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THE CANADIAN
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THE LAST DAYS.

And Jacob called unto his sons and said, gather yourselves together that I may tell you that which shall befall you in the *last days*.—*Gen. 49, 1.*

In that passage is the first reference to a period of time often mentioned in the Word of God as the “last days” “latter times” the “last times” the “time” when iniquity shall have an end, in the end of this world, when, under the name of a new creation (*Phil. 2, 10. Col. 1, 20. Rev. 20, 5.*) the heavens and earth, and all therein, of earth and sea and sky shall be born again, just as every true christian is born again before he is received into fellowship with God, while those who are free agents, who refuse or have no desire to become subject to the will of God, will be cut off, for in that day the prophets declare that the land shall be cleansed, and that God will have a willing people in the day of his power, when he will, as promised, establish an earthly sovereignty over all nations, that shall never end.

Moses made known to the Israelites that they should not prolong their days in the land of Canaan, but be utterly destroyed off of it, and be scattered and be few among all nations, (*Deut. 4, 26-29.*) but that in the “latter days” God would remember the covenants made their fathers to give them a new inheritance and to their king the whole earth (*Deut. 4, 40,*) as Jacob assured to Joseph (*Gen. 49, 26,*) unto the utmost bound of the everlasting hills.

Nearly all the ancient prophets speak of wonderful events to transpire in the “latter days” and St. John, as the prophetic historian of the christian dispensation, sets forth certain leading events to transpire, by which the wise shall understand, but as Daniel said, ch. 12, 10, the wicked shall not, when the end of the “latter days” shall be. The particulars given by St. John are confirmatory of particulars stated by the ancient prophets, and he closes his prophetic history with an account of the Judgement Day, when the books of the Old and New Testaments are opened, that is, their truths and prophecies fully understood, and the mystery of God, (*Rev. 10, 7,*) be revealed to the evil and the good; then they shall see by the Book of Life, (*Rev. 20, 12.*) by the immutable laws of Jehovah that every man will be rewarded according to his works, (*Rev. 22, 11-12.*) and finally that whosoever shall alter those prophecies he has given, or shall deny those immutable laws as presented in this Book of Life he prophesied of (*Rev. 22, 19,*) that God will take away his part out of the promised blessings thereof and out of the holy city, and from the rewards promised in the book of Revelations to the faithful in Christ Jesus.

It is not necessary to notice events antecedent to those referred to in *Rev. 8, 7,* where there is a description of the introduction of fire arms used in the destruction of Palestine, under the names

of hail and fire mingled with blood which left the land desolate.

In the eighth verse of the same chapter the Roman Empire is, under the type of a burning mountain, swallowed up by the sea of surrounding nations.

In the tenth verse the third angel sounds and a burning star called Wormwood falls from heaven. By turning back to Moses' prophecy concerning the Israelites (*Deut. 29, 18-19*) in the latter days we find that the wormwood is to the taste as gall and in its effects adds drunkenness to thirst, which thirst is caused by its burning qualities through which it has truthfully been called *liquid fire*, and is everywhere known under the name of Alcohol, which, in these last days has been diverted from heaven, that is from its legitimate use for chemical purposes to be a beverage, a curse that now destroys one-third of the waters, and many millions of men, women and children are cursed and destroyed thereby, as is well known in these last days.

The fourth angel sounds and one-third part of the sun, moon and stars are smitten, they represent the true system of government under the Pope, which through the ignorance and wickedness of those in office was becoming powerless for good and was smitten by the reformation as seen in the defections from the civil and religious jurisdiction of the Pope, of many kingdoms, principalities and powers of the earth.

In the next verse an angel is heard flying, but it is called an *eagle* in every manuscript and version of note, of the Bible, which is remarkable in connection with the prediction of events concerning the American Republic, of which the eagle is the national emblem, and Isaiah (ch. 46, 11-13,) referring to the *end of things* declares the calling of a *ravenous bird* from the east at time when the salvation of the Israelites is not far off. This *flying* messenger proclaims with a loud voice, Woe, woe, woe to the inhabitants of the earth by reason of the angels yet to sound. That threefold woe refers, first, to the United States' "War of Independence" or rebellion against monarchical government; second, their "Great Rebellion" or war against themselves; third the final overthrow of their whole system of government and destruction of the wicked by God in 1866, that the land may be cleansed from all who would hate God's laws and system of government, for he will have a willing people in the day of his power.

THE FIRST WOE.

When the fifth angel sounds (*Rev. 9, 1-*

2,) a *star* falls from heaven, and to him was given the key of the *bottomless pit*. As thoroughly proved in former numbers of this *Review* there can only be one true system of government in the universe, and that an absolute monarchy. In the American Republic the system of government is precisely the reverse, for it is a fundamental principle, embodied in their constitution or agreement of union, that every citizen is a *sovereign*, with the privilege of an absolute control, as a citizen of a State, of all the interests of that State, as a citizen of the Republic, of all the interests of all the States (or kingdoms) thereof.

All true principles emanate from the Almighty, all that do not are false, are innately chaotic and, in the language of St. John, originate out of the *bottomless pit*, and the fruits or evils resulting from trusting to them as the smoke of the *pit* which darkens the sun because it hides the truth, just as the attempt to do a question in arithmetic by a false rule leads to a perfect chaos of figures and absolutely hides all true calculation.

Thus it is seen that the angel who established false principles of government is he to whom was given the *key* of the bottomless pit, that is the *talent* and *energy*, therefore the power to open the *pit*, which had it been exercised in maintaining true principles of government would have preserved his country from the smoke and the torment of the bottomless pit. As it was through the talent and energy of George Washington that the republican system of government was established over the present United States, he was the angel St. John saw open the bottomless pit, which is confirmed in the eleventh verse where he is said to have been made king, that is the chief ruler or President over the people, and as the principles of government he established inevitably tend to destroy, and in its smoke to hide the fruits of truth, he is typically called Apollyon or the destroyer, which name therefore belongs to all his successors to that office. And in the fifth verse he is said to have tormented the people who believed in truth *five months* with firearms, the bullets from which strike and sting like a scorpion.

