741, held great influence. (c) Shalum, the father of one of them, was, for a short time, king. These head men, in their day, were obedient to the Lord's (d) prophet, and the people were obedient to their commands. And Isaiah further commanded that they were not to leave their country as by (e) flight, but calmly and gradually; for they were to go in vessels by sea, as (f) Moses had said, and to a land, Ezekiel said, God had (g) espied for them, that the Lord would go before them, and the God of Israel should be their (h) reward. That command was given twenty years before the captivity, and the tribe of Ephraim, and others, had that time to get away. For Isaiah also said the isles should wait for them, and the (i) ships of Britain—then called Tarshish—should bring their sons to the British Isles first, and their silver and gold with them; and that they should also be the first to bring

them away from the British Isles to their final (a) rest, the (b) inheritance David declared God would choose for them. For nearly three hundred years, commencing before the days of Solomon, the Tyreans and Israelites procured (c) silver, iron, tin and lead, from the British Isles. A regular passenger traffic existed from the seaport of (d) Joppa, where Jonah paid his passage to Tarshish, to flee from the presence of the Lord, which was one hundred and fifty years before Isaiah's prophecy, as there also was in the days of Solomon and Hiram.

America, the United States, in the midst of the seas, described by (e) Ezekiel, is called Tyrus, from the number of merchants and extent of her commerce¹. The (f) persons Ezekiel refers to, were those that, in the early days of America, were sold for a term of service; to which St. John, describing the same (g) country, under the name of ²Babylon, adds that they trafficked in slaves and souls of men.

Those that Isaiah had warned to (h) escape, were told that the ships of Tarshish should wait for them, that God would send those that thus escaped to Tarshish. And that the feet—the vessels of (i) Tarshish—of that city, country, of ancient date

- (a) Isa., c. vii. 8; c. lii. 11.
 (b) 2nd Chro., c. xxviii. 12.
 (c) 2nd Kings, c. xv. 18.
 (d) 2nd Chro., c. xxvii. 9, 12.
 (e) Isa., c. lii. 12; Micah, c. ii. 10.
 (f) Deut., c. xxviii. 68.
 (g) Ezek., c. xx. 6.
 (h) Isa., c. lii. 12.
 (i) Isa., lx. 9.

- (a) Micah, c. ii. 10.
 (b) Psalms, xlvii. 4.
 (c) Ezek., c. xxvii. 20.
 (d) Jonah, c. i. 3.
 (e) Ezek., c. xxvii.
 (f) Ezek., c. xxvii. 12-13.
 (g) Rev., c. xviii. 13.
 (h) Isa., c. lii. 12; c. lxvi. 19
 (i) Isa., c. xxiii, 7.

¹ Ancient Tyre was on the mainland, and New Tyre in the sea, a short distance from the shore, but not in the midst of the seas, as America is, between the Atlantic and Pacific Oceans. Moreover, this name is Tyrus.

² See Babylon, under the article "*United States*."

should also carry her sojourners afar off to their holy mountain, to their lasting hills in the midst of the seas.

The Israelites have, by name, been lost for ages; as (a) Moses said, for their wickedness, they should pass out of remembrance from among men, and in the end, or latter days, be driven into corners. The British lost the history of their origin in the eleven hundred years, from Isaiah to the invasion of the Romans. After the Romans left, they were invaded by the Saxons, and were gradually driven into the corners of Britain; so that now, it is said, there is only one man in Cornwall who speaks their ancient language. The largest, and only appreciable, portion of them yet exist in Wales, and are principally of the tribe of Joseph, of the house of Ephraim, and were never subdued by the invaders of England, for God had promised by Jacob that they should never be conquered by any foreign nation, for Joseph's bow should abide in strength. They united with the English or Saxon race upon the condition that the eldest son of the sovereign should be named the Prince of Wales. With Ephraim came parts of Manasse—Reuben, Zebulon, Asher, Naphtali; Gad and Issachar settled in Ireland; and Dan, and finally Gad, in Scotland. The latter tribes kept up the memory of the blessing of their father Jacob by carrying in their wanderings a *stone*, as a type of that which Jacob set up in token that they expected, through the possession of it, to secure the inheritance and blessing God had promised Jacob their father. Gad and Dan finally secured it, and, through the princes of Scotland, it came into the possession of King Edward the first of England, who carried it to Westminster, and it now forms a

portion of the coronation chair, in which, or rather over which, the sovereigns of England sit when crowned. The descendants of Joseph kept up the history of the promised blessing that should be their inheritance, the branch (a) out of a root of Jesse, who should have the sceptre and the dominion and, finally, possession of the inheritance of which the stone was typical, by worshipping the oak on which the mistletoe grew, it being a type of their father Joseph, who, like Moses, was a proper, very beautiful child, because endowed with a (b) lamp or special illumination, as were all those prophets, said to be from their mother's wombs, born to be servants, prophets of the living God. The mistletoe is, in the providence of God, engrafted upon oaks he chooses it to bud and grow upon, just as the lamp referred to by the psalmist is ordained upon the one God chooses to be his prophet. The beautiful mistletoe branching from the oak was to the Druids a double type, first of the divine lamp or light, second of the branch promised to them by Isaiah. Therefore when the Druids discovered an oak with a mistletoe growing upon it, they prized it far above all other oaks, as their fathers, who truly worshiped God, had esteemed above all other men, those prophets who, like Joseph, Moses, Job, Isaiah and others, were endowed from their birth with the lamp of God. To (c) Joseph was given two portions as a material blessing that should be a type of extra intellectual abilities, to be the (d) lamp of the Shepherd the (e) Stone of Israel. The oak, from its endur-

(a) Isaiah, xi. 1, 19.

(b) Psalm cxxxii. 17. Job xxix. 3; xviii. 6; xi. 18, 28.

(c) Gen. xlviii. 22.

(d) Psalm cxxxii. 17.

(e) Gen. xlix. 24.

(a) Deut., xxxii., 26-28

ing nature, was a type of the faithfulness of God's promises; and the mistletoe, a branch in the providence of God, added to and growing out of the oak, a type of that lamp or extra beauty derived from the lamp in the providence of God, to be an extra blessing upon the Shephard or Stone of Israel, that foundation stone and branch that should possess the dominion to the utmost bounds of the everlasting hills. The meaning or origin of this worship was lost in the 1100 years of their severance from the possessions of their fathers; but this memorial of their ancient origin and faith in God's promises was retained through their Druidical form of worship, as it is to this day by a tribe in ancient Canaan who claim their origin from Jacob.

The tribe of Gad, which reached Scotland through Ireland, as Gadaleans, are just as warlike to-day as they were in the day their father got his blessing (a); they were to be overcome, but should overcome at last, which, from the very great number of them united with Dan, now elevated to be Judges and Gentiles throughout the British empire, they are as a people placed in the highest positions. And Dan is the same judge and same serpent in the path, in his posterity, to-day that that he was 2554 years ago, for a large proportion of the judges in the British Empire to-day are of Scotch parentage; and coupled with that fact is the other fact that, like a serpent, he biteth the horses heels causing them to fall back instead of progressing. That antitype of to-day is exemplified in the Scotch who not only clamish and thus quietly, subtly gain their end, but also, while sticking to monarchal governments, are ever endeavouring in their own country and in the colonies, to engraft

the democratic and republican ideas and institutions into the monarchial, which their father Jacob typified as biting the horse's heels, for those ideas, wounds behind, weaken and throw prosperity and government back in place of strengthening and healthily developing its innate strength. They are, by their serpent-like subtilty, becoming the teachers of the youth, indoctrinating them with their ideas, they form the majority of the school teachers in Upper Canada at this day. The tribe of Issachar has also kept up under their motto of the burthened ass, the coat of arms of their father's tribe. They saw their land was good and pleasant, and became subject to tribute (a) of the English government, and the tithes of the English Church, and are bearing the two burthens, England and Scotland, one on each side, that was placed upon their shoulders, through the free trade inaugurated in England. For it deprived them of a market for their productions to the extent of £15,000,000 sterling, annually, which was thereafter supplied by other countries, which were not so heavily taxed, tithed, or under tribute, and therefore undersold the Irish with their dear rents and multiplied burthens. In twenty years Ireland was thus deprived of £300,000,000 sterling of principal, and the natural increase from that would be £300,000,000. In round numbers, a total of \$3,000,000,000, that the free trade legislation of Britain gave to other countries, which had not the Irish burthens to bear; and thus forced the tribe of Issachar to America where Britains own feet (b) have carried them, as Isaiah said they would; where they have, without their burthens upon their shoulders, raised food, and paid for carrying it to Britain, and thus furnished it

(a) Gen., xlix. xix.

(a) Gen. xlv. 15. (b) Isaiah xxiii. 7.

cheaper than they could at home in Ireland, and got rich thereby, although branded in their native land as idle and shiftless, the same as their Egyptian(a) taskmasters said in their day, who like the British legislators deprived them of both the means and the motives to industry, and yet required the same tribute. But God promised that he would bring them out from under that bondage also, into the wilderness(b) of America, and try them there, as he has by those whom God calls Assyrians(c), who wish to elevate the negro blood—the beasts of their country—to the same equality with themselves, so that at the next election they may outvote the foreigners, especially the Irish, the sons of Issachar and other tribes that have blended with them, whom instead of beasts, the Lord said, "Ye shall be called the scus(d) of the living God."

The tribe of Ephraim was in the advance when they passed out of their ancient inheritance, as the prophet Micah, by command of God, promised that their king(e) should go before them, and the Lord at the head of them; and as Isaiah said, the God of Israel should be their rereward(f), therefore they should never be overcome. The same tribe was in the advance at the head of the others in the early settlement of America. During the latter part of the sixteenth century, there came a family from Wales, that part of Bri-

tain that had never been conquered by force of arms, where Joseph's bow abode in strength, and from that family who were nobles in their native country, has been chosen by the Lord God of Israel, the Shepherd, the Stone of Israel. All God's promises are yea and amen.

Many of those from Wales, as well as from other parts of Britain who derived their origin from Ephraim, settled southward in the United States, and still retain considerable of the innate idea of the propriety of monarchical government in place of democratic. In the divisions of North America into parts by the prophets, the British and Russian possessions are called the north side; the Northern States are called Assyria; and the Southern States are called Egypt(a); but the South is also called Ephraim, from the number of that tribe in the South. We find Hosea telling them, they have dealt treacherously(b) with God, not only in their form of government, but in their strange children through amalgamation with negroes, therefore in the day of rebuke Ephraim shall be desolate: and that Ephraim should go to the Assyrian, to King Jareb(c) the contender (Abraham Lincoln), who was against them. But God did not allow Lincoln to cure them, to give them their rights, for God was as a lion against them; and Lincoln was the rod of his indignation(d) to punish idolatry and wickedness.

(a) Exodus v. 10, 11, 17

(b) Ezekiel xx 35, 36.

(c) Isaiah xxiii. 13

(d) Hosea i. 10.

(e) Micah ii. 13.

(f) Isaiah lii. 12.

(a) Isaiah xix. 3, 16, 18, 24, 25; Jer. xxxi. 20.

(b) Hosea v. 3; vii. 8, 9; ix. 6, 8; x. 11.

(c) Hosea v. 13; x. 6.

(d) Isaiah x. 5.

THE UNITED STATES AS ASSYRIA.

THERE is a fuller and more particular description in the prophecies of Isaiah of persons, places, and events in the United States, than in those of the other prophets. But all the prophets uniformly call each state a (a) kingdom, its governor a king, and the central, or federal, government the (b) throne of kingdoms. And, as the sovereignty of ancient Assyria, under Sennacherib and Nebuchadnezzar, also extended over a number of minor kingdoms. Ancient Assyria was a type of the United States, and they are, therefore, called Assyria.

Daniel (c. ii. 36 to 45) saw four kingdoms: the Assyrian, the Roman, the British Empire, and the fourth, that shall break all others to pieces, is partly divided into three, the British and Russian Possessions, the Northern States, and the Southern States, just as St. John saw them (Rev., c. xvi. 19), divided into three parts; which Isaiah (c. ixx. 24, 25) has said shall be united, and become the inheritance of Israel. And, on the throne thereof, Daniel (c. vii. 13) said, one like the Son of Man shall sit, and he shall have the honour, the glory, and the kingdom promised to Joseph. Gen., xlix. 26.

As a matter of fact, any man chosen by the people of any distinct section of the country to be their head and ruler, is a king by virtue of his office. Those governors chosen for each State, are therefore, kings, and supreme within each State.

(a) Isa., c. x., §. 10; c. xix. 2; c. xiv. 9; c. xiii. 4. Jer., c. xxv. 15 to 34. Dan., c. ii. 44. Hosca, c. vii. 7; c. viii. 4.

(b) Hag., ii. 22.

All criminals who have forfeited their lives are at his mercy. He can veto any act of the legislature of the State. All the soldiers and munitions of war of his State is under his control, and he has the right to prevent the President from taking any of them without his consent, as the governor of New York did when the State of Pennsylvania was invaded by Gen. Lee; he has, therefore, during his term of office, absolute power in his State, and, as a matter of fact, is judicially and officially king. Therefore each man in the South ordered into the army to fight against the North, was liable to punishment if he did not obey that order, consequently the act was not rebellion against their government. If they had disobeyed the call of their chosen king or governor, it would have been rebellion. Moreover, the Federal Congress and government, in their diplomacy with other countries, acknowledge the fact. In the Reciprocity Treaty with Canada, there was given to all the merchant vessels of the United States the right to pass through Canadian waters. The United States Government, having no right to give permission to Canadian vessels to go through the waters of any State, promised to use its influence to secure that privilege to the British Colonies, but never succeeded. Another instance is found in the correspondence of Mr. Seward, the Secretary of the United States, with the British Government, in regard to the overt acts of the Attorney-General at New Orleans, in connection with the Fenian organization to invade the British Possessions. In which

correspondence Mr. Seward replied, to a communication from the British Government, that the said Attorney-General was a State officer, over whom the Federal Government had no control.

The principle or law on which those acts and admissions are founded is that upon which their whole government is based; viz.: that each voter, and each community of voters, has the inalienable right to control all the interests of their individual State, or kingdom, which inalienable law, carried out, reserves the inalienable and retained right of each State to confederate with any other State or States for whatever they may conceive to be to their advantage. It will be seen that no matter what laws or restrictions that have been made, or may hereafter be made, by themselves, or that are forced upon them by others, can take away that right; for, when they do so, they take away the foundation of their government, they ignore the principles upon which it is based.

Therefore, when the Federal Government trespassed upon those rights, which it did the day that the soldiers under the control of the Federal Government, in the District of Columbia, were ordered to enter the State of Virginia; then Abraham Lincoln, the President, broke his oath of office, and, as (a) Isaiah prophesied of him, dealt treacherously, and broke the covenant he had made with the people to maintain all their rights. And before his inauguration not only he, but Stanton, his Secretary of War, and Seward, his Secretary of State, publicly admitted those rights, as did also Andrew Johnson, the successor of Abraham Lincoln; yet they all violated them all. And further, in the

execution of Captain Beall, judicially murdered one of their enemies.

And also Andrew Johnson, whom Ezekiel (c. xxi. 25) calls the profane and wicked prince of Israel, judicially murdered Mrs. Surratt. For the living God, whom I serve, showed me her corpse under the gallows, in a (a) vision, the night before she was executed; and I saw as God showed me, that her garments were clean from the blood of Abraham Lincoln.

In order to secure military success, and not from motives of love, they further added to their iniquities, that of taking away from their natural protectors and owners those who were their bond-servants, through the (b) laws that God has ordained for the protection and increase of the earth-born, or negro, race; which Moses commanded the children of Israel they might buy, whether of blacks or whites, and keep them as an inheritance. The results of their emancipation measure is to inflict incredible evils, wide spread demoralization, ruin and death upon the negro race.

In the Federal Constitution no power is delegated to try or punish any man outside of the District of Columbia in which Washington is situated. And such power could not be legally conferred upon the President except through a direct vote, for the purpose, of a majority of the voters, as provided in the Federal Constitution. He is required on requisition to assist to put down any efforts of rebellion against the authority of any governor of any state, but no authority was conferred to hurl one state, or any number of them, against any of the others. Therefore, the day Abraham Lincoln inaugurated the war he broke his covenant and became a military

(a) Isa., c. xxxiii. 1.

(a) Numbers, c. xii. 6.

(b) Lev., c. xxv. 44, 46.

dictator under the name of Military Necessity. Isaiah prophesied that the war should last just three (a) years from the taking of New Orleans, which he typically called Ashdod, (the meaning of which is pouring out) where the waters of the Mississippi are poured out into the Gulf of Mexico, and that it should be captured by Tartan, which is the typical name for a lawyer or civil officer, which was the case. Exactly three years after its capture on the 28th of April, 1862, President Johnson, on the 29th of April, 1865, issued his proclamation acknowledging the cessation of hostilities by restoring trade and commerce with all the states east of the Mississippi. The ancient Ashdod was east of Tyre, but this American Ashdod is in Egypt and Ethiopia, the typical names that Isaiah gives the Southern States. In the fourth verse he literally describes the appearance and marching of those blacks or Ethiopians made prisoners or freed by the northern armies in the South. Further, that the South would be ashamed of their appearance and afraid of evils that liberation would cause them.

It has been seen that Isaiah calls Abraham Lincoln a (b) spoiler and one who dealt treacherously. In the twenty-first chapter he writes thus of the death of Abraham Lincoln: "That he had a grievous (c) vision in which he sees the treacherous dealer dealt treacherously with, and he that spoiled others of their lives spoiled of his own in return, and that at the beginning of it he was frightened and his pleasure turned into fearfulness." In the fifth verse he foretells the anointing or inauguration of Andrew Johnston,

as President, whom Ezekiel refers to as the (a) profane, wicked prince of Israel whose day has come at the time when all the evils and all the iniquities resulting from false systems of government shall have an end; from whom the diadem shall be removed and the crown taken off for he is not the one that God has chosen to reign over the land of Israel. God says he will overturn their system of government, which he did when Abraham Lincoln became Military Dictator; that he would overturn Abraham Lincoln, as he did when J. W. Booth spoiled him of his life; and that he will overturn again when he removes the sovereignty from Andrew Johnston, and gives it to him whose right it is, to the (b) Shepherd, the Stone of Israel, which Daniel saw cut out of a (c) mountain, that is a (d) Branch of a root of Jesse, who shall have dominion to the ends of the earth.

In the tenth chapter and fifth verse, the prophet writes of Abraham Lincoln, "Woe to the Assyrian," he is the rod of God's anger to punish the hypocrisy and wickedness of the people of the United States, and that, with their ruler: their staff in their hand he would punish them. Howbeit (e) he meaneth not to punish them, neither doth his heart think so; but it is in his heart to cut off the Southern States, or nations, not a few.¹ "For he saith, by the strength of my hand I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man. And my hand hath found as a nest the riches of the people. I

(a) Ezekiel, xxi. 25.

(b) Gen. xli. 24.

(c) Dan. ii. 45.

(d) Isaiah xi. 1-10.

(e) Isaiah x. 7, 13, 14.

¹ See on their idolatry for remarks on verses 10, 11, 13.

(a) Isaiah xx. 3, 1.

(b) Isaiah xxiii. 1.

(c) Isaiah xxi. 2.

have gathered all the earth,¹ and there was none that dared to move, to peep, or open the mouth against my authority.

The prophet David, speaking of the hypocrisy, ignorance, and wickedness (a) of the people in the land of Israel, which had been perpetually desolate, said that in the last days God would break the dragons (b) or false systems of government existing in that sea of ecclesiastical, civil and bloody commotion, that they would set up their own ensigus (c) for rulers, and not men whom God would choose, rulers known for their piety, their wisdom, or their capability for office, but just as they did, Abraham Lincoln, (as the prophet David foretold.) because he was famous (d) for lifting up axes to use them against the thick trees. And that the people in the midst of their sufferings, which he will cause, will say there is no prophet (e), and no watchman among them, that can tell how long their night of suffering will last.

The prophet Isaiah, continuing to speak of Abraham Lincoln's success as God's rod of indignation, takes up the prophecy of David, and asks, "Shall the axe (f) boast itself against him that heweth therewith?" thinking it was by his own power, and not by that of the Lord of Hosts, that he had accomplished great things. Abraham Lincoln, the second time he was inaugurated, declared to the nations that both North and South had prayed to the Lord, and he had paid no attention to their entreaties, and intimated that he intended to finish his operations without any re-

gard to the will of the Lord of Hosts, just as Isaiah had prophesied.

In the thirteenth chapter, Isaiah describes Abraham Lincoln's war operations as the gathering of the hosts to battle, which Ezekiel and St. John describe as Gog and Magog. "The noise (a) of a multitude in the mountains of Israel, like as a great people, a tumultuous noise of the kingdoms¹ of nations gathered together. The Lord of Hosts mustereth the host of the battle to punish the world for evil deeds, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. And will make a man more precious (as a 'substitute') than fine gold; and it shall be more difficult to get a man (to be a soldier) than to procure the wedges of gold of Ophir."

Isaiah, under the typical name of of Babylon, then foretells the utter destruction of Washington (b), the glory of all the kingdoms, of which it is the centre.

THEIR IDOLATRY.

Washington is called Babylon, because of its being the seat of the Ruler who sitteth on the throne (c) of the kingdoms, and it is the Chaldeans excellency, because like them, and like Nebuchadnezzar, they worship, as molten images, the Goddess of Liberty on their coins; and the Chaldean excellency referred to, is the Nebuchadnezzarian image of the Goddess of Liberty elevated upon their Capitol, high above all else, of which God, by Ezekiel, says, "I will throw down thine eminent (d)

(a) Ps. lxxiii. 2.
 (b) Ps. lxxiv. 13.
 (c) Ps. lxxiv. 4.
 (d) Ps. lxxiv. 5.
 (e) Ps. lxxiv. 9.
 (f) Isaiah x. 15
¹ United States.

(a) Isaiah xiii. 4, 11, 13; Ezek. xxxviii. and xxxix.; Rev. xvi. 17, 18, 18; xx. 8.

(b) Isaiah xiii. 22.

(c) Haggai ii. 22.

(d) Ezekiel xvi. 39, 43.

¹ Each State is called a kingdom.

place, and shall beat down thine high places. I will recompense thy way upon thine head, saith the Lord God; and thou shalt not commit this lewdness above all thine abominations." In the tenth chapter, the prophet also compares Washington to Damascus(a), because in ancient Damascus they had three hundred and sixty-five gods, which was one for each street in the city, and one for each day in the year, and they worshipped them in succession, while in Washington they have erected ore to excel that of all the idolatras countries mentioned, for it is lifted up so high that it can be admired or worshipped from every street, every day of the year, in violation of the express command of Almighty God, which says: "(b) When ye come into the land over Jordan," and after over the Atlantic, "ye shall not corrupt yourselves and make you a graven image," the similitude of any figure, the likeness of any figure, male or female, or of any beast, or of any (eagle) or winged fowl that flyeth in the air. In consequence of that idolitary, and their wickedness, the riches of the American (c) Damascus shall be taken away, and as they professed to know and worship the true God, while they worshipped their images, so are they worse than their antitype, and their punishment shall be greater. Ancient Damascus remains, but its type in the United States shall become (d) a ruinous heap, also the fortress or strong holds of Ephraim, (the name Isaiah gives to the South in the quotations) which is already fulfilled, and the kingdom shall be taken from this Damascus, and it shall become as (e) Babylon and as Sodom.

(a) Isaiah x. 9, 10.

(b) Deut. iv. 14, 16, 17.

(c) Isaiah viii. 4.

(d) Isaiah. xvii. 1, 3.

(e) Isaiah xiii. 19.

and Gomorrah, for thou hast built thee an eminent (a) place, and has made thee a high place for every street, thou hast built thine eminent place in the head of every way and hast degraded thyself more than harlots, for it was not from necessity that thou broke God's commands. God will judge thee as Ezekal hath said.

In that day, says Isaiah, the multitudes of nations shall rush together in fierce combat like to the (b) rushing of mighty waters, but God shall rebuke them and scatter them as chaff before the whirlwind. And behold, at evening-tide trouble, and before the morning Abraham Lincoln is assassinated,—he is not; the spoiler is spoiled; it is the lot of them that rob the people. (c) Ezekiel thus foretells his death: "Thus saith the Lord, I made the nations to shake at the sound of his fall when I cast him down to hell with them that descend into the pit, and all the trees of Eden¹ and the best of Lebanon, all who had through his commands been hurried to hell, both those who were his arm or soldiers, but also those who were slain by them. In the day of his burial, when he went down to the grave, I caused a mourning, I covered the deep for him, I restrained the floods thereof, (the bloody battles were all over) and I caused² Lebanon to mourn for him, and all trees³ fainted for him.

These events are particularly recorded as the signs whereby God's people should know the latter days, and they furnish the data even to

(a) Ezek. xvi. 24, 35, &c.

(b) Isaiah xvii. 12, 13, 14.

(c) Ezek xxxi. 15-17.

¹ Eden, as will be seen under the Southern States, is a typical name for the South.² South.³ People.

the exact day when the throne (a) of the kingdoms should be cast down and all the (b) princes of the sea, the United States, in commotion, are here called the sea, and in Rev., 10th chapter, where the angel has one foot on the sea and one on the land, that is the British possessions. In the 20th verse God calls the United States a land where he will set his glory when he causes the commotions to cease, but before that the governors shall loose all right to their thrones, they shall lay away forever their brodered garments, and clothe themselves with trembling, and be astonished at what has befallen their country, which Ezekiel, and Isaiah also, call Tyrus from their number, and their riches, and greatness of her traffice; he calls it by the same name in the succeeding chapter, in the twenty-fifth verse of which he foretells the lament of Britain, under her ancient name of Tarshish, in consequence of losing their trade and usual supplies from her during those commotions; previous to which the United States, situated in the midst of the seas, had become very glorious. Ancient Tyre was not in the midst of the seas but in the Mediteranean sea, and connected with the mainland. And St. John, in the 18th chapter Revelations, describes the whole country as that great temporal city Babylon, which, it should be remembered, is not the same as the spiritual city of Babylon described in the 17th chapter, for that refers to the church of Rome. In the temporal Babylon, as seen by St. John, there was great iniquity, traffic in all kinds of luxuries, and fine (c) flour, and wheat, and beast, and sheep, and horses and

chariots, and slaves and souls of men. And in their earlier days, as stated by Ezekiel, they traded in the (a) persons of men, in buying the services of English criminals and subjects for a term of years.

The prophet Isaiah, as well as Ezekiel, describes the funeral of Abraham Lincoln, coupled with the promised restoration of Israel, under the declaration that in (b) that day the Lord would give Israel rest from the long bondage, sorrow, and suffering they had endured; and that they should take up this proverb against Abraham Lincoln, the king of Babylon: "How hath the oppressor ceased, and the golden city ceased?" He, in his death, was a type of Seunacherib, of ancient Assyria, who, like Abraham Lincoln, was cut off, in what (c) Zephaniah calls Nineveh, by two of his subjects, in consequence of his evil deeds; and was further a type by coming to his end in the (d) house of his god, the theatre, where Lincoln went to worship, when his mind was wracked with fears for the stability of his throne, while his soldiers were being so fearfully slaughtered in the battles of the Wilderness, south of Washington. In place of seeking of the living God for victory, and asking of the Lord of Hosts for success, he trusted in the Goddess of Liberty, and in heart said to Jehovah, as he did at his second inauguration, I trust to mine own arm, and will go worship in the presence of my god while my hands secure me the victory.

(e) In the fifth verse, Isaiah says, the Lord hath broken the staff of the wicked contractors and defrauders of the people, and sceptre or

(a) Dan. vii. 9; Hag. ii. 22.

(b) Ezek. xxvi. 16-21.

(c) Rev. xviii. 13.

(a) Ezekiel xxvii. 13

(b) Isa., c. xiv. 3, 4.

(c) Zeph., c. ii. 13.

(d) 2 Kings, c. xix. 37.