The five months are five years, and commenced with the final signing of the declaration of independence at the sitting of Congress in October, 1776, and ended with the capture of the British forces under Lord Cornwallis in October, 1781, which American historians admit virtually ended the war.

Satan calls evil good and good evil, those guided by his council follow his example, therefore they of the Republic call

George Washington the *father* of his country, whereas God, by St. John, calls him the *destroyer* thereof. If his talents and energies had been devoted to maintaining monarchial principles of government in his country, either as an independant monarchy, or as colonies, the same as the now British Provinces, to eventually come under the sovereignty of the Stone of Israel, his country would not have been a smoking furnace and a bottomless pit at this day, in which every description of wickedness that has cursed our earth, from Adam down, now prevails.

THE SECOND WOE.

With the establishing of the Republic the first woe ended and the next event to indicate the *last days* was the loosing the four angels, that is powers, bound in the great river Euphrates. That river, as fully shown in the seventh number of this Review, page 435, is the Mississippi with its seven streams or outlets as described by Isaiah (ch. 11, 15,) and by St. John (Rev. 16, 12.) that should be dried up that the way of the kings of the east might be prepared. That is the states, or kingdoms, as the prophets call them, should obtain all the territory on both sides of that river, so that they could extend their kingdoms to the Pacific.

Those prophecies were fulfilled, as France, the first power or angel, sold its territory of 903,928 square miles to them in 1803; by the purchase from Spain, the second angel, of 59,268 square miles in 1821: and of Britain, the third angel, of 280,000 square miles by treaty in 1846, which embraced that portion now called Oregon and the northeast part of the State of Maine, which latter portion in particular Daniel Webster, by withholding the original true map of the boundary, cheated Britain out of in the negotiations. From Mexico, the fourth angel, through the annexation of Texas in 1846, 237,504 square miles, and in 1847, from Mexico by conquest, those portions called California, New Mexico and Utah, covering 649,762 square miles, also further by the purchase of Arizona 27,500 square miles, which, with the 815,615 square miles secured of Britain at the time of their independence, gives about 3,000,000 square miles of possession, 1,700,000 by force of arms and 1,300,000 by purchase, and thus the way of the kings of the east was prepared.

After the loosing of the four angels St. John gives a description of the war and bloodshed in which the United States have been immersed during the past four years under the designation of an hour, a day, a month and a year, which commen-

ed with the capture of New Orleans, April 28th 1861, as shown page 426 of this Review, and will end with the overthrow of their nationality in 1866. In giving a description of the vast armies engaged St. John (Rev. 9, 16-21,) describes the improved engines and facilities for warfare, of gunpowder as brimstone issuing out of their firearms, and of locomotives as horses with lions heads fed with fire, and the ears trailing behind as the tails of serpents filled with men and munitions of war to sting and to slay, by which one third part of the men engaged were killed. But that those not killed repented not of the works of their hands that they should not worship devils and idols of gold and silver, and brass and stone, and of wood. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. Also see Joel, ch. 3.

That precise description by St. John of the existing condition of society in the United States at this day is perfect in every particular. They do not repent by reason of the punishments that God has visited upon them, but glory in all their evil deeds; yea, they uphold their evil deeds to be virtues and the vastness of their wickedness as the evidence of the truthfulness, perfection and efficiency of their false principles of government.

St. John, (Rev. 16, 13), further describes the threefold source of all their wickedness, under the type of three unclean spirits. The first emanating from the *dragon*, that is, republicanism or false principles of government in church and state, a bottomless pit of themselves. The second from the *beast* or Roman Catholic church, because the Pope or head and the priests thereof not only profess to forgive sins against God and man, but to be authorised by God to sell for money *Indulgences* to commit sins against God and man, they are therefore messengers of the bottomless pit.

The third unclean spirit is out of the mouth of the *false prophets* and includes all those who teach the infidel doctrines of free governments, free trade and free thinking, and say that there is no God, or that God has ceased to take note of or to control the nations of the earth.

The first two, as classes, admit that there is a God who has enacted true laws, yet they utterly ignore them; the last spirit denies the government and very existence of the God of all truth, and thus present to view the bottomless pit in all its unfathomable proportions.

A prominent daily paper in New York City lately stated that Sodom and Gomorrah were ages behind that city in many descriptions of wickedness, thus fully

[April,

confirming the prophecy thereof, and of the teachings through the unclean spirits declared by St. John and the older prophets so many ages ago.

The approaching end of the second woe is foretold in Rev. 10, 1, in which the roll of a book (one which can be rolled) prophesied of by *Ezekiel* (ch. 2, 9-10.) as written within and without, that is cover and all, as this *Review* has been, is seen in the hand of an angel or messenger endowed with wisdom and understanding to unfold the *mystery of God* in regard not only to his Godhead and the explanations of the true laws of life that constitute the "book of life," but also to declare the restoration of his *elect* children of Israel to more than their ancient national splendor, in their new inheritance in America, as previously shown in, the *Review*, to be under one head, as one nation which shall endure throughout all generations. That after the first seven numbers or *thunders* a short period, shall elapse, and then he shall, in the fear of Almighty God, declare as it is in this number, that time shall be no longer.

In the succeeding chapter St. John declares that the two witnesses, that is the Old and New Testaments, which are a standing testimony before the God of the earth to truly make known to him when these things shall be, shall lie three days and a half unburied in the great city, that is they are acknowledged in the United states and British Possessions as the Word of God, yea, in all their courts acknowledged as such, but the truths and principles they teach are looked upon with contempt, as has been publicly declared by their Rev. Henry Ward Beecher, who is held to be wise in these things, as "unsuited to the genius of the American people." Thus they lie unburied in the great city or American nation. That three days and a half commenced on the 4th of March 1782 when the British House of Commons passed a resolution to withdraw their armies from the Republic, and here each hour is a day, therefore eighty-four years ending on the fourth of March, 1866. Therefore in the same hour, Rev. 11, 13, that is year, the Republic will be overturned and an absolute monarchy be established.

Isaiah (ch. 23, 15.) states that as a people they shall be *forgotten* out of the monarchial system of government, seventy years, according to the days of one king; that is seventy years more or less as the age of men may vary from the allotted three score and ten. The term which has been filled by the Presidents elected is less than seventy years, that of the Vice-Presidents about seven years, up to March, 1866. Their system being then

shortly to end amply verifies Isaiah's prediction. As stated in number seven of this *Review*, page 426, Isaiah predicted (ch. 20, 1-3) the closing of hostilities in three years to a day from the capture of New Orleans under the typical name of Ashdod, which was fulfilled when President Johnson by proclamation, April 29th, 1865, restored trade and commerce with all the states east of the Mississippi. In the following chapter Isaiah foretells the death of the treacherous dealer, Abram Lincoln, by the hand of a treacherous one; in the fifth verse of the anointing of the shield, that is the inauguration of Andrew Johnson as president; and in the sixteenth verse, that within a year, as the days of an hireling, all the *glory* of Kedar shall depart. Kedar in the connection is a southern country, as south of ancient Canaan, and the name in the original means black; therefore, the "glory" of Kedar (the United States) was the negro soldiers that were marshalled out of service by the fifteenth of April, 1866, in exactly one year from the inauguration of Andrew Johnson, and the *residue* of the archers (v1. 7) the white soldiers, have been diminished during the year from about 800,000 to 80,000 men, thus prophecy is fulfilled to the very day.

The writer at one time thought that Andrew Johnson was their glory and that he would be dethroned on that day, for under true government the king or head is the *glory*. The people of the Republic attribute its salvation and supremacy to the negro soldiers, and therefore desire to give them the privilege of voting, and hold that they cannot be wisely governed without their assistance; therefore the Lord of hosts calls them the glory of the Republic.

The negroes are beasts and not sons of God, therefore they are doing, as a nation, what Adam and Eve did when they decided to take the *beast*, (Gen. ch. 3, 14,) for their guide, with this difference that the beast Adam and Eve were guided by was, comparatively, white and of a much higher type of organization than the black races, as shown page 437 in number seven of this *Review*; and as may further be seen, *Isai.* ch. 30, 6-7, in which the Lord, referring to the negroes, saith, "the burthen of the *beasts* of the South in a land of trouble and anguish they will carry their riches on the shoulders of young asses, to a people that shall not profit them." In "Frank Lelie's" illustrated paper for Sept. 30th, 1865, there is an illustration of the exact fulfilment of that prophecy. The most prominent point is a black woman on an ass with all her pots, kettles and other riches hung upon it; and under, it is said, "an every

day scene in Baltimore City." The Americans first ignored a monarchy, or God's system of government, which course has in the downward path of ignorance and transgression led the vast majority of the nation to assert that they cannot govern themselves, unless aided by negro beasts, and thereby virtually endeavored to overthrow the throne of heaven.

Ezekiel (ch. 21, 25-27.) refers to Andrew Johnson as the profane wicked prince of Israel whose day is come *when iniquity shall have an end.* And the Lord God declares: Remove the diadem and take off the crown, this shall not be the same, exalt him that is low and abase him that is high; I will overturn, overturn! overturn it and it shall be no more until he come whose right it is. Lincoln was overturned, Johnson will be overturned, and his substitute shall be overturned, and then the Republic will be at an end. (See Rev. 16, 21.)

St. John (*Rev. 20, 1-2.*) states that Satan was bound a thousand years which, as shown in number seven of this *Review* page 432, took place in A. D. 754, when the Pope was, by Pepin, King of France, crowned king of the Lombards and became head of the church and head of the state, in accordance with true principles of government, and the unchaining took place in America, in 1754, when Benjamin Franklin began, in his *Philadelphia Gazette*, over the cut or emblem of a serpent, to advocate the *rights of men*, or republican and infidel system of government, and that through those promises of freedom and happiness which its advocates proclaimed, the nations, *Rev. 20, 7-15.*, were deceived and gathered from the four quarters of the earth to the great battle of Gog and Magog in Armageddon where the war, the fire, of God's wrath, has consumed their republican system of government, and thus are Satan, the dragon, with the beast and false prophet cast into the lake of fire where the history of the torment they have caused will go up to witness against them forever and ever.

The next event is the opening of the "books" when the Old and New Testaments, as in this book shown, will stand upon their feet before all nations and their testimony of events of all ages be seen to be true; and another book was seen opened which is called the "book of life," because it truly shows, as seen in the pages of this book, that nations as well as individuals are all judged by the same immutable laws in accordance with

their works, and that as the fruits of false principles are misery and destruction, so the re-establishing of true laws will be the death or end of the misery and destruction they produce; and St. John calls this the *second death*; their first death took place when true laws of national government under the Pope chained the false principles that before prevailed. That was the first resurrection of true laws, and when they are established again, as they are to be in America, it will be the second resurrection. The time of wickedness will be at an end, for a new period or time, and a brighter dispensation shall prevail in which none but true laws will exist through which truth and righteousness will prevail from the rivers unto the end of the earth, and all nations continually ascribe blessing, and honor, and power, and glory to the Lord God Almighty, who shall establish them in all the earth. But before that day, and it is just at hand, the third *woe* shall prevail to cut off the wicked, for the land is to be cleansed when the seventh angel, *Rev. 16, 17-21.*, pours out his vial into the air; and there came a great voice out of the temple of heaven, from the throne saying, *it is done*, and there shall be voices and thunders and lightnings, which refers to the quarrels and commotions in the governments of the United States and British Possessions, and the *overthrow* of the republican system of government as an earthquake, such as there has not been since men were upon the face of the earth. And the great city was divided into three parts consisting of the British Possessions, the Northern States and the Southern States, and great Babylon, that is the United States, came in remembrance before God. Isaiah said it would be forgotten seventy years or the life of one king or dynasty, as all the presidents, under the typical name of Apollyon, are called. This Babylon is yet to be visited with the cup of the wine of the fierceness of God's wrath, for as stated (ch. 9, 21.) they have not yet repented of their murders, nor of their sorceries, nor of their fornications, nor of their thefts. And every island fled away, and the mountains were not found; which refers to their state and municipal governments.