(e) Isa., c. xiv. 5-7.

chief ruler over all the states. He who smote the people in wrath, in the midst of prosperity, with a continual stroke, he that ruled the nations in anger is persecuted, and none hindereth. How exact that description of Lincoln's death, and that was just when the fighting was all over; for the prophet says, the whole earth is at rest. But (a) Hell from beneath is moved for thee at thy coming, it stirred up the dead for thee, even all the chief ones of the earth. And all the kings of the nations whom he had dethroned, when he became Military Dictator, look upon him as being as weak as themselves. They note that his pomp or dignity is ceased, is laid low amidst the worms.

He is there called (b) Lucifer—the meaning of which is light-bringer, that like the morning star heralds the approaching day—who had weakened the nations, and prepared them, by the ruin brought upon them, to seek for the (c) Deliverer, who, when the day dawns, will come to bring them rest and peace.

Abraham Lincoln and his cabinet, in the early part of his dictatorship, determined to conquer the South in three months, and then to invade and annex the British Possessions to the United States, and it is atill the intention of the Washington Government to do so; but God has said, “(d) I am against thee, O Gog, thou chief prince of Meshech and Tubal, I will turn the back and put hooks into thy jaws, and bring thee forth, and all thine army, and thy great scum that has gathered unto thee from all nations shall not go forth from thee, but shall be with thee in the fire.” For it shall come

to pass, in the (a) last days, that things shall come into thy mind, and thou shalt think an evil thought, and thou shalt say, I will (b) go up to Canada—the land of unwallled villages, I will go up to them that are at rest, that dwell safely, all of them dwelling without walls, and have neither bars nor gates—to take spoil, and to take a prey, from those who now inhabit those desolate places—mentioned in the eighth verse—that have so long been waste, to rob the merchants of (c) Tarshish (Britain), and all the young lions, or colonies, thereof.

But the Lord God commanded that in the day that those evil thoughts should come into the minds of the chief prince of Gog and his people, that the children of Israel—in Canada,—the merchants of T-r-shish—Britain—and all the colonies thereof should dwell safely. And I will call for a sword (d) against him throughout all my mountains, saith the Lord God; and every man's sword shall be against his brother; and I will plead against them with pestilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. And I will be known in the eyes of many nations, and they shall know that I am the Lord.

It was to foretell those schemes of robbery, that Isaiah said of Abraham Lincoln, that he had determined in his heart to ascend (e) into heaven to be praised of those who had gathered riches, and accomplished hat through his robberies, who, in the end, did not hesitate to exalt him as a great

(a) Isa., c. xiv. 2.

(b) Isa., c. xiv. 12.

(c) Rom., c. xi. 26.

(d) Ezek., c. xxxviii. 3, 4.

(a) Ezek., c. xxxviii. 8.

(b) Ezek., c. xxxviii. 11, 12.

(c) Ezek., c. xxxviii. 13, 14.

(d) Ezekiel xxxviii. 21, 22.

(e) Isaiah xiv. 13.

deliverer, going from the theatre, the house of his god, where he went to worship and be worshipped, to be seated by the side of his Creator, the Son of God, to occupy a portion of his throne. God is surely merciful, that he did not strike the blasphemers dead. Abraham Lincoln had determined to exalt his throne above the stars of God. The stars(*a*) in this place refer to those who are chief governors of the British Colonies, and, in general, to all who rule under a monarchical form of government. That he would sit upon, the mount of the congregation on the sides of the north. That he would rule supreme over, the British possessions. That he would ascend above, the heights of the clouds, and be like the Most High. The clouds here, as in Daniel, vii. 13, refer to the truths in the Old and New Testaments, which teach that there is only one true system of government, and that is, the monarchical system, through which the universe is governed, and all other systems are false, and maintained in violation of the laws of the Most High, not only of the Son and the Father, but of the Omnipotent and Omniscient One. The first false teacher who deceived in spiritual things, is called a serpent, Satan, and Devil, because of the system he adopted to destroy and ruin, being serpent-like or subtle, not denying boldly that God's laws were not right, but asserting that happiness could best be secured by man's invention; therefore, if Lincoln, or the United States, could have carried out those evil intentions, they would have placed their system above that of the Most High.

It has been seen, in examining the question of State Rights, that, as a matter of fact, each State is an independent kingdom, as it is called by

God's prophets, that their federal arrangement is simply one of defence against foreign foes, and for general convenience: that to ignore *State rights* is to ignore the foundation upon which the government of each State exists; and that same law carried out, confers the right of sovereignty upon every voter in the land, not only as to what way the whole country should be governed, but that any natural-born citizen, thirty-five years of age, may become the President of the United States. He may be a living example of the drunkard, the adulterer, gambler, or of any vice, or all the vices for which the country has become so sadly notorious and so fearfully and practically demonstrated by the elevation of Andrew Johnson to that position, whom Ezekiel designates a profane(*a*) and wicked prince. To work a ship safely a true compass and chart is necessary: false ones may appear to guide all right, but sooner or later the end will be disastrous. Their false principles of government are seen to have worked out closely to their ultimate consequences of holding that every one has a right to do whatever he chooses, ending in the children commanding the parents, in place of the parents the children, a very prevalent practice in the United States at this day. The exceptions are almost wholly where the children have been early taught God's command of "Obey(*b*) your parents, that your days may be long in the land which the Lord thy God giveth thee."

It is now fully apparent that the Democratic, or *Rights-of-man* principle of government is absolutely false, by which we come to see why the prophets represent it under the type of a serpent, dragon, and Satan.

(*a*) Ezekiel xxi. 15.

(*b*) Ephesians vi. 1.

(*a*) Isaiah xiv. 13.

Isaiah says, In that day the Lord, with his sore and great and strong sword shall punish leviathan, the piercing serpent (a). It is called piercing, because its effects reach every point and phase of society. It is called a crooked serpent, because there is nothing straight in those principles of government, and nothing straightforward in the acts of those who seek for place or profit. Their mottoes being to get a party in—that to their party belongs the spoils—and the spoils go to those who are determined to live at the expense of the industrious classes. Their transactions with foreign governments are not conducted on any honest principle, as exemplified in Secretary Seward's reply to the British Government, in regard to the delivery of Mason and Slidell, that an American officer had piratically captured. Seward acknowledged that it was their duty to deliver them up, and in accordance with their principles of government; but nevertheless if it was essential to the well-being of his government to retain them, they would do so in violation of the principles of their own government, of the laws of nations, and the laws of God. Their numberless crooked actions are, however, seen by the Lord of Hosts, who has affirmed that he would slay the great dragon in the sea, which here means the country of commotions. And St. John refers to those false principles of government by the same type, when he speaks of the dragon (b) that was bound a thousand years, and after that he was loosed a little season.

That binding took place in the year A.D. 754, when Pepin, king of France, conquered the Lombards, and gave their possessions to the Pope of Rome, whereby he became

supreme ruler in Church and State; as the British sovereign, and all the principal rulers in Europe now are. That being a type of the true system of government that was ordained in Adam, and shall yet prevail to the utmost bounds of the everlasting hills; for the prophet Zechariah says that the sovereign whose is the dominion shall be a (a) priest on his throne.

The letting (b) loose took place in America in the year A.D. 1754, when, after just one thousand years, as St. John foretold, the British Government, through their Board of Plantations, that had the oversight of the American colonies, urged the governors and colonists to enter into an alliance with the ¹Six Nation Indians against the French, who, at that time had possession of the whole country in their rear, from the mouth of the Mississippi to the mouth of the St. Lawrence. The British Government violated their principle of government by not sending a special agent to contract that alliance. The plan they suggested was earnestly advocated by Benjamin Franklin, in his Philadelphia *Gazette*, as the only salvation of their country against destruction by the French; and, to enforce his arguments, he inserted in the ²*Gazette* the engraving of a serpent cut into thirteen pieces, with the initial letter of one of the thirteen colonies upon each piece, underneath which were the words, "Join, or die." He did not turn out a true prophet, for only seven of the States entered into the alliance, yet they did not die. That starting point was followed up; before the delé-

(a) Zech., c. vi. 11, 12, 13.

(b) Rev., c. xx. 3.

¹ Those Indian tribes now live on the the Grand River, near Brantford.

² See *Harper's Magazine*. for November, 1862, page 766.

(a) Isaiah xxvii. 1.

(b) Rev. xx. 2.

gates separated, Benjamin Franklin urged them to take up other matters, which led to dissatisfaction gradually and subtly encouraged and forcibly urged by Franklin, under the designation of the *Rights of Man*, of the sovereign right of individuals. The ultimate results and the fruits of those false principles of government are: that, in place of looking to the Most High God to be guided by his counsels, this "almighty dollar" is the aim and end of their desires, and the image of their Goddess of Liberty is the typical head of their nation.

The reason Abraham Lincoln is said to have determined to be like the Most High, can now be seen to be in his attempt and design to establish the republican system of government over the whole of this continent, to be maintained in perpetuity, thereby, as an individual, and as a type of his nation, earnestly determined not to permit the monarchical, which is God's system of government, to exist in this or any other land. As St. Paul said of them, to change the truth of God into a (a) lie, and to that end, in their oath of allegiance, they require those who desire a voice in the government of their country to swear eternal hatred to all monarchical governments, to all crowned heads. The oath being to ignore a divine law, thus ignores their Creator and Sovereign, who by the Most High, has been crowned Lord of All.

In St. Paul's epistle to the Romans, he prophesied that they should (b) do those things, and that they are without excuse, for the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and

Godhead. Because, when they knew God, they glorified him not as God, neither were thankful, but become vain in their imaginations, and their foolish heart was darkened; professing themselves wise, they became fools, and changed the glory of the incorruptible God into a (female image,) made like to corruptible man, and to birds like eagles, and beasts, and creeping things like serpents, and changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who, crowned Lord of All, is blessed forever.

(a) Isaiah, as well as St. Paul, tells us that the end of such wickedness in Abraham Lincoln, as well as in all others, is to be brought down to hell, where they look upon him and say is this the man who became famous with an axe, that made the earth to tremble, that did shake kingdoms, that made the world a wilderness and destroyed the cities thereof. The kings of the nations that preceded him came to a natural end, but he is cut off like an abominable branch; thou shalt not be joined in burial with them, because thou hast destroyed thy land and slain thy people. The seed of evil doers shall never be renowned. And Washington, the American Babylon, shall be swept with the besom of destruction, saith the Lord of Hosts. Isaiah then adds that the South, here called Palestine (b) need not rejoice over Lincoln's death because the rod that smote him is broken, for out of the same serpent's root, Andrew Johnson, elected in the same way, shall be as a cockatrice, and his fruit a firey flying serpent. In that day shall (c) one answer the messengers of the nations that their government

(a) Rom., c. i. 2

(b) Rom., c. i. 20-25.

(a) Isaiah xiv. 15-18.

(b) Isaiah xiv. 29.

(c) Isaiah xiv. 32.

is at an end, that the Lord hath founded Zion; and the (a) first-born of the poor shall feed, and the needy shall lie down in safety, and the root of that Serpent, Leviathan, Dragon Satan, or Devil, shall be killed with famine.

(a) Isaiah xiv. 30

THE SOUTHERN STATES, AS EGYPT AND EDEN.

THE Southern States are, by the prophets, designated as Egypt, as contrasted with the Northern States, or Assyria; but several other names are also used, for the same reason that more than one name is given to Washington. It is named Eden(a), because under their slave system they lived as Adam and Eve, and their descendants, would have lived, lords of the lower creation who laboured for them, and were under the patriarchal government, maintained by their owners in a proper manner. It is called Moab, Edom, and Ethiopia, when the transactions referred to are, in type, like some that may have occurred in the south country.

The fifteenth chapter of Isaiah refers particularly to the South. It contains a description of its sad state after the war is closed, following immediately after the death of Abraham Lincoln. The country is laid waste(b), there is no more noise of battle, it is brought to silence. Their grief is declared by their heads(c) being shaved, and their beards cut off. Their soldiers getting neither pay, work, nor food, life becomes grievous(d) to them. It is as a heifer three years old. That animal was worshipped by the Egyptians, and is here used typically of them. Its age refers to the three(e) years the war should last, as will be seen in the third verse of the twenty-second chapter of Isaiah, and all their prosperity disappears. In the sixteenth chapter, there is a command to the Canadian Government to protect their refugees until they cease to be spoiled, to hide the outcasts, to cover them, and to betray them not; which, in their wickedness, the Canadian judges in Canada West, and the government of the country did not even try to obey. In the twelfth verse. it

is said, that when weary of trying to maintain their liberty, they shall come to the sanctuary, or high place, at Washington, to plead with Andrew Johnston for terms, but shall not prevail, which is the case at this day.

The confusion, war, and tumult in the South, and their subjugation by a fierce and cruel king, is declared in the first four verses of the 19th chapter of Isaiah: in the six following verses, the desolation of their industry, and destruction of their happiness. That in that day, there shall be five cities in the Southern States, one of which shall be called the city of destruction(a), which refers to Washington, the Damascus that shall become a heap, and the Babylon that shall be swept with the besom of destruction, and become like Sodom and Gomorrah, for through the idolatry and wickedness practised there, it is a type of all those places, and the ground thereof is cursed forever.

There shall be acceptable altars and true worshippers of the true God in those Southern States, who shall look to God to plead with him for deliverance; and God shall hear their earnest cry against their oppressors; and the Lord will send them a Saviour(b), and a great one shall deliver them. In that day shall they know the Lord punished them for their wickedness; and they shall return to him, and faithfully serve him; and Egypt shall be united with Assyria and with Israel¹ in the holy mountains; and they shall be one people. And the Lord of Hosts shall bless, saying: "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." The condition of those Northern and Southern States are a present fulfilment of those prophecies which it is well known, have never been fulfilled'

(a) Ezekiel xxxi. 9. 16, 18.

(b) Isaiah xv. 1.

(c) Isaiah xv. 2.

(d) Isaiah xv. 4.

(e) Isaiah xv. 5.

(a) Isaiah xix. 18, 19.

(b) Isaiah xviii. 20-25

¹ British Possessions.

before, and are the signs and wonders (a) referred to by Isaiah, and by the Son (b) of God, as immediately to precede the establishing of the people of Israel in their land, when that great Saviour and Deliver (c) shall come, and in the power of the hands of the mighty God of Jacob, put an end to all existing political evils, and establish his throne in righteousness.