And when the seventh angel sounded there were great voices in heaven, saying, the kingdoms this world have become the kingdoms of our Lord, that is of the Stone of Israel, and of his Christ; and he shall reign forever and ever.

THE BOOK OF LIFE.

AND I saw the dead, small and great, stand before God, and the *books* were opened, Rev. ch. 20, 12., and another book was opened which is the *Book of Life*; and the dead were judged out of those things which were written in the *books* according to their works; that is in accordance with the innate or immutable laws set forth in this *Review* or Book of Life as confirmed by the testimony of the two witnesses, that is the *books* called the Old and New Testament. The testimony of those two witnesses is that true things are living things, and that false ones are dead, therefore true laws and right ways are living laws and living ways, but false laws and ways are dead. Those dead laws and lifeless ways are here judged: the first, or true laws, produce good fruits; the second, or false laws and ways, produces thorns thistles, and briars, whose end is to be burned, the first have the Immutable and Infinite One for their founder, the source and end of the second is the *bottomless pit*. And the judgment upon those who violate those true laws and do not repent thereof is that their portion shall be with dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. While those who obey them shall have right to the tree of life, and may enter in through the gates into the city.—Rev. ch. 22, 14-15.

Some of those living laws have been presented in previous numbers of this *Review*, which, with those to follow constitute it the Book of Life St. John saw opened, as it also is the *little book* he saw, (Rev. 10, 2,) in the hands of a mighty angel or messenger by God endowed with understanding to perceive their importance, and ability to declare them to all nations. It is moreover the *roll of a book*—or book that can be rolled—referred to by Ezekiel, ch. 2, 9-10., as written within and without as this book has been.

These living laws have hitherto been, as it were, only incidentally presented to establish the soundness of the ideas that have been inculcated in this *Review*, in regard to true principles of government, true principles of finance, true principles of international commerce and in connection with the true relative position of the Godhead and man's affiliation therewith, but herein those laws will be more clearly and fully presented by contrasting the laws of life and the laws of death.

LIFE AND DEATH.

The educated of this generation are well aware that the current or blood by which they are nourished goes forth from the heart through the arteries to the outermost bounds of every part of their bodies and that the unappropriated portions of the blood are returned by the veins through the re-eliminating laboratory of the lungs to the reservoir of the heart thus replenished from the life elements of the food we eat, and revivified by the air we breathe, to again go forth, to return again in continued succession. That well known process is in accordance with, and teaches us the true and immutable law of life, the law whereby all life, whether earthly or spiritual, is maintained, and every intelligent observer can see that law prevailing, in all its diversified forms, throughout all living things, animal and vegetable, whether animate or inanimate, in earth, and sea, and sky.

It is further well known that when the nutritious properties or life elements of the food we eat and the air we breathe are absorbed into our life or existence, that the inert or lifeless refuse is expelled through the nostrils, pores and other outlets of our bodies to be re-eliminated in the air, the great porous lungs and laboratory of primary elements incident to our earth; that when thus revivified they are again absorbed in the eternal process of nourishment that is ever going on.

From these facts we, by analogy, ascertain that our earth and all its sister planets are nourished by the rays, or life, that go forth from the sun around which they revolve, and that those rays of life, like the life in the human blood, force off the inert, dead, or lifeless matter to be re-eliminated in the lungs or atmosphere of the sun to again go forth to maintain life and vigor in all its planets.

The same law of life teaches that the great central luminary, around which each cluster of stars or suns revolves, in like manner nourishes all the suns of its cluster, just as the sun nourishes the earth and the earth every living thing pertaining to it. And finally, that each of those great central luminaries is nourished and sustained by the One Omnipresent, Omniscient, Invisible Almighty, whose goings forth have been from of old [Mich. 5, 2.] Therefore in completing the analogy we find that all things are of Him, and

through Him, and to Him, see *Rom.* 11, 36. That as a mother sustains her child in her arms and nourishes it from her breast she typifies the love of the Infinite One who nourishes into existence and sustains in his everlasting arms all created things, visible and invisible. As St. Paul says, *Heb.* 11, 3., "That the things that are seen are not made of the things which do appear;" and Moses taught that "the Lord our God is in all things we call upon him for"—*Deut.* 4, 7. And David said, "all things come of God."—*Chr.* 29, 14. And St. Paul says again that, "all things are of God"—*1 Cor.* 11, 12. That they all come to us through God the Father, of whom are all things pertaining to our sun and its planets, and by the Lord Jesus Christ, by whom are all things relating to this world, for he is the head, chief ruler thereof, and of all allied to it in earth or heaven.—*1 Cor.* 8, 6.

The same law of life that governs earth life also governs spiritual life. Moses and St. Paul both teach that in the formation thereof, in connection with man, that the earth life was first; that Adam was first formed out of earth life, as an animal man, and that then the Creator breathed into his nostrils the breath of lives, the divine or spiritual nature which Zechariah, ch. 12, 1., declares God formed within man; and St. Paul (*1 Cor.* 15, 44-47.) states that the first or earthly Adam was made a living soul, and that the second or spiritual Adam, was formed within and blended with it, a quickning, living spirit to be the light and guide and strength of the soul originating to us from the Son of God, the source of our strength, whom Moses calls "the Rock that begat us."—*Deut.* 32, 18. And St. Paul calls him "the Father of our spirits"—*Heb.* 12, 9. St. John, ch. 1, 4., states that in him was life, and the life was the light of men. It is thus seen that the natural, which we see was first and the second and invisible was formed within it. And St. Paul, *Rom.* 1, 20., teaches that by the law of life which governs the first or natural that is seen, we can understand the invisible things of God from the creation of the world, that his power and Godhead can be understood by the things that are made, that is that through the innate law of life by which the things we can see are governed, the divine beings who constitute the Godhead may be distinguished and the limits of the power and the jurisdiction of each be ascertained.

In accordance with those teachings of St. Paul the laws of life that govern the things we see are above presented, that the system by which spiritual existence

is originated and governed may be clearly understood.

The points established by the law and the testimony presented are that the Almighty is the source of all life, and that the same immutable laws which govern earth life are ordained to govern spiritual life that they exist in harmony together. Then, knowing the law of development in earth life from its source in the Creator or to its organization as man, we can by the same innate law, through which central luminaries, suns, and planets and satellites have been developed into existence from the first Great Cause of all, easily trace the development of spiritual life from the same divine origin to its affiliation with earth life in the children of Adam.

It has been seen that each central luminary and all under its government is directly controlled (*Tim.* 1, 17.,) by the invisible Almighty who therein exhibits the fulness of his perfections and glory to the utmost limits possible for organized intelligences to apprehend or enjoy. Descending in the order of existence we have the suns in each cluster of stars, each established as the head of a system of planets revolving around it. And as it is a colony of the central luminary having absolute jurisdiction over all its own planets it must, in accordance with innate law, be under the jurisdiction of an intelligent ruler to whom all the intelligent existences in all those planets are under obligations to do homage; St. Paul (*Tim.* 1, 17.) calls Him the immortal God the Father, because he never died.—*1 Cor.* 8, 5-6. And as each habitable planet is an empire of itself, and the birthplace and residence of countless intelligent existences, it in the order of innate law will have over it a spiritual head, whom St. Paul, *Tim.* 1, 17, calls the eternal (*1 Cor.* 8, 5-6) Lord Jesus Christ who ever lives at God's right hand, but is not immortal, like the Father, for he suffered death for his disobedient children, that he might bring many sons to enjoy his glory with the Father. *Heb.* 2, 10.

The innate law confirmed by the testimony has shown us how to distinguish the three persons who constitute the Godhead, and that there can only be three. The same law and testimony teach us that there are three heavens; the first is the tabernacle of the pure in heart, and all this planet when renewed, of which the eternal Son of God is the light and glory. The second, the sun by which this system of planets is controlled, of which God the Father is the immortal glory. The third, is the great central luminary by which each

cluster of suns is controlled, in each of which the *invisible* Almighty has constituted himself the supreme glory and rewarder of all who become perfected for admission there.

St. Paul, 2 Cor. 12, 2, was permitted to see that third heavens, and Solomon, 1 Kin. 8, 27., in his prayer at the dedication of the temple mentions three classes of heavens, for in the original Hebrew all the names are plural; first, the earth or *planetary* heavens; second, the third heavens as being heavens over the other or second heavens, which are now known to us to be the suns that in their turn are the heavens of the first or planetary heavens.

The ascertained facts thus arrived at through the *law* and the *testimony* have brought us to see the order in which earth life and spirit life develope out of the infinite Almighty, in the varied creations in heaven and earth which "manifest His handywork," Ps. 19, 1, all the way to the creation of Adam, in whom the spirit life and the earth life were again blended, under innate law, in perfect harmony as it pre-existed in the *Infinite One*. Therefore Adam represented the Godhead bodily, through a perfect threefold organization of body, soul and spirit, as St. Paul, Col. 2, 9., states, was since manifested to fallen man, in all its *fulness*, in the person of the Lord Jesus Christ who was a *creator*, which power has not been conferred upon Adam or his posterity; therefore He is vastly higher in the scale of existence than man.

THE PERFECT MAN.

It is known from the "TESTIMONY" that Adam was created perfect, that the Son of Man was perfect, Heb. 2, 10., that we have a command to be perfect, Matt. 5, 48., as our Father in heaven is perfect; that the command would not have been given if it could not be obeyed and, Col. 1, 24., that every man may be made perfect in Christ Jesus. To understand the full meaning of *perfect* as applied to a perfect man, we must take a perfect object in nature, and from the innate law of its existence discover what will constitute a perfect man.

It is well known that the sun of our system not only sustains each planet in its appropriate sphere, but through its rays of life and light the life of the earth is nourished and perpetuated. Those rays of light are divisible into the seven primary colors, and those primary colors blended in true relative proportions develope into a *perfect white*. In connection, as ascertained, that innate law which in its bearing is so intimately con-

nected with the life of man, it can be seen that the seven primary sounds, and seven primary colors, are all types of the seven primary elements of *earth life*, or soul, in man which in a perfect state are illuminated by seven spiritual elements called by Zechariah, ch. 4, 10., the seven eyes of the Lord, that go forth to examine the whole earth, which we find in their true proportions and true relative positions as the seven spirits of God in the *perfect Son of Man*, Rev. 3, 1., in whom dwelt all the fulness of the Godhead bodily, as blended in body, and soul, and spirit.

When the spirit life in Adam allowed the desire of his earth life or soul to disobey a command of God it allowed the soul to take possession, to assume the reins of government an innate law of the Almighty was broken, discord and displacement, and disarrangement of those primary elements that were previously in their true relative proportion and position, took place, and the fruits of that violation of law, a pollution of the whole nature and derangement of the avenues through which the spirit or light within, John ch. 1, 4., had previously illuminated the living temple and type of the Godhead, chaos, add darkness, and death, usurped the dominion of law, and light, and life, the light of the spirit of God being as effectually prevented from illuminating the spirit within as the sun of our system is prevented from conveying light through an eye deformed or polluted by disease. All clear ideas of right and wrong were inextricably tangled, neither the source nor the end of any idea, whether good or evil, could be ascertained through which sound government in individuals or nations could alone be established, just as if in place of the blood coursing through the veins to nourish the body, it violated its bounds and in its blindness should seek to find a pathway through the pores and arteries, and inextricable confusion, pollution and death ensue. And it is always the case that when one true law is violated the whole organization sooner or later develops into chaos and death, both in regard to individuals and governments. As none but a creating hand can renew an organization in which the blood has thus violated the *laws of life*, so none but a creative arm has the power to form anew the chaotic elements, and in accordance with innate law, establish a new creature out of the original and disorganized elements of spiritual life that have so rapidly developed to the corruption, ruin, and death of body, soul and spirit.