In the sixteenth chapter of Isaiah is a description of the liberation and condition of the negroes, of the failure of the expectation of the South, in regard to them, and their fear of them when liberated; and a statement that the war should last three years, to a day, from the taking of New Orleans, at the mouth of the Mississippi, which is called Ashdod, or the city where the great waters are poured out. It was just three years from the day it was captured, until Andrew Johnson proclaimed a cessation of hostilities with all the country east of the Mississippi. St. John calls those waters the great river (d) Euphrates,¹ that were dried up when the Eastern States, or kingdoms, purchased the rights of the Spanish and French, and were thus enabled to extend westward to the Pacific Ocean. And the whole land, from the Atlantic to the Pacific, from Mexico to the Arctic Ocean, was divided into three parts; the South, as Egypt, the North, as Assyria, and the British and Russian Possessions as Israel, that, in Isaiah are found (e) united on the restoration of Israel; and, in Zechariah, two parts are (f) cut off from ever possessing a seat of government; and Canada, the third part, where the seat of government will be, is brought through a consuming fire of debt, and, with the others united to it, to a state of great prosperity and happiness.

The second and eighteenth verses of the thirty-first chapter of Ezekiel, refers to the South, and the intermediate ones to the North; and to the twenty-second verse of the thirty-second chapter, and also the thirty-first and thirty-second verses of the same chapter refers to the South; from the twenty second to the thirty first verse refers to the North; and the thirty-fourth,

thirty-sixth, and thirty seventh chapters refer to the condition and restoration of the land to peace and prosperity under the sovereignty of the united houses of (a) Joseph and Judah. That the sovereign, on his father's side, would be of Joseph, on his mother's, from that of Judah.

In the 45th chapter of Jeremiah, it is foretold, that God would utterly (b) pluck up his whole people out of the ancient Canaan. In the forty-sixth chapter, referring slightly to the ancient countries mentioned, more particularly foretells, down to the seventh verse, the preparations in the Northern States for war; from the seventh to the thirteenth verses we learn that the South, here called (c) Egypt, shall rise up like a flood, and his waters moved like the rivers, and saith, I will go up and cover the North. But this is the day of the Lord God of Hosts, a day of vengeance, and the sword shall devour, and it shall be satiate, and made drunk with their blood; the nations have heard of thy shame, the mighty man shall stumble against the mighty. Why are thy (d) valiant men swept away? they stood not because the Lord did drive them; one fell upon another, and at last they said, let us arise and go (e) again to our people. That is just the saying in the Southern States at this time. In the twenty-second and twenty-third verses, is a description of the Anaconda movement, which Jeremiah calls a serpent hissing along its path, with very little fighting—as Sherman's army moved—for it shall be an army with axes, as hewers of wood, who shall cut down forests in their march, to clear the way for their numerous feet, and the daughter of the South shall be confounded, and delivered unto the hands of the North; for the Lord shall deliver them into the hand of the king at Washington—here typically called Babylon,—(f) afterward the South shall be inhabited as before. And Israel is not to fear, for, though the Lord make an end of all these nations, he will not make an end of his people.

In the forty-eighth chapter, the South is referred to under the typical name of Moab—it being a southern country as well as Egypt—in which is described its utter discomfiture. There shall be no more place of Moab; it shall be cut off from being a

(a) Isaiah viii. 18.

(b) Matt. xxiv. 30.

(c) Rom. xi. 26.

(d) Rev., c. xvi. 12.

(e) Isa., c. xix. 24.

(f) Zech. c. xiii. 20.

1 Isaiah (c. xi. 15) states, of the same stream, that the Lord would smite it in the seven streams or outlets thereof. The Mississippi has seven outlets, but there is only six names to them; but what is called the South Pass is as much two as the two northern ones are.

(a) Ezek., c. xvii. 16, 19.

(b) Jere., xlv. 4.

(c) Jere., c. xlv. 8, 10, 12.

(d) Jere., c. lxxvi. 15.

(e) Jere., c. xlv. 16.

(f) Jere., c. xlv. 24-27.

nation. (a) Moab hath been at ease from his youth, and he hath settled on his lees. It has never been conquered nor carried into captivity; which was not the case with ancient Moab, for David conquered it, and the Assyrians also; but in the American one the natural condition remained, had never been changed, but now this (b) Moab is spoiled, its (c) strong hold is destroyed.—Howl and cry, saith the prophet, for it is (d) spoiled, his horn (e) or ruler is cut off and his arm broken, and there shall be great lamentation (f) in Moab, for it is cut off as a vessel wherein is no pleasure, saith the Lord. The eagle (g) of the north shall spread her wings over Moab, and Moab shall be destroyed from being a people, yet will I bring (h) again the captivity of Moab and restore them to prosperity, saith the Lord. The first six verses of the 49th chapter refers to the Northern States under the name of Ammon; from the sixth to the nineteenth verses it refers to the South, expressly noting their attempt to make their nest as high as the eagle of the north, but, as a nation, they shall become as extinct as Sodom and Gomorrah. In the nineteenth verse is the promise of restoration to them, for the Lord shall visit them and utterly annihilate the power of their northern oppressor. And who is the (i) chosen man, saith the Lord, that I may appoint over her, for who is like me, and who will appoint me the time, and who is that shepherd that will stand before me. Therefore hear the counsel of the Lord that he hath taken against (j) Edom. The earth is moved at the noise of their fall. In that day the chosen man shall come up and fly as the eagle, and spread his wings over (k) Bozra to protect her, and the mighty men who have the rule over her shall be utterly dismayed.

Then will be fulfilled this vision of Isaiah: (l) "Who is this that cometh from Edom with dyed garments from Bozra, this that is glorious in his apparel, travell-

ing in the greatness of his strength." At the same time the City of Washington, under the typical name of Damascus, will become (a) faint-hearted on the sea or Northern States, the sea being the typical name for a nation in commotion, as St. John calls them in speaking of the (b) angel with one foot on the sea and one on the land, that is his influence will be upon the United States and upon the British possessions. Damascus (c) will wax feeble, will be seized with sorrow and anguish, and all the men of war shall be cut off, for there shall be an end of all war, for thus saith the Lord, and the palaces of Washington shall be consumed. Under the name of Elam, for Israel, the prophet declares that the Lord will cut off the king and all the princes of the United States, and establish his throne (d) and his chosen man upon it in the latter days.

The fiftieth and fifty-first chapters of Jeremiah give an account of God's judgments upon the United States under the type of that great city Babylon, and the restoration of the children of Israel under the sovereignty of God's (e) chosen man, yet, among them all, God could not find one man fit for a (f) corner or foundation. Also the final sinking of it into the waters of perdition, the total end of its false systems of government which has resulted so disastrously for the nation, and the utter destruction of its capital which, being south of what is called the "Mason and Dixon line" or slavery bounds, is numbered with the five cities of the South, and is the one which shall be called the City of (g) Destruction, in consequence of its having excelled in every description of wickedness that has ever blackened this fair world. The people set up their female image or national Goddess of Liberty in it, for themselves and families to admire and worship it as a type of what they proclaim to be the best government under the sun, thus enthroning their goddess in their hearts as alone the only true Lord God Almighty; and cause other nations of the earth to go longing after it. Not one of these ancient cities, so detestable in the sight of the Lord of Hosts for their wickedness, has wanted its mate (h) in the history of Washington and of the people who

(a) Jere., c. xlviii. 11.

(b) Jer. xlviii. 15.

(c) Jer. xlviii. 18.

(d) Jer. xlviii. 20.

(e) Jer. xlviii. 25.

(f) Jer. xlviii. 28.

(g) Jer. xlviii. 40.

(h) Jer. xlviii. 47.

(i) Jer. xlix. 19.

(j) Jer. xlix. 20.

(k) Jer. xlix. 22.

(l) Isaiah lx. 1.

(1) Royal robe of many colors, as Joseph's was that Jacob gave him. This prophecy has been heretofore referred to Christ, but he never had such robes, or came from that country.

(a) Jer. xlix. 25.

(b) Rev. x. 1.

(c) Jer. xlix. 24.

(d) Jer. xlix. 39, 30.

(e) Jer. l. 44.

(f) Jer. li. 26, 54.

(g) Isaiah, xix. 18.

(h) Isaiah xxxiv. 15, 16.

established it. Therefore its riches and its wisdom shall be cast to the moles and the bats, and, like Babylon, Nineveh,

Sodom and Gomorah, it shall be waste forever and ever, for thus saith the Lord God Almighty.

THE NEGRO RACE.

AND God made the beasts(a) of the earth after his kind: that is, both white and black men, who were not of the race of Adam, who had none of the breath of lives, the light(b) of life which constitutes that Divine or intellectual nature(c) formed within our father Adam by the Father(d) of our spirits, to whom they shall return(e), not because he made our spirits, for he did not, any more than an earthly father makes the spirit within his son. He made what was made(f), our bodies and souls(g), but the life and light within, he originally gave unto, and formed within the human nature of Adam, from whom his children inherit it. The Lord Jesus Christ(h), who formed our spirits within us, derived that Divine nature from God, who is also our Father, and the creation of the one Omnipotent and Omniscient Creator.

Those daughters(?) of men, of which the sons of Adam(j), who are called the sons of God took for wives, were fair or white, similar to the children of Adam, and were a class of animals, or beasts, as Moses calls them, between the black kind and the animal nature of Adam, within which the Divine or intellectual nature was formed, for thus hath the Lord shown me.

Adam and Eve had dominion over those beasts: God gave them for their service, as he had the horse and the camel, to do the drudgery in the field and in the dwelling. And one of them beholding their inferior condition and servitude, counselled Eve to violate God's command, not openly, but subtly, by making Eve believe that God had forbidden the fruit of the tree, lest they should become wise like

their Creator, and therefore it could do no harm; whereas the beast knew that by indulging in the forbidden fruit, Eve would be childless; and in that way the beasts, afterward called the children(a) of men, would, without open murder, destroy the race of Adam, be freed from their dominion, have sole possession of the earth, frustrate the plans of the Most High God, and cause the Son of God, the Creator of their souls and bodies, to become heirless in all his dominions.

The plan adopted by the beast was, in type like that of the serpent in securing his prey, not openly, but softly, subtly, and he was therefore called the serpent, or Satan, both meaning the same thing; and, therefore, all subtle, underhanded, and evil ways, that militate against the happiness of men and the glory of God, are satanic. Any violation of God's law, any endeavor to establish false systems of religion, or any movement which will in the end tend to subvert what God has established in wisdom, and confirmed in love, is satanic also; for, in the nature of things, no matter how small or little the deviation from the right way may be, evil will be the result. Whether intentional or not, it is taking the wrong road; and, if persisted in, the ultimate consequence will be ruin: The act and intention of the beast was serpent-like; and the punishment was, for that particular beast, to be placed on a level with serpents; and in place of the beasts ever possessing the dominion, the posterity of Eve should bruise their heads, have them in continual subjection; and the evil thou hast brought upon them, shall restrict their happiness. And the work God intended them to do should be bourne, in part by Adam and his posterity; for in the sweat of his brow he should eat bread, and from necessity till the ground. The Southern States, in their slavery institutions, were a type of the condition Adam would have remained in, if he had obeyed

(a) Gen. i. 25.

(b) John i. 8.

(c) Zech. xiii. 1.

(d) Heb. xiii. 9.

(e) Eccles. xii. 7.

(f) John i. 3.

(g) Isaiah xlix. 16.

(h) Rom. i. 7; 1 Cor. viii. 6.

(i) Gen. vi. 2-4.

(j) Luke iii. 38.

(k) Gen. vi. 4.

God's laws; and these States are called Eden (a), where Ezekiel speaks of their being comforted when they see the Northern States in the same condition with themselves, under the Sovereign of the house of Joseph.

Adam and Eve were punished for their wickedness, so were the Southerners who this day represent Adam and Eve tilling their own soil, and doing their own work. One of the leading sins of the antediluvians was their taking those fair or white beasts for their wives (b), and the beast to be even with them in wickedness, called (c) themselves the children of God.

In the days of Noah, the wickedness of the two races became so great, that they designedly and purposely disobeyed God's commands; the imaginations, and all the desires of their hearts were evil continually. The sons of Adam sought only for wives and concubines from among the daughters of men, and, in doing so, would have accomplished for their race what the serpent or beast designed to do in deceiving Eve, for the fourth generation of those thus inter-marrying had no offspring; which those antediluvians knew, as well as a large number in the cities of the United States, and especially in the South, at the present day, who seek quadroons for wives and concubines, for the same reasons that the antediluvians did.

By the flood of Noah the earth was cleansed from these sins, and only sufficient of those beasts saved in the Ark to feed the living things, and to keep it clean.

(d) St. John, in his prophecy of the United States, declares that, by their sorceries, all nations were deceived. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth. And our Saviour, referring to the Jews of his day, and, typically, of the children of Israel in the States at this day, says: "(e) Ye serpents, ye generation of vipers, how shall ye escape the damnation of Hell?" Upon you shall come all the righteous blood shed upon the earth, from the blood of righteous Abel downward." For his gospel being preached to them, and, professing to know his commands, do them not. All the transgressions of all past ages shall fall upon this generation. And the prophet Daniel, foretelling what should be in the latter days,

says: (a) Whereas thou sawcest iron mixed with clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another even as iron is not mixed with clay; and in the days of the kings of the States the God of heaven shall set up a kingdom that shall never be destroyed. That mingling themselves with the children of men refers to the amalgamation and miscegenation going on in the States, and even in the British Possessions, between the black beasts and filthier whites; which, as Daniel states, do not cleave together any more than iron and clay, as proved in their offspring becoming extinct with the fourth generation, as God had declared, I will visit the sins upon the (b) children and children's children, unto the third and fourth generation, and no longer, for there is no fifth generation. In North Carolina they do not exclude the fifth generation from voting, because there is none, but exclude all down to that. The quadroons, the seed of the wicked, do not live out half their days, for they are attacked with running sores, and die a miserable death by the time they are thirty-two or three years old; for which reason planters will not buy them for their plantations.

Those facts also fulfil the prophecies of Ezekiel, who, setting forth their political condition, in the States, that their (c) paramours's flesh is as the flesh of asses, and their offspring like that of horses; their offspring are a precise type of mules. There is also fully as great a difference between the organic formation of the white man and the black, between the Sons of God and those beasts, as there is between the horse and the ass. The skull of the black is one hard, solid shell, while that of the white is in pieces, and comparatively tender. The feet of the black are set differently to the leg, and the secret parts, in both male and female, are purely animal in their formation, and far less perfect than in the white.

The last United States "Census Report" shows that the free colored increase from 1850 to 1860, was only a trifle over one per cent., which included all escaped slaves, all manumitted and all born free. And for the last six months of 1859, the free colored births in Philadelphia were only 148, while there were 306 deaths, and among the free colored in the city of Boston, for the five years ending 1859, the

(a) Ezekiel xxxi. 9, 16, 18.

(b) Gen. vii. 2.

(c) Gen. iv. 26.

(d) Rev., c xviii. 23-24.

(e) Matt., c. xxii. 31, 35.

(a) Dan., c. ii. 43.

(b) Ex., c. xxxiv. 7.

(c) Ezek., c. xxiii. 20.

births were one less than the marriages, and the deaths exceed the births as two to one; thus showing the effects of the amalgamation going on in the States to be a confirmation of Jeremiah's prophecy, that the beasts (a) are being consumed out of the land, because the wicked say God shall not see our last end.

If we take the sermons, the writings and the speeches of the so-called Rev. Dr. Henry Ward Beecher, the chief priest and apostle of abolition, amalgamation or miscegenation ideas, and of Dr. Chapin, and a host of their followers, and by the light of the facts presented, read St. Jude's prophecy of their false teachings in these last times, we will see that they are determinedly going in the way of the children of Cain (b) and teaching others so, that they speak (c) evil of those things they know not, as Henry Ward Beecher has of the Bible, stating that if it did not denounce slavery he would trample it under his feet, whereas there is express provisions made in the Bible of the way it shall be maintained. But what they know naturally as brute beasts in those things they (d) corrupt themselves, as all do who advocate and practice those amalgamation theories. God's prophet declares they are worse than brute beasts which do not corrupt themselves with diverse kinds, but those filthy dreamers do and also speak evil of dignities. They despise God's government, despise dominions God has established, despise his Bible, assert they have the best government under the sun, and practically that they are wiser than their Creator, the Almighty judge. They carry out their theory of the *rights of man* to its ultimate infidel consequences in asserting that they have a right, and that it is wise to sink themselves below the brutes in taking beasts for their wives and concubines.

We have seen that the original tempter of our first parents had in view the tempting prospect of extinguishing the race of Adam; the consequent overthrow of God's government on earth, and thereby acquire the dominion of the whole world. The ultimate result of the overthrow of God's system of monarchical government in the United States, has been to gradually pass on and down from bad to worse until every species of crime, iniquity and wickedness from Cain, yea, from before Adam and Eve transgressed, has its type in the United

States to-day, and that the British possessions are rapidly being brought to their level; and moreover, that while the first tempter only attempted to extinguish the race of Adam, his imitators in the present day would, by amalgamation, extinguish both races together, and leave the earth a howling wilderness, as Moses said that they were bent on doing in the days of Noah. But in all their iniquity the antediluvians, scorned to take for wives and concubines the lower type of beast that we know of as the black or negro race, in whom beastly ideas prevail.

The natural repulsiveness of the race as a bosom companion of the white, is in type like the dog and the hog, the horse and the ass. In these last days the accumulated wickedness of all ages has been allowed by God to develop on this continent as the natural ultimate consequence of a false system of government. The basis being Benjamin Franklin's infidel doctrine called the *Rights of Man*, that man has an inalienable right to do what he thinks will be most for his happiness, no matter how much it may be in direct opposition to God's holy commands.

In carrying out their abolition and amalgamation ideas, and letting these black beasts loose upon society, they have brought more misery upon the (a) *beasts of the earth* in four years than all they had to endure in all their previous servitude, and have left 4,000,000 of them like a drove of cattle in a wilderness, without food or shelter, to enjoy their so-called freedom, where they are dying so fast that their paper, called the *Black Republican*, printed in New Orleans, says that they will soon become extinct. Surely, the tender mercies of the wicked are cruel.

The absolute Emperor of Russia, during that four years, with fully as strong and numerous an opposition, has liberated over 23,000,000 of bondmen in his Empire, and comfortably provided for them without bloodshed, and is rapidly supplying them with the blessed Gospel of the Son of God; at a cheaper price than it is furnished elsewhere on earth. If we contrast the benefits of his government, which is considered semi-barbarous, and extent of the work he has accomplished, with that of the Republican Government of the United States, which its admirers continually love and praise as the best and most perfect on earth, we will find that to liberate less than one-fifth of the number of those beasts whom they delight to call brethren and

(a) Jer. c. xii. 4.

(b) Jude. c. i. 11.

(c) Jude. c. i. 10.

(d) Jude. ch. i. 10.

(e) Gen. i. 25.

sisters, they have hurled to the sacrifice and slaughter one million of the sons of God, covered the land with a sea of blood that (a) St. John describes as reaching to the horses' bridles, and have wasted the energies of their country, loaded it with a debt of at least \$3,000,000,000, or nearly one thousand dollars a head for every earth-born man woman and child they have thrown naked upon the wide world, or upon the tender mercies of those who have been utterly ruined in attempting to save them from those insane abolition and amalgamation violators of God's commands, who assert that those beasts are their brothers and sisters, and who now wish to give these beasts a vote, a voice in the government of the country, to prevent the Irish, that are sons of Issachar, sons of God, from hurling them from their throne of iniquity and corruption.

A very large number of farms in the United States are now called "The Widow's Farms." In one village in Michigan there are said to be eighty-two marriageable women and only three unmarried men. In the Eastern states they are sending the widows off to Washington Territory on the Pacific, to chance it there for husbands. In various places the women have held meetings to restrict any more women coming to their locality, fulfilling the prophecy of Isaiah, that in the last days, when the branch out of a root of Jesse should appear, there should be (b) seven marriageable women to one marriageable man. And in that day the wicked who counseled against all the teachings of God's word, and covered the earth with their falsehoods and their lands with the

slain, shall go into the (a) holes of the rocks and into the caves of the earth. They shall seek death and shall not find it; and shall call (b) upon the mountains and rocks to fall on them, to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb forever.

(c) Woe unto them, said the prophet of God, they have gone in the way of Cain and ran greedily after the error of Balaam for reward, and they shall perish as in the gainsaying of Core. Their deeds are spots in their fountains of charity; trees without fruit, twice dead, plucked up by the roots. Raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever, of whom Jude prophesied, saying: Behold the Lord cometh with ten thousand of his saints to execute judgment upon all and to convince (d) all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have said against him.

They are murmurers, complainers, walking after their own lusts, and their mouths speaking great swelling (e) words, having men's persons in admiration because of advantage, which were (f) spoken of by the apostles of our Lord Jesus Christ, that there should be mockers in the last times who should walk after their own ungodly lusts, to whom is reserved the blackness of darkness forever.¹

(a) Isaiah ii. 19.

(b) Rev. vi. 16; ix. 6.

(c) Jude. i. 11.

(d) Jude. i. 14, 15.

(e) Jude. i. 16.

(f) 1 Tim. iv. 1; 2 Tim. iii. 1-iv. 3; 2 Peter ii. 1; iii. 3.

¹ See earth-born, page 402.

THE ROOT OF DRUNKENNESS.

THERE WAS a great (a) star seen by St. John to fall from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters.

(a) Rev., c. viii. 10, 11.

To clearly ascertain what St. John referred to by that deadly burning star, we have only to turn back to the covenant of the children of Israel with the Lord of Hosts, when they were yet with Moses in the Land of (a) Moab, on the border of Canaan, that they would not serve the gods of other nations lest they should be cursed

(a) Deut., c. xxix. 1.

with the (a) root that beareth gall and (b) wormwood. And it come to pass when he beareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart to add drunkenness to thirst.

The star, wormwood, is there presented to us as the root or origin of a drink that is as gall and wormwood, causes thirst, to which is added drunkenness. That is a perfect description of alcohol, which, being added to water, causes it to make those that drink it thirsty; and it is well known that the more the drinker drinks of it, the thirstier he gets, and that its use makes him a drunkard. The well-known history of the root of drunkenness has established the frightful fact that at least one third of the beverages used in Canada and the United States are, to a greater or less extent, imbibed and diluted with that literally liquid fire, which destroys both body, soul, and spirit; for "No drunkard can inherit the kingdom of heaven."

In the Northern States, in 1864, there was, on the average, five barrels of beer used in every family; it is a low computation to say that at least an equal quantity of other liquors were consumed, making a gallon a day, for each family, of liquid fire; which, considering the large proportion of small children, will, as St. John stated, show that fully one third of all the waters drunk, are embittered and poisoned with this all-consuming liquid fire, that utterly destroys body, soul, and spirit for time and eternity.

It is thoroughly known by all that drink it, that it will produce those effects; but, as the Lord declared, each one that drinks it thinks he shall have (c) peace and happiness in his heart, although he violates God's holy commandments. For at least twenty-five years it has been declared, by the judges before whom all criminals are tried, that at least seven-eighths of all the crime, wretchedness, and misery in christian lands results from the use of alcohol, the root of drunkenness; yet all those governments, by every system they can devise, authorize and cultivate the habitual use of it, to secure revenue thereby, which, afterwards, is, in one way or another, all eaten up in trying to protect society from the crimes and wretchedness it produces.

All those who, either through the use of it, or through the profit in the traffic in it,

that have, hitherto, been blind to their own interests, and the interests of the human race, will find, sooner or later, these words of the Lord will be their portion. (a) "The Lord will not spare him, but the angel of the Lord, and his jealousy, will smoke like fire against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant, that are written in this book of the law"

It can be seen from the quantity of those beverages consumed, in which the root of drunkenness exists, that the larger proportion of the voters of the country use it. That fact, taken in connection with the other fact, that the regulation of the traffic is, by the Canadian and United States Governments, left to a majority of voters, will clearly show that it will never be regulated in any way to stop the evils that accrue from it. In both Canada and the United States, it is considered one of the evidences of a wise and sound system of Government that the voters should thus regulate a wickedness they either love or make money out of. And the principle is just the same as if the All-wise God had said to Satan, I leave you to prevent sin, to stop iniquity, to protect men from evil, to guide them by good laws, and finally bring them to heaven! All the republican or democratic, ideas upon which any government is based, or that are engrafted into any government, finally work out to their ultimate consequences of placing the government of the country in the hands of the wicked, and when they rule the people mourn.

The monarchical government that does not make wise laws, to prevent evil, and see that they are faithfully carried out, and the government that is based on republican principles are equally *satanic* in character.

AN IMPRESSIVE SCENE:

As one-third of the waters drunk are wormwood, there must be one million, that is one-third of all the inhabitants of Canada that, in the use of alcoholic beverages, openly violate God's commands. If we were to gather all that million of souls into one section of the country fifty miles square, divide it regularly into streets, put therein all the distilleries, all the breweries, all the dark cellars where that class of beverages are prepared from yet more

(a) Deut., c. xxix. 18.

(b) Deut., c. xxix. 19.

(c) Deut., c. xxix. 18.

(d) Deut., c. xxix. 20.

deadly poisons, place there all the wholesale dealers, all the houses in which the root of drunkenness is sold, all the grog-shops and rum-holes of every description in the land; then place there every class, from the highest to the lowest that drink those poisons, the rulers of the land, the judges of our courts, the magistrates from their seats of justice, the bishops from their thrones, and the ministers from the sanctuaries of the Most High, the members from the churches—male and female—and the scholars from the schools; put there the thousand criminals from our penitentiaries, and the ten thousand from our jails whose crimes originated therefrom; add *delirium tremens*, three-fourths of all the idiots and insane; gather there all the prostitutes and their admirers who are the legitimate offspring of this land-polluting curse. There would be 2500 miles of streets 40 inhabitants, and at least four of those open doors to hell in every mile. In the centre of the block place all the establishments that make the root of drunkenness; to this add all the poverty and suffering they bring, all the profanity and lewdness that is associated therewith, the gambling, robberies, incendiarism, assaults, and murders, that are the natural fruits therefrom; and from some mountain top behold the scene! Behold those manufactories filling their casks with that veritable essence of hell! the retailers dealing it out in driblets to the thirsty million! Hear, as God hears; see, as God sees, all the sin and transgression enacted there; and observe the fumes of alcohol, the oaths of the profane, and the prayers of the professing followers and ministers of Christ, ascending up blended together, from that ample type of the bottomless pit, toward those heavens that are as brass to them; and to that judge who will surely visit their sins upon them. And only one addition will be required to show that the root of drunkenness in this country furnishes a perfect type of hell.

There used to stand, some twenty years ago, on the island at the side of the "Kettle" of the Chandiere Falls, in Ottawa City, a lumberer's hell, where those liquid poisons were sold; and when the drinkers got the *delirium tremens*, to save watching them it was the practice to throw them into the foaming waters of the "Kettle." That exhibit of demon existence must close the awful picture. Although those who appropriate themselves with that gall and wormwood, think that God will bless them

in wickedness, whereas he will not spare (a). They appear to think that God does not observe their every-day life, and will not separate (b) them unto evil, and visit them in anger; he is, nevertheless, surely, and to the letter requiring at every door, the fulfilment of the covenant to obey his command which he declared to the Israelites in the days of Moses: "For thus saith the Lord of Hosts, the God of Israel, Behold (c) I will feed them, even this people, with wormwood, and give them the water of gall to drink."

The prophets description of the actions of this deadly poison is most accurate, it bites serpent like, that is its deadly action is not seen at first but it gradually coils itself around the victim, entwines itself about every nerve, and when its hold is secure at the last it (d) stings like an adder, the consequences are death temporal and spiritual for no drunkard shall inherit the kingdom of heaven.

In the twenty-third chapter of Jeremiah will be found his description of the days when the (e) Branch out of a root of Jesse shall be raised up and a king shall reign in righteousness, execute judgment and justice in the earth and foretells that in that day shall be great wickedness, that the land should be full of swearing and adultery, for the prophet and profane, (f) yea, in my house have I found their wickedness, saith the Lord, they use this root of drunkenness to express their love for me and many a weak man has gone away from the sacramental table or altar set on fire of this essence of hell, knowingly given to them by those who profess that I have called them to do this thing; they walk in lies, they (g) strengthen the hands of the evil-doers, that none doth return from his wickedness, they are all of them unto me as Sodom and the inhabitants thereof as Gomorrah.