When the channels for light were obstructed by the soul with the elements or veil of darkness, by permission of the spirit within and the body conformed to

the desire and will of both; truth in the inward as well as in the outward parts ceased to exist; the life, or light currents ceasing to flow in the proper channels, in unison with and in harmony with the immutable laws of the Immutable One, separation of body, soul and spirit from God took place, and as all falsehood, and all false things are out of the harmony existing in the Godhead, and cannot exist in unison with it, they are cast off as the inert or dead matter is from all living things; there is not and there cannot be any true unison, therefore the day Adam transgressed he sowed the seeds of dissolution, destroyed the avenues of light by diverting it to hide iniquity, and blindness ensued: he dissarranged the avenues of sound, the voice of God became a terror, his still small voice, so full of music and love, could no longer be heard except through the thunder tones of Sinai. The tendrils of the heart once so sensitive, so fully embalmed in light and love, and so prompt in its sympathy, is in Cain seen transformed into adamant. Heart and soul and mind, body soul and spirit, are seen to be a perfect wreck, and dead to all that is beautiful, pure, and true; thus Adam and his posterity became dead before God.

DEATH OF THE EARTH.

The soul of Adam being of the earth life the *pollution* that resulted through the disobedience of Adam polluted the life of the whole world, and every additional transgression deepened the iniquity, just as a drop of ink or poison will destroy the purity of the water we drink, and no additional quantity wash out that pollution, but every additional drop of the evil deepens it; thus the life of the world and all allied to it, in earth and sea and sky became poluted through the transgression of Adam. It was the spirit life, as the head, that failed to do its duty, to protect, guide and control the earth life or soul, and thus allowed itself to be swallowed up in the general destruction, just as the drunken pilot who, regardless of chart and compass, allows his vessel to be swept into the yawning abyss from which none but an Omnipotent arm can extricate him.

Every violation of an innate law, is, in the nature of things, a penal offence, and the punishment death; that iniquity be removed, that it should not be a seed descending and developing from father to son as seen in the antediluvians. If it had been a son of Adam that had been the first to transgress he could have been cut off and the iniquity removed, and the race been perpetuated through other branches of

the family, but there stood no one between Adam and his Creator; there was not another soul or *earth life* blended with spirit life, through whom he could, in the language of Job, ch. 16, 21., "plead with God as a man pleadeth for his neighbor," as Moses interceded for the Israelites when they transgressed. Neither was there any spiritual head except the Son of God, his creator, in the wide universe, who had any direct interest in Adam's restoration to the favor of the Father and the Almighty. Yet without that restoration the offspring of the Son of God would have become extinct; he would have none to do him homage in earth or heaven, and his dominion would be a waste or blank in the universe.

The Son of God, the creator and spiritual head or *father* of Adam could legally redeem him, but alone through making an atonement for the body and soul as well as for the spirit, which could only be done in body and soul of the elements of this earth, out of which the body and soul are formed, moreover as the whole earth life was polluted Christ must therefore suffer for the "sin of the world," John 1, 29., to cleanse it as well as all things created of it from the pollution brought upon it by Adam, and thus, through Christ Jesus, "all things are become new;" 2 Cor. 5, 17. The spirit life, the ordained head over the soul was led captive by it. Therefore in a restoration the *spirit life* must necessarily overcome the *earth life*, and thus the soul be brought under due subjection to the spirit nature. To accomplish that end the Son of God came down from his Father's mansions and took possession of a soul and body formed by the creative energy of the Holy Spirit of *earth life*, through the Virgin Mary, of which he took possession, as the Star that guided the wise men from the east, and in it, as the Son of God, grew up to be the Son of Man also, and as the Son of man "increased in wisdom and stature, and in favor with God and man;" Luke 2, 52., in a knowledge of those temptations incident to this life; "he was in all points tempted like as we are, yet without sin;" Heb. 4, 15.; that touched with a feeling of our infirmities he could, as a friend and brother intercede with the Father in our behalf and equitably judge all that transgress.

It is thus seen that a perfect man is one in whom the divine or spiritual nature is illuminated by the spirit through which it can see and clearly understand what it is right and wrong for it to do; just as through the eyes of the soul or *earth life* we perceive danger or difficulty and can understand how to avoid or overcome it.

The Son of Man through the perfect illumination of his divine nature by the spirit of the Father Almighty, with which it was in complete unison, was able to see every danger, to overcome every temptation, as he declares, through the aid of the Father. As the first perfect man he is called the firstborn of every creature, *Col. 1, 15.*, and by way of due pre-eminence the Son of Man, to thus present to us in himself a perfect man to be an example to all, how they should, by aid of the spirit he has promised, live in constant obedience to God's laws as he did by aid of the Spirit of the Father.

THE ATONEMENT.

The penalty for a violation of any innate law is death, absolute and eternal, any prolongation of man's existence thereafter demonstrates the infinite wisdom, love and power of God in Christ Jesus, who as the Son of God, our only legal head offered to and has atoned for us; if he had not it would have been an act of mercy on the part of God to have at once cut us off from an existence that would only perpetuate wickedness, be a curse to us and our posterity through the development of wickedness, and eventually end in an extinction of the race.

The death penalty to which Adam subjected himself was, from his being the head of the race, a penalty on all his offspring and on all earth life through which it has existence and is nourished, therefore of all living things of earth. The Son of Man in his divine nature being able to overcome and bring again into subjection the soul or earth life as originally constituted in Adam, proved himself capable of bringing the earth life of the whole world into subjection to his control, and in that perfect nature could offer atonement for the "sin of the world," of all earth life, which thus atoned for, and the death penalty removed, was in a position of favor and acceptance with God. The proof of which to man is the resurrection of the Son of Man as the first fruits to be the evidence to us that as the Son of Man had power in himself, as the Creator, to restore his soul life and body from the grave, he could and would, in the fulness of time, restore all earth life and all the souls of all his children who have faith in him, to the original position and enjoyment forfeited in Adam.