(h) Therefore, thus saith the Lord of Hosts concerning the prophets, Behold I will feed them with wormwood and make them drink the waters of (i) gall, for from the prophets is profaneness gone forth into all the land.

The proofs of the correctness of Jeremiah's prophecy are all about us this day,

(a) Deut. xxix. 20.

(b) Deut. xxix. 21.

(c) Jer ix. 15.

(d) Prov., c. xxiii. 22.

(e) Jer., c. xxiii. 5.

(f) Jer., c. xx. 10-11.

(g) Jer., c. xxiii. 14.

(h) Jer., c. xxiii. 15.

(i) Deut., c. xxix. 18.

and those proofs are growing wider and deeper month by month and year by year. As a type of the general and increasing demoralization three prominent churches will be selected.

At a very large meeting of Church of England clergymen in Toronto, (if memory serves), it was at the opening of Trinity College, where the future teachers in the church were to have their ideas and principles moulded, the dinner table was loaded with the root of gall and wormwood, and rounds of healths from those cups of the devil (a) were proposed and generally concurred in from the Bishop down to the lowest dignitary.

A warden of the county in which the City of Hamilton is situated, who was well known to be a thorough temperance man was about to pass into the parlor of his hotel when he was requested by the bartender to be seated in another room as there was a select party within at the time. From his room he soon observed the bartender bring out of the parlor a tray of various liquors, and soon after there emerged a company of Presbyterian Clergymen, who he learned had just been including a brother to be the pastor of one of their churches, and had thus finished the proceedings by blessing themselves with the cup of devils.

Not far from the same time, at the General Conference of the Wesleyan Methodist Church, (if memory serves) held at Belleville, the President of the Conference, who preached the ordination sermon, got so drunk that he had to be swabbed for hours with cold water to restore him to sufficient sobriety to stand before the congregation to proclaim the truths of the word of God, to administer the sacrament to those young ministers, and consecrate them to the service of the Most High with hands fairly reeking with the cup of devils. The perfect indifference with which the leading dignitaries of that conference concurred in that hellish conduct, in not staying his hands for the occasion, as it was in their power to do, is a type of the general demoralization among them, the felt assurance they possess that they shall have (b) peace in their hearts, although they add drunkenness, thirst and the worship of the cup of devils together. And as they put their trust in the devil's cup God gave them for a successor to that president one that openly disgraced the church of Christ on the railroads of Canada by having his

breath so tainted with that essence of hell that christian passengers could not with comfort sit near him, and whose regular potations of "toddy" destroyed his intellect and carried him to a premature grave.

Add to the above, the Roman Catholic priesthood, draining, for their whole congregations, that cup of Devils; and, remembering that example is stronger than precept, what may we not expect the general demoralization and violation of God's commands to be. It can be partly judged of from the fact that the number of church going men who drink of this Devil's cup on the sabbath, and other days, is so large, that it has become a business to prepare strong peppermint lozenges, for them to eat before entering church, that will swallow up the stench of the Devil's cup, and hide their sin from their families; considering not that it is an incomparably greater sin against God than against their wives and children, and that if they do not discover their transgressions, the Lord of Hosts seeth both their deceit and their transgression, and will (a) separate them unto evil, for his mouth hath declared it.

When it is remembered that the children inherit the evil propensities of the fathers, how enormous must be the crime of those who, before God, and their families, by example, teach and practice the idolatry of worshipping the cup of Devils.

The result of that general demoralization is, that the ministers of the Gospel are scarcely ever heard speaking a word, except in vague and general terms, against this overflowing sin, for fear it will hurt the feelings of members of their churches; whom, St. Jude says, they shall hold in (b) admiration, because of advantage, in place of publicly telling them, in the congregation, of their public transgressions, for there all public sins should be proclaimed against. As it is, God says, I (c) have not sent these prophets, yet they ran; I have not spoken, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil ways, and from the evil of their doings.

The prophet Hosea declared, that in the (d) latter days they shall (e) set their heart on their iniquity. And there shall be like

(a) 1st Cor., c. x. 21.
(b) Deut., c. xxix. 19.

(a) Deut., c. xxix. 21.
(b) Jude, 16.
(c) Jer., c. xxiii. 21, 23
(d) Hos., c. iii. 5.
(e) Hos., iv. 4, 5.

people like (a) priest, and I will punish them for their ways, and reward them their doings, for they shall eat and not have enough. Therefore their (b) sons shall pass through that liquid fire they worship, and their (c) daughters to whoredom, as it is this day; for the fathers have separated themselves with whores to worship the cup of Devils, and to sacrifice with harlots at the (d) root that beareth gall and wormwood, adding drunkenness to thirst. And in the same day, (e) defile my sanctuary, and profane my sabbaths, for which, saith the Lord, I will visit you with (f) consumption and the burning ague. Their *inflamed* countenances do witness against them, they declare their sin as Sodom; woe unto their soul for they have rewarded evil unto themselves.—Isaiah iii. 9.

How thankful should all true worshippers of the Most High be, that he has not utterly forsaken them, but has preserved to them a few priests, in every denomination, who neither, by precept or example, prophesied for this (g) Baal of the latter days. The promise to them, to all God's Israel, by

- (a) Hos., c. ix. 10, 11.
 (b) Ezek., c. xxiii. 37.
 (c) Hos., c. iv. 13, 14.
 (d) Deut., c. xxix. 18, 19.
 (e) Ezek., c. xxiii. 38.
 (f) Lev., c. xxvi. 16.
 (g) Jer., c. xxiii. 13.

birth or adoption, and to all who confess their idolatry, repent of their sin, and cast away this root and seed of transgression, is, that God will send them a Deliverer and a great one. And in that day shall the deaf hear the words of this "Little (a) Book," and the blind shall see out of obscurity, and out of darkness. For thus saith the (b) Lord God, the Holy One of Israel, in returning and rest shall ye be saved, in quietness and confidence will be your strength. For the Lord is a God of Judgment, blessed are all they that wait for him, for they shall weep no more; at the cry of thy voice he will hear and answer thee, for behold a king shall reign in righteousness, and princes shall rule in judgment, "In his (c) day shall the righteous flourish. He shall have dominion from sea to sea. The kings of Turshish (which is Britain) shall bring presents to him. All nations shall serve him. He shall live, and to him shall be given the gold of Sheba. Prayer also shall be made for him continually. He shall redeem the poor from deceit and violence. Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

- (a) Is., c. xxxix. 18.
 (b) Is., c. xxx. 15, 18, 19.
 (c) Ps., lxxii. 7 to 18.

THE SHILOH.

Two Messiahs were promised by Jacob to his posterity, to be their portion in the (a) latter days. The first, the (b) angel that had redeemed him from all evil, the Son of God who in his divine nature was from God the Father, who in the (c) fulness of time should appear as the Sun of Righteousness in the (d) tabernacle, the (e) body prepared of the seed (f) of the Virgin Mary of the house of David (g), through the (h) stem of Jesse, of the tribe of (i) Judah, whence is the Shiloh, the Star (j)

- (a) Gen. xlix. 1: Numb. xxiv. 17.
 (b) Gen. xlviii. 16.
 (c) Gal. iv. 4.
 (d) Rev. xiii. 6.
 (e) Heb. x. 5.
 (f) Gen. iii. 15.
 (g) Matt. i. 20-23.
 (h) Isaiah xi. 1.
 (i) Gen. xlix. 10.
 (j) Numb. xxiv. 17.

out of Jacob, the head (a) stone of the corner; he is the Creator and Redeemer of mankind, is the supreme head, in heaven and earth, over the whole human race, whose (b) law and statutes are perfect, converting the soul, making wise the simple, rejoicing the heart, and in keeping them there, is great reward. He is the way, the truth, the light, the (c) life, the (d) first and the last, the root and the offspring of David, the bright and morning star, and light in those (e) heavenly mansions where now, with God the Father, he reigneth for ever and ever.

- (a) Ps. cxviii. 22.
 (b) Ps. xix. 7-11.
 (c) John i. 4.
 (d) Rev. xxii. 13, 16.
 (e) Rev. xxi. 23.

THE SHEPHERD, THE STONE OF ISRAEL.

THE second Messiah or earthly king promised by Jacob to his sons in the *latter days* is, on his father's side, to be from the tribe of Joseph, through the family of Ephraim, whence is the Shepherd, the *Stone*(*a*) of Israel; the Sceptre(*b*) out of Israel that shall have dominion after the Shiloh is come, and is the Branch(*c*) out of a *root*¹ of Jesse; also the *foundation*(*d*) stone² of the earthly sovereignty, that under Christ, the Angel of the Covenant, will be supreme in church and state on earth, as Moses was; for to him Jacob gave the blessing that his father did not give him, but which God gave him, that(*e*) extended east and west, north and south, without limit. On his mother's side, he will be of the tribe of Judah, out of the house of David. For God hath declared, "I(*f*) will take the *stick*³ of Joseph, which is in the hand of Ephraim(*g*), and in the tribes of Israel, his fellows, and will put them with him, even with the *stick* of Judah, and make them one stick, and they shall be one in mine hand. And I will make them one nation in the land upon the mountains of Israel; and one king shall be over them all." It has been supposed that this prophecy refers to the Christian Church, but the "land" is not a church, and Joseph, in the sense referred to, has never been connected with it.

In that(*h*) day there shall be a root of Jesse, which shall stand for an ensign⁴ of the people: to it shall the Gentiles seek; and his rest shall be glorious. And in that day shall the Lord set his hand again the second time to recover the remnant of his people which shall be left from the nations, and the islands of the sea, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the

four corners of the earth. Then the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim." They had been jealous of each other, from each house believing the sovereignty belonged to it, as we see them represented on the British coat of arms.

That king from the root of Jesse shall possess the birthright(*a*) and the sovereignty conferred upon Joseph; when Israel, his father, placed upon his shoulders the coat(*b*) of many¹ colors, that in those days was the emblem of supreme power.

In the blessing upon Joseph, the promise was that that sovereignty should extend unto(*c*) the utmost bounds of the everlasting hills; and that the intellect, the ability to govern should, as in the days of Pharaoh, rest(*d*), on the head of Joseph, and upon the crown of his head; and that his bow should abide in strength² by the hands of the mighty God of Jacob. And Moses, in his blessing, confirmed that promise of intellect upon the top(*e*) of the head, where it should be as the horn³ of an unicorn, to overpower all nations to the ends of the earth; and to that blessing he added the precious things of heaven, the riches of the deep, the chief things of the ancient mountains, and the precious things of the lasting hills.

Moreover, being of the posterity of David on his mother's side, he shall be a prince of David, on the throne(*f*) of David on earth, to the remotest generations, in and through his posterity; as also through the Virgin Mary, of the house of David, a prince of David's posterity on the mother's side, sits upon the mediatorial throne, a

(a) 1 Chron. v. 2.

(b) Gen. xxxvii. 3, 23.

(c) Gen. xlix. 26.

(d) Gen. xlix. 24, 26.

(e) Deut. xxxiii. 13, 14, 16, 17.

(f) Ps. cxxxii. 11: Isaiah ix. 7.

¹ Coat of seven colors, as was the custom in ancient Ireland.

² It is shown that the family of Joseph never were conquered, so far as the succession to the sovereignty is concerned.

³ The horn here means spiritual and intellectual fire, as described in Acts ii. 3, as like cloven tongues of fire, coming out like the horn from a unicorn. The heathen poets describe it as a gift of their gods.

(a) Gen. xlix. 24.

(b) Num. b. xxiv. 17, 19.

(c) Isaiah xl. 1, 10.

(d) Isaiah xxviii. 16

(e) Gen. xxviii. 14.

(f) Ez-kiel xxxvii. 10-22

(g) Gen. xlviii. 20.

(h) Isa. li. xi. 10-13.

1 Out of another tribe.

2 Christ was the head-stone of the corner, and not the foundation-stone referred to.

3 "Stick" means rod, sceptre, sovereignty.

4 Ruler.

prince in heaven. For all God's promises are yea and amen.

Again, Behold the days come, saith (a) the Lord, that I will raise unto David a righteous Branch, he shall reign and prosper, and shall execute judgment, and justice in the earth. Christ never reigned on earth, or controlled in judgment or justice in any kind of civil procedure, but refused to do so.

Ephraim (b) is the strength of my head, and Judah is my lawgiver. In his day Judah shall be saved, and Israel dwell in safety; and this is his name whereby he shall be called, the Lord² our righteousness. Therefore the days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. In (c) the last days thou shalt consider it perfectly. For thus saith the Lord, Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not. I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first. And it shall be to me a name of joy, a praise, and an honor before the nations of the earth, which shall hear all the good I do unto them; and they shall fear and tremble for all the goodness and all the prosperity I procure unto it. Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. This has been applied to Christ; but he, as before remarked, never governed in the land; neither have the horses of Judah and Joseph been restored; but this Branch, on his mother's side, is from the house of David.

"Therefore, behold I will allure (d) Israel and bring her into the wilderness of Amc-

ica, and speak comfortably unto her, and she shall sing there as in the days of her youth, and as in the days when she came up out of the land of Egypt. And I will make a covenant for them with the beasts and fowls and creeping things, and I will break the bow and the sword, and the battle out of the earth, and will make them to lie down safely, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God." The Gentiles who give their hearts to God through faith in Jesus Christ will, through spiritual birth, be acknowledged God's Israel as fully as those who are of Israel by mortal birth.

The first Messiah came while the posterity of Jacob yet dwelt in the Asiatic Canaan, but God (a) promised he would subdue the nations and choose them a better inheritance in a land he had espied (b) afar off for them; that he would allure (c) Israel into that wilderness and bless them, and they should rejoice there as in the days of their youth in Egypt under Pharaoh and Joseph. Therefore arise (d) and depart for this Asiatic Canaan is not your final rest, your better inheritance; for I have chosen for you, my Israel, a land which is the glory of all lands, into which I will bring you in the latter (e) days after the star (f)—the Shihoh—the first Messiah—shall have come out of Jacob, and there will I try you as in the days of your mourning when I brought you up out of the land of Egypt. There I will surely gather the remnant (g) of Israel and assemble the whole house of Jacob (h). There the overflowing scourge shall pass through that is the late war and existing commotions in North America. Then shall the sceptre (i) the earthly Ruler arise in Israel, the Branch (j) out of a root of Jesse, the king (k) that shall reign in righteousness whose princes shall rule in judgement. He is the foundation (l) stone Daniel (m) saw cut out of a mountain without hands, that shall sit upon the throne of the kingdom that shall never be destroyed, but it shall break in

(a) Ps. xlvii. 4.

(b) Ezek. xx. 6.

(c) Hos. ix. 2, 14, 15.

(d) Michah, iv. 1 to 10.

(e) Numb. xxiv. 14, 17, 19.

(f) Rev. xxii. 16.

(g) Micah, ii. 12, 13.

(h) Is. xxviii. 15.

(i) Numb. xxiv. 14, 17.

(j) Is. xi. 10.

(k) Is. xxii. 12.

(l) Is. xxviii. 16.

(m) Dan. ii. 44, 45.

1 America.

(a) Jer. xxiii. 5-8.

(b) Ps. cviii. 8.

(c) Jer. xxiii. 20; xxxiii. 2, 3, 7; ix. 14-17.

(d) Hos. ii. 14, 15, 18, 23.

1 Israel does not dwell in safety yet.

2 The Ruler, who will judge in equity—judge right.

pieces and consume all these kingdoms, and it shall stand forever. For he shall possess the dominion (a) of Jacob extending to the ends of the earth, the blessing of Joseph now in the hand (b) of Ephraim and Judah which shall reach (c) unto the utmost bounds of the everlasting hills, for Ephraim (d) is the strength of mine head, and Judah is my lawgiver. And Daniel also saw (e) one like unto the Son of man. This has been referred to Christ, but mark, Daniel was told it should be at the end of 1260 years as in Revelations. He came with the clouds of heaven and came to the Ancient of days. Clouds of heaven mean the truths of God as contained in the Old and New Testaments, which are the servants to bring man to a true knowledge of God. And they brought him near before him, for he shall dwell in the secret (f) place of the Most High and abide under the shadow of the Almighty, because he hath known my name. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him, his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

The Angel (g) of the covenant that gave the dominion to Jacob that appeared among his people in a body prepared for him of their own human nature, thus truly the Son of man as well as the Son of God, commands by the prophet Zachariah, Awake, (h) O sword, against the man that is my fellow. And proclaims that when his Gospel (i) shall be preached in all the world for a witness unto all nations the end of the darkness (j) in Jew and Gentile, which covers all nations, shall come; when the Son of man his fellow shall gather together his elect—the whole house of Jacob from the four winds (all the earth), from one end of heaven to the other, (whether adherents of the Jewish or Gentile churches). And the signs of his coming shall be great commotion in church and state, wars, tribulations and perplexities, then shall he suddenly come as lightning out of the east. And will sweep away all false systems of government in church and state, and in the power of the hands of

the (a) mighty God of Jacob, will cleanse the land from wickedness, and will establish a new heavens and a new earth, a new form of government in the church and a new form of government in the state. All the tribes of the earth shall mourn, all who violate the word of God and delight in wickedness and in worshipping the gods their own hands have formed; all who delight in false systems of government either in church or state. All who daily pray that God's will may be done on earth as it is in heaven, but in their desires daily violate the principles on which his holy laws are founded. And the whole land shall be (b) cleansed; and my servant shall be king over them all, for thus saith the Lord, shall be as the (c) waters of Noah to me; and as the days of Noah were so shall the coming of the Son of man be. He will remove the (d) blindness that has happened to the Gentiles as well as to Israel, and as the Branch out of a root of Jesse will reign over the Gentiles, and they, as well as Israel, shall rejoice in him as their Deliverer. (e) Nevertheless the dimness, the blindness that shall exist in Jew and Gentile shall not be so great when the Deliverer comes as it was at the first in the time when Christ came. He it is of whom Moses spake saying: "Thus saith the (f) Lord unto me, I will raise them up a Prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all I shall command him. And it shall come to pass that whosoever will not hearken to my words which he shall speak in my name I will require it of him. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, that prophet shall die."

(g) And when thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein and shalt say, I will set a king over me, thou shalt in any wise set him king over thee, whom the Lord thy God shall choose. One from among thy brethren shalt thou set king over thee; thou mayest not set a king over thee which is not thy brother."

(a) Gen. xxviii. 14.

(b) Ezek. xxxvii. 23.

(c) Gen. xlix. 24.

(d) Ps. cviii. 8.

(e) Dan. vii. 13, 14.

(f) Ps. xc. 1, 14.

(g) Gen. xxviii. 14, xlv. a. 16.

(h) Zech. xiii. 7.

(i) Matt. xxiv. 14, 30, 31.

(j) Rom. xi. 25, 26.

(a) Gen. xlviii. 24.

(b) Ezek. xxxvii. 23, 24.

(c) Isaiah li. 9.

(d) Rom. xi. 25; xv. 10, 12.

(e) Isaiah ix. 1.

(f) Deut. xviii. 17, 18, 19, 20.

(g) Deut. xvii. 14, 15.

¹ The prophet referred to in Deut. 18th chapter and 15th verse, was Christ. The one referred to in the 17, 18, 19 and 20 verses is the temporal Messiah.

And this law was confirmed through Jeremiah, who wrote: "(a) Thus saith the Lord behold I bring again the captivity of Jacob's tents. And their nobles shall be of themselves, and their governor shall proceed from the midst of them, and I will cause ¹ him to draw (b) near, and he shall approach unto me, for who is this that hath engaged his heart to approach unto me, saith the Lord. (c) And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. And ye shall be my people and I will be your God, saith the Lord." God then declares what he will do in the last days, when the wars and tumults, perplexities and desolations, mentioned by our Saviour, that now exist in America, shall cause a desire for a ruler who can overcome all their difficulties and secure them lasting peace and perpetual prosperity. (d) For the fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart; in the latter days ye shall consider it.

Then will the enquiry of Isaiah be answered: (e) Who is this that cometh from Edom with ² dyed garments from Bozra, for he is whom God hath chosen from among his brethren to be the king of his people Israel. He will not come as a warrior with confused noise and garments rolled in blood; God will remove every mountain and hill, every difficulty from his pathway as he did from Moses; the hand of the mighty God of Jacob will be his strength and shall go before him for he is the king from Ephraim, upon the top of whose head is the intellect, the ability to

(a) Jer. xxx. 18-21

(b) Dan. vii. 13.

(c) Isaiah lxx. 9.

(d) Jer. xxx. 24; xxiii. 20.

(e) Isaiah lxiii. 1-6.

¹ The sovereign.

² Coat of many colors, the emblem of sovereignty

govern and enforce the laws of the Shiloh. He is the (a) first-born son, the dear son given; and the government shall be upon his shoulders, and his name shall be called Wonderful (b) Counsellor, the 'mighty, God, the Father of the everlasting age, the Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of Hosts will perform it. And when (c) the Lord shall rise up to his work, his strange work, and bring to pass his act, his strange act, and (d) proceeds to do a marvellous work among this people in laying a (e) foundation stone for them in their earthly Zion, even a marvellous work and wonder. Then the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Behold my (f) servant, whom I uphold, he shall not fail or be discouraged till he have set judgment in the earth, and the isles shall wait for his law².

The enquiry this time shall not be (g) where is he that is born king of the Jews, but where shall we find him that is born king of Israel? The enquiry shall be from (h) morning to morning, and by day and by night, and it shall be a vexation only to understand the report, for it is so short they will not perceive the whole truth, and so narrow that they will not be able to comprehend it.

(a) Jer. xxxi. 9, 20.

(b) Isa., c. ix. 6.

(c) Isa., c. xxviii. 21

(d) Isa., c. xxix. 14

(e) Isa., c. xxviii. 16.

(f) Matt., c. ii. 2.

(g) Isa., c. xlii. 1-4.

(h) Isa., c. xxviii. 19, 20.

¹ See page ——. That man's spiritual nature is of God, therefore all the sons of Adam are gods, and the Shepherd, or Stone, of Israel a mighty God.

² It has been supposed those passages referred to Christ; but he was not a servant, he was a Son over his own house. Heb., c. iii. 6

THE NEW HEAVENS AND EARTH.

THE new heavens and new earth, that the world has so long waited for, refers solely to the establishing of a new ecclesiastical and new civil form of government, which shall eventually prevail over the whole earth. The head of which will, under the Son of God, be both (a) priest and king on his throne, and his dominion will extend to the utmost bounds of the everlast-

ing hills. The sovereigns of (b) England, which is spoken of by the prophet David by the name of Tarshish, will send presents to him to be laid up before the Lord of Hosts, as the Queen now annually send them to be laid up before the Lord in the Royal Church in London.

(a) Zech., c. vi. 13.

(b) Psalms lxxii. 10.

There will be no more war, for he will, by the hand of the mighty God of Jacob, arrange all international disputes not amicably settled.

The form of government to be established will be upon the principles laid down in the Mosaic law, the details alone will be different. The land is the Lord's there will be no speculation in them. All who want land to cultivate, that have a right to it, will get it free, and it will be to them and their heirs so long as they cultivate it and no longer, thus every man will live under his own vine and fig tree. That provision will refer to all lands outside the limits of incorporated places. There will be no more mortgages allowed forever. The prophet Isaiah calls them strange (a) slips which never produce fruit to those that set them. The land that speculators have held for profit will be found by them to have been held for God, they will get pay for their services, but nothing more. The present system of timber limits will be at an end. The sovereign will furnish all the currency, and it will be neither gold or silver, for that description of currency is called by all the prophets that refer to it from Moses to St. John, as the molten images worshipped by the children of Mammon, which when taken in war Moses commanded should always be passed through the fire and thus melted into masses. The new currency will be furnished for and expended in developing national wealth. And in sufficient proportion to population to reduce the average rates of interest that it will not be over four per cent. Encouragement will be given to every proper branch of industry in every walk of life. All existing systems of collecting debts will be abolished and a simple and efficient one advantageous to all will be adopted.

There will be no more municipal institutions. There will be neither grand or petit juries any more. Innocent parties will no longer wait for months for their trial and freedom. And the guilty will get prompt and just punishment. The flood gates of iniquity will be closed, all immorality, obscene or profane language will be severely and promptly punished.

The priests and school teachers will all be regularly paid by the sovereign, as also ever one in his service.

There will be no more alcoholic beverages sold; the Devil will not be allowed any "vested rights;" and no adulterations of food will be tolerated. All duties on all necessaries not producible in the country will be abolished.

There will be one general system of insurance, through which all will be insured

(a) Isaiah, c. xvii. 10.

at all times. Building societies will be closed up. All those in useless offices and situations, and those in unlawful and immoral occupations, will, as the prophet long since foretold, mourn and lament, by reason of "changes. But the Deliverer will, through the blessing of the Lord of Hosts; and Father of All, open up so many and such vast fields for industry, that there will be employment and pay for all. His government will be parental, therefore all will be aided in their exertions to provide for themselves and families; and those who are not inclined to make exertion, will be put in the way of it.

The Deliverer promised is to be like Moses, versed in all the (a) wisdom of the Egyptians; will be thoroughly acquainted with all the principles of government in the United States, and British Possessions, and other countries; also, of the character of all industry, internal and external, of every country; and, as God gave his father (b) Joseph wisdom in the sight of Pharaoh to arrange all the interests of his kingdom, so hath God ordained a (c) lamp for his anointed, for the king he has chosen, that it may be a blessing upon his head and upon the (d) crown of his head, whereby he shall clearly see and thoroughly understand all that the Lord of Hosts wills that he should do, that justice and (e) judgment may be established in the earth.

The isles shall wait for his law. Old England will then see how blindly she has worshipped molten images; she will then behold, with amazement the ignorance of her great statesmen, who, basing the nation's prosperity on gods of silver and gold, that caused her increase and happiness to depend upon the amount of gold and silver that could be procured out of the sands and holes that the wild adventurers of every clime, and scum of the earth might chance to procure in the distant regions of California, Australia, Mexico or Peru. For as each vessel from those far off lands chances to have procured a cargo of those metals up or down goes the rate of interest, and with it up or down the prosperity of the country. Therefore, Britain's happiness and permanent prosperity does not depend upon there internal industry, but upon a double fact, she cannot control under her monetary system. That is whether the wild adventurers in the gold bearing regions can get enough of gold to pay for all the goods that her merchantile adventurers may purchase from other climes. British statesmen have chained their car of national wealth to those molton

(a) Acts, c. vii. 22.

(b) Acts, c. vii. 10.

(c) Ps., cxxxii. 17.

(d) Gen., c. xlix. 26; Deut., xxxiii. 16.

(e) Isa., c. ix. 7.

images of gold and silver, and shout with loud acclaim, ye are our gods, save us. In place of worshipping ancient Baalim, as did the idolaters of old, they, equally blind, worship his brother Bullion.

The absolute ignorance of her statesmen is also seen in her free trade legislation. If a man by industry accumulates a capital, the income from which pays all the expenses of himself and family, so that by working one fifth of the time he can annually lay up more and more; would it be evidence of wisdom or ignorance for some blind zealot to go forth to induce men to labor only one fifth of their time because Mr. Rich lives better and gains wealth faster by doing so, than those who work all the time. Such conduct is fully imitated by the British statesmen in lauding their free trade legislation as the source of their prosperity and increasing greatness. The following summary of her business for six years will show the cases parallel.