Time at fullness of time must be measured by the duration of a fixed period, in accordance with an innate law of God; and as the first creation extended over six days, and a day is one thousand years, so the period before all things can be created anew, will be six days, that is, six

thousand years. And during that period the good and the evil, like wheat and tares, are permitted to grow together—the good for endless enjoyments in future life, the wicked to be burned. History, sacred and profane, shows us that God has continually preserved a righteous seed on the earth, that when, through the violation of true laws, from age to age, mankind gradually became overwhelmed in wickedness, God cut them off by flood and fire, and war and pestilence, and has continually renewed the race by raising up especial or chosen ones to re-people it; at the end of the first age, Noah; of the second age, Abraham; and out of his posterity, from time to time, those who should obey his laws, establish his worship, and lead his people.

These facts exhibit to us why God permitted evil to extend, which, under true government, it can be seen should not. That it is because of the transgression of the first parents and rulers, and that a new six days' creation, of a thousand years each, is necessary before another legal and capable ruler could be established under whom true laws of earthly government can alone be enforced. That true ruler will establish true doctrines and worship, under innate laws; will control all interests and all relations between man and man, nation and nation; and those who do not obey them will be punished or cut off, as established in the Mosaic code of laws, for the children shall no longer suffer for the sins of their parents, for they will have no posterity to inherit their evil ways.

THE END.

Finally, as the Son of Man overcame the earth life of his own existence by the strength of the spirit, so shall he overcome the earth life of the whole world; and as he restored that life from the power of death, so shall he restore the life of the whole earth from the power of death; and a full and final restoration, or resurrection of the life of the world to eternal life, take place,

GOVERNMENT.

During that six thousand years of new creation, the Son of God has raised up and put down whomsoever he would, but could not establish a temporal head without a violation of innate law, until the end of the world, polluted by sin, shall come, and be superseded by one redeemed from sin, under the name of a new heaven and a new earth. Therefore, until the restoration, God's chosen people, and all other nations, should, through a high

priest, ask counsel direct from God to guide them in any and every difficulty. The Israelites disobeyed the command and entreated for a king. It was given them in wrath, as a judgment, under which they were assured of the evils that would ensue to them. If they had obeyed the directions given them by Moses, they would have been saved from all the evils with which they have been so fearfully cursed, and when the time was fulfilled would have had raised up to them the Shiloh in the time appointed, and in the end of time the *Stone* from Joseph.

God manifests his wisdom and power in accomplishing his final designs, irrespective of the transgressions of men, demonstrating to them that the curse upon them was the fruit of their transgression, the same as that of Adam.

JUDAH.

The promise to Judah was, that the sceptre and the lawgiver should not depart from Judah until Shiloh come, and unto him shall the *gathering* of the people be; and to David the promise was repeated that his seed should be established and his throne be built up to all generations. Ps. 89, 4. The first eighteen verses of that Psalm are a prophecy of the Shiloh, Jesus Christ, on his mother's side of the seed of David; the second eighteen verses, of the stone and shepherd of Israel, who, on his mother's side, is also of the family of David.

In that Psalm the Son of Man is described, verse 6, as excelling all in earth and heaven; that the sea (nations in trouble) are all under his jurisdiction, that in their wickedness he can overthrow them, as a wave of the sea, or still them in his hand, and that he it is that shall break (verse 10) Rahab (that is, the republican government of the United States) in pieces, with his mighty arm, his strong hand and high right hand, and he shall establish a *throne* whence justice and judgment shall *go forth* in equity, and in his strength, [vs. 17.] shall the horn that is, Sovereign of Israel, be exalted; for he will speak in vision to his "holy one," and make known that he has laid help upon one that is mighty, one chosen out of the people of the house of David on his mother's side, whose seed shall endure for ever, and his throne to all generations. That Psalm is a summary of the government of the Son of Man, or Shiloh, from Judah, who *Jer.* [31, 10,] declares he will scatter Israel, and that he will gather them again into the wilderness [*Ezic.* 20, 34 to 40,] inheritance, he will choose for them, and cause all the house of Israel to "pass under the rod," or

sovereignty of the house of Joseph. If profane history is thoughtfully pondered, there will be found evidence that at this day all the principal rulers of Europe and Asia are of the tribe of Judah, and the prophecy that Japeth should dwell in the tents of Shem as well as under the sovereignty of Judah, is most wonderfully confirmed, and repeated again in the new world of America, where the descendants of Japhet are gathering under the tents of Shem, to stand beneath the banners of the tribes of Israel.

The Israelites, as a united nation, have been *dead* about two thousand eight hundred and forty years, and the ten tribes have been scattered over twenty-five hundred years. The Lord of Hosts has most particularly pronounced by Ezekiel, ch. 37, 19 to 28, that the house of Joseph, and the tribes of Israel, his fellows, and the house of Judah, shall be reunited into one nation, in the land upon the mountains of Israel, and they shall no more be two nations, and one king shall be king to them all, and my sanctuary shall be in the midst of them for evermore. That will be their resurrection, as a nation, to eternal life, to a national existence which shall not end so long as sun and moon endureth, Ps. 72, 5. In connection with that resurrection there will be a resurrection of those true laws that were ordained in Adam, and established in the days of Moses, and they shall have everlasting life also, for all nations shall be governed by them for evermore.

The end shall come when the Son of Man, having fully accomplished the work of redemption and restoration of this world and the human race to its original condition, under true laws, as ordained in Adam. Then, St. Paul states, *Cor.* 15, 24 to 28, he shall deliver up the *kingdom*, the sovereignty of which has so long been exclusively held by the tribe of Judah, through the Son of Man of the family of David. The kingdom thus delivered up as Moses delivered up the authority over the Israelites to God, even the Father, "that God may be all in all," and, as in the creation of Adam, all the persons of the Godhead in conjunction confer the sovereignty upon the Stone, the Shepherd of Israel, of the united families of Joseph and David, and therewith the dominion assured to Joseph by Jacob, even to the utmost bounds of the everlasting hills.