Year.	Imports.	Exports.
1859	£118,825,000	£130,440,000
1860	211,414,000	335,813,000
1861	217,108,000	325,118,000
1862	226,602,000	324,135,000
1863	218,980,000	345,486,000
1864	269,281,000	390,436,000
	<u>Total £1,352,175,000</u>	<u>£852,461,000</u>

Balance..... £499,714,000

These statistics show in round numbers, that England run in debt, £500,000,000 in six years. To suppose that she is richer for having that amount abstracted from her wealth, is ignorance in its perfection! To meet that balance against her, she has the interest on loans to other countries, the profits on her carrying trade, and the profits on the goods she buys in one country and sells in another, in the aggregate amounting to £80,000,000 annually, or £480,000,000 for the six years. Then she has the net savings from her internal industry estimated at from twenty five to thirty million pounds sterling annually, or £180,000,000 for the term, which, after deducting the deficit of twenty millions, leaves her £160,000,000, or an annual increase of nearly \$120,000,000. It can be seen from these facts, that if it were not for the capital she accumulated under the sound statesmanship of her protection era, she would go to wreck in twelve months, as surely as the man who regularly spent £228 a year, and earned only £142, the annual average proportion for Britain during those six years. The only parallel case of ignorance known, is that of Canadian statesmen. They annually announce the great and increasing prosperity of the country, while she has, for fifteen years, been running into debt at the rate of

\$12,000,000 annually. They further proclaim that our Reciprocity Treaty with the United States has been of the highest advantage to us, whereas the States have gleaned us of \$50,000,000, and we have been furnishing them of our products, especially lumber, for less than it costs us; Canadians have, truthfully, been hewers of wood for them, furnishing the wood and boarding themselves, our net saving is the stumps where our forests stood. That ignorance of our industry and material interests on the part of Mr. Galt, the lauded Finance Minister of Canada, shows that he is not one iota in advance, in financial knowledge, of the old farmer called Mr. Smoke who calculated he could furnish timber for the Galt Castle our Finance Minister's father commenced to build on the spur of the mountain behind Wellington Square. The old farmer estimated that as he had the trees they would cost nothing, his own boys could cut and hew them and that would cost nothing, and his own teams draw it, and that would cost nothing, therefore any price he got for it would be all profit; and our statesmen calculate that the more work we do the richer we are, whereas it is our neighbors that are richer and we poorer. No such smoky ignorance will prevail under the statesmanship of the Shepherd, the Stone of Israel.

The king(s) of the earth and the rulers will take counsel together against the Lord's anointed as they also did against the Lord their Saviour while he was on earth, but the Lord shall have them in derision and vex them in his sore displeasure, for he will surely set his anointed on his holy hill of Zion in Canada, and he will break them with a rod of iron and dash them in pieces like a potter's vessel. If the ships of Tarshish (England) come against him the Lord will break(z) them with an east wind. Therefore, be ye wise, O kings, and be ye instructed ye judges of the earth, for the Lord hath declared that the lion(m) (British Government) and the adder system of government in Canada shall not resist him or the young lion (her colonies) stop his pathway, and that he shall trample under foot the great dragon form of government in the United States. Because he hath set his love upon me, therefore will I deliver him. I will set him on high because he hath known my name. He shall call upon me and I will answer him; I will be with him in trouble. I will deliver him and honor him. With long life will I satisfy him and show him my salvation.

(k) Ps. ii. 2, 10

(l) Ps. xlvi. 7.

(m) Ps. cxi. 13.

THE DOCTRINE OF DEVILS.

This number of the Review might have been issued sooner, but was kept back until after the Sabbath School convention should be held in this city, that this article might be added to it.

St. Paul 1st Timothy, chap. 4, v. 1st, prophesied that in the last times there shall be a departure from the truth, a giving heed to seducing spirits and "doctrines of devils," and Isaiah, ch. 59, - 8, 10 11, prophesied that in the last days the watchmen shall be blind and ignorant, they shall be *shepherds* that cannot understand, all looking their own way, trusting in their creeds in place of in the "law and the testimony." The watchmen, the shepherds, and the sabbath school teachers, at their late sabbath school convention the 7th Sept., in this city, directly and indirectly testified to the correctness of those prophecies. There were several hundred ministers and teachers, representatives from nearly all the principal denominations in every part of Canada, and from the neighboring United States. One of the principal speakers from one of those states, in addressing the thousands of children present, distinctly told them that to secure the "*Crown of Life*" they must be faithful, *first* to themselves; *secondly* to their country; *thirdly* to the sabbath school; *fourthly* to God. A Canadian Doctor of Divinity, as chairman of the meeting, twice reiterated those principles, that *creed or doctrine of devils* to impress the necessity of its observance deep into the minds of scholars and teachers. The principles or doctrine which Christ taught, the foundation of all true religion, will be found in Matt. 22 ch. 37, 39, 40, and is "Love the Lord thy God *first*, and *second* thy neighbor as thyself," and that on *those two* hang all the *law* and the prophets, who teach the truth. It is not difficult to perceive that the doctrine that the Son of God taught is just the *reverse* of that which those distinguished shepherds, watchmen or ministers taught. Truth cannot be taught by a lie, therefore the creed or doctrines in church or state that are the reverse of those God has given to guide us must be the *creeds and doctrines of devils*. And yet among the hundreds of ministers present there was not one to rise up and protest against that *doctrine of devils* being impressed on the thousands of scholars and teachers assembled, as necessary to be believed by all who desire a "*Crown of Life*" not one to declare the truth as it is in Jesus and to warn that speaker and that Doctor of Divinity that that *doctrine of devils* was the very doctrine Satan taught Eve, the very doctrine that led her to gratify her own desires *first* and to leave God's will for future consideration, to gratify *herself first* regardless of God and the terrible consequences. In the blindness and want of understanding, as Isaiah said of them, they appear to have little thought that in their associating they were glorifying Satan in place of God, sowing seed for the devil in place of that good seed furnished them in the Word of God, that alone can bring forth fruit to eternal life. A little son of the writer, not ten years old hastened home from that celebration to express his amazement that "such *doctrines* should be taught by Christian ministers in a Christian church, that children should be taught to think of themselves before they think of God, when God had commanded to love him *first* and thus secure every other blessing because God hath promised them." Matt. 6 ch. 32-33. But therein was fulfilled a prophecy of David, Ps. 5, 2, "Out of the mouth of babes and sucklings hast thou ordained strength." That doctrine of *self*-of devils—is accomplished in the management of a number of the Sabbath Schools of this city, men full of ignorance and

selfish jealousies are placed in positions to control them, who believing in *self first* do not get so far as to believe in sabbath schools, who like the dog in the manger will make no adequate exertions to sustain them, and will not allow the schools, their superintendants or their friends to furnish them necessary funds or books. The only way to reach those lovers of *self* is to procure them a commission on all they could beg from others or on each scholar they brought school, then they would be the most enthusiastic supporters of sabbath schools thus to enrich and glorify themselves *first* and in accordance with the *doctrine of devils* they would next look after their country, then take an interest in sabbath schools and if they had any spare *love* over from those their primary objects, they would have no objections that their Creator and Redeemer should go a gleaming for it without a home or shelter as in the days of his incarnation and as they now leave very many of Christ's humble ministers to do. But as Christ said of them, the men of Nineveh shall rise up in judgement against them they love and teach the doctrines of devils and set themselves up as wiser than their Creator neither will they hear the words of this "*Little Book*," Rev. 10 ch. 7 v.; for Isaiah, 29 ch. 10, 11, said, it shall be a "*sealed book to the prophets and rulers*" and in the 18th and 19th verses that the meek and those considered deaf and blind will hear and see, and shall joy in the Lord and rejoice in the Holy One of Israel: for it is a book in which, under the designation of *innate* laws there is being presented the laws that constitute the "*book of life*," Rev. 20 ch. 12 v., that have not been learned by the light of the *sparks*, (creeds and doctrines,) from the fires that others have kindled (see Isaiah 50 ch. 11.) but in the light of the sunlight of that new heavens and earth in which there is no night, for which the meek, the poor, the obscure and the oppressed shall pray, for the Lord hath thus shown me in a vision of the night, and God will hear their prayer, and their reward shall be most blessed forever and ever.

To further and more clearly exhibit the "*doctrine of devils*" and the natural fruit thereof, a few prominent members of the government of Canada will be cited, keeping in mind that *self* and *self gratification*, and *self interest* is the doctrine taught, the stand-point or foundation. The Hon. John A. McDonald illustrates the first, not caring for money and regardless of the feelings, interests and happiness of others, he has the credit of having inoculated his wife with a disease that brought her to an untimely death; also of lately ruining the fair and lovely daughter of a late prominent and very highly respected citizen of Kingston, who before his death was McDonald's most particular friend and it would have been all the same had she been an angel from heaven, the doctrine of *self* would have led him to emulate his antitypes in Sodom, and he has the further reputation of living in such open adultery in Quebec, with the wife of one of the most prominent members of that legislature that everybody in Quebec knows it except the woman's husband. And so many members of Parliament are implicated in similar iniquity that the very antechambers of the Parliament buildings have become dens for harlots, to which the remarkable number of dark chambers surrounding the legislative halls being erected at Ottawa will likely be dedicated, *self first*, the country when *self* is satiated. The Hon. A. T. Galt the Minister of Finance who delights in being acknowledged a worshipper of Gold, under the designation of a "hard

money bizot" through whom the system of borrowing, in England is perpetuated in which it is said the English bankers divide the commission he gives them with this self interested schemer, who has the credit of receiving £15,000 sterling as his share of only one financial arrangement for the benefit of Canada, self first, the balance for his country. Those two men are representatives of that "party" in the government designated by the opposite party as "corruptionists." The pure and honest party are represented by the Hon. George Brown who while three days Minister of Finance demanded and received \$50,000 from the Bank of Upper Canada, for his own personal use, not for the country, under the persuasive argument "your money or your life," and as the great representative of usurious rates of interests fyled his affidavits to clear himself from paying usurious interest that were so evidently false that even a friendly judge refused to believe them; self first again at the expense of honesty and of others.

The Hon. William McDougall is another representative who while Commissioner of Crown lands robbed the Wallace Mining Company of their lands and improvements—destroyed the public records that would implicate him, and then, it is said, received \$130,000 as his share of the theft. Those acts are only types of others that would fill volumes, illustrating the ultimate fruit and triumph of the doctrine of devils to be Satan let "loose for a season," during which the country is immersed in a carnival of crime, in a millennium of Hell. If there is added to those representatives of their "party" one they prized, the infamous Judge Willson of London, the people may choose between the two political parties, who as Isaiah, 5 ch. 9, 10, 11, foretold would associate together, and, with the governments of the other colonies violate God's express command against "confederation," because a violation of his true law which was repeated and pressed upon them in the April number of this *Review*, as God commanded me "Say ye not a Confederacy to all them to whom this people shall say a Confederacy." The fear referred in the verso succeeding the above was the fear of invasion from the United States used as a main argument to accomplish confederation. The Lord of Hosts hath shown me in a night vision that the Canadian Government is in his sight a filthy copper colored "adder" seeking their own selfish ends regardless of the laws of God and man, blind and deaf to the necessities and interests of the country, as David, Ps. 55, 4-8, prophesied they would be, and their poison (the subtle manner in which they rob and ruin the people) would be like the sly deadly action of the serpent. But God in his wrath shall snuff them away. Isaiah, 5 ch. 21, 22, hath said they shall be broken and they and the governments of the other provinces shall have confusion and trouble, as they now have, and all of them shall have anguish and be driven to darkness because they have trusted in the "doctrine of devils." And again Isaiah, 9 ch. 14-16, prophesied, the Lord will cut off head and tail in one day; the "Honorable" are the head, and the prophets (ministers) that teach lies (the doctrines of devils) are the tail, for the leaders of this people cause them to err, and they that are led by those teachers are destroyed. Observe that in their true position the prophet should be first, but they have reversed the truth, as St. Paul, Rom. 1 ch. 25, said of them, have changed the truth of God into a lie and God now puts them as the tail.

The Lord of Hosts hath also shown me in the night vision that those who as politicians are

looked upon as the main stay of the nation, and those who are supposed to uphold the Church of Christ shall with their creeds and doctrines, which are the skeleton of the two witnesses (the Old and New Testaments, Rev. 11, 3.) will soon be looked upon as useless dependants of the Stone of Israel, cut out of a mountain without hands, who will sweep away their refuge of lies, their doctrine of devils, and by the hands of the mighty God of Jacob establish a new heavens and a new earth, in which truth and righteousness shall prevail.

The wicked shall rage at the exposure of their wickedness in these pages and the rulers take council together as the prophet David has declared but every page of this "little book" has been explicitly sanctioned by the mighty God of Jacob. He it is that hath given the writer "a face like a flint," Isaiah 50 ch. 7, as he had promised by his prophet, and made him and "his family the types" that the Lord declared to Isaiah, 8 ch, 13, that he would raise up in the last days.

The innate laws, the secrets and mysteries hid from the beginning of time now unfolded and illustrated in this and the April number of the *Review*, or "little book," that were never before thus explained by man are the only proofs that will now be given to the wicked that they are thus authorized and Jehovah hath declared to them "touch not mine anointed and do my prophets no harm."

Therefore all ye who fear the Lord and love the Holy one of Israel, all ye that are obscure and poor and needy, earnestly ask the eternal, immortal and invisible Jehovah, by his spirit to make you and all people willing in the day of his power that he may speedily bring to pass the council of his will, that peace and plenty may be established and truth and righteousness cover the earth as the waters cover the great deep.

The Two Mounts of Olives.

THE upper one of the two mounts of Olive represented in this number is a front view of the Mount of Olives in Palestine. A is called the great road into Jerusalem, B C & D leading over the summit and two sides which lead into it. There are three mounts, as represented in more of a side view of them in *Good Words* for August 1865, page 591. The edge only of the east mount is here seen, the middle one with the buildings on it is the Mount of Olives.

The lower engraving represents the American Mount of Olives, as described on pages 416 and 417 in this *Review*; G is the plains (desert) road leading westward to Hamilton at H which is within the city limits. F is a gravel road leading from Waterdown, in rear of the Mount, down past the east side and past the Waterdown Station of the Great Western Railway, across the Hamilton road to Burlington Bay. E is a gravel road leading from Waterdown through the little valley on the west side of the Mount to the Hamilton road at the marsh by the city limits. Three streams are represented; the east one flowing through the Mount, the second from the eastward of the church, and the third from the south side. The breadth represented is nearly a mile, and the length about three miles, therefore it is not on a true scale but gives a fair leading idea of the locality described by Ezekiel and Zechariah as given on pages 416 and 417.

HOTEL PROPRIETORS' DIRECTORY.

PROPRIETOR.	NAME OF HOTEL.	PLACE.
FRED. RIES E,	<i>International,</i>	Cayuga
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