There will also be a resurrection of the life of the world, that became polluted through Adam, to eternal life, for *St. John* states, ch. 1, 29, that the Lamb of God came to "take away the sin of the world;" and ch. 6, 33, that he came down from "heaven to give life unto the world;"

and that (*1 John*, 2, 2), he became a propitiation not only for our sins, but also for "*the whole world*." It will therefore be restored to its original life, vigour and perfection, and the seeds of death that exist in it be removed. Then *St. Paul* states (*1 Cor.* 15, 54.) should be brought to pass the saying that it is written, death is swallowed up in victory, in the victory of the Lord Jesus Christ, when he shall (*1 Cor.* 15, 26) destroy death. The curse of death being removed, *St. Paul* states, verse 52, that therefore the living who are faithful in Christ Jesus shall have an endless life, commencing with their birth; that when their probation on earth would end they are summoned to their father's home above. There will be no corruption in the grave; *they will be changed* in the twinkling of an eye, that is, be *translated* like Enoch and Elijah from the life in this world to the life eternal in their father's mansions in glory; death will have no sting, then, and the grave no victory. Therefore "Praise our God, all ye his servants, and ye that fear him, small and great." And *St. John*, *Rev.* 19, 6, heard as it were the voice of a great multitude as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth.

THE LAW OF DEATH.

In regulating the transactions between man and man, and between nation and nation, a system of numerals has been adopted, in which certain relative values are assigned to each. An examination of the system teaches us that two of the first make one of the second, and three of the first one of the third. That law of progression is not an arbitrary law that can be altered by any man, any nation, or by the consent of all nations; neither by the will of the Supreme Ruler of the universe, because it is innate and as self-existent and immutable as the *Infinite One* from whom it originated. And as He is Infinite life and the origin of all true things, any violation of any true law must inevitably result in death to the person or thing affected. For example, if a sovereign should alter in the least the relation that exists between the numerals referred to—should proclaim that in all future calculations that nine ones should make ten, a perfect chaos would result to all calculations, a *bottomless pit* of ruin would be the inevitable fruit that would develop to every interest affected. Moreover, every calculation ceasing to be true, would cease to have value, would cease to have life, would actually be dead. Canada at the present time affords a

striking example of the evils resulting from a change of relative values in its monetary transactions. A certain weight of gold is called a dollar, and a certain weight of silver one dollar; but England, to whom the dollars are all eventually paid, and as well the Government of Canada, refuse to accept the silver in payment except four per cent. is added for the acknowledged value. The result is that as a large amount of the currency in which payments are made is silver, that four per cent. of a large portion of the earnings of the industrial classes of the country is annually lost and dead to them; and as five per cent. is the ascertained *net savings* of each of the peoples of France, England and America, it is evident that those *classes or usurers* who in their transactions with the other absorb that four per cent. are utterly destroying the life of others.

It can be seen, if that percentage were ten in place of four the destruction of the interests or well-being, which in this connection is the life of the country, would be much more rapidly developed, and absolute ruin and death more speedily ensue, which also teaches the important fact that evil as well as good is a development that, like a tree, gradually grows broader and higher, to overshadow with good or evil as it may be good or bad. Therefore the necessity of working out the *bearings* of a law, before it is established, to its ultimate consequences, when, if it can be seen to have a continually compensating return of action from the limits of its influence to the source of its power, as typified in all God has created, it will be a good and perfect law, developing in beauty from age to age; if it cannot be established as good by such data, it is sure to be evil. The ruler that can understand to establish none other but such laws will be a wise and perfect (*Isaiah* ch. 42, 19) ruler. He will not, however, like the Pope of Rome, profess infallibility, but will be able to show that God's laws are *infallible*, and to the apprehension of all wise men; for *Daniel*, ch. 12, 10, says the wise shall understand in what way they should apply in securing peace and prosperity to individuals and nations throughout the whole earth. "and the isles shall wait for his law."

As absolute *chaos* in all calculation immediately results from the violation of true laws of numeration, the result of any violation of true law is to cast the whole subject matter into chaos, which is truthfully described by *St. John*, *Rev.* 9, 1-2, as the "*bottomless pit*." And the same prophet describes the re-establishing of true laws, *Rev.* 20, 5, as their resurrection to life, and the *end* of the misery,

transgression, crime and death, that has resulted to individuals and nations therefrom as the casting of death and hell into a lake of fire, and the history of the torment they have caused as the smoke of their torment that shall ascend up forever and ever, a perpetual warning to the whole human race, not to be deceived by the offspring of Satan again for evermore.

If the violation of one true law sooner or later produces a *bottomless pit*, then the violation of any true law will sooner or later develope out to that end, because every true law, originating from the Infinite One, is in its relation infinite in its bearings, and if set aside would, in the course of time, if God permitted, disarrange every true law in that relation; therefore to be guilty of one sin is to be guilty of all. In the days of Job, ch. 22, 5, 6, laws that led to usury, to taking a pledge from a brother for naught, or that stripped the naked of clothing, were called a wickedness so great that the *iniquity was infinite*. Truly, then, the iniquities of this age are infinite, for through the wicked laws that prevail there hardly an industrious man who is not directly or indirectly thus stripped.

Thus it can be seen how necessary it is, even in a national relation, to understand true laws, for the violation of one inevitably leads to the violation of several others, and eventually to all true laws, just as surely as telling one falsehood requires the telling of several others to hide it, and each of the others a similar proportion to hide them; and so on to infinity, a perfectly "*bottomless pit*." There is one true, innate or immutable system of national government, and any violation of any law of that system will inevitably, sooner or later, bring that whole government into chaos and the *bottomless pit*.

The Almighty, being the God of truth, in establishing a principle of government, could only establish a true one. He has shown to man what that true system is, as explained on other pages of this *Review*, under the family and patriarchal, and finally the national government of the Israelites, as established in the time of Moses. The same system is also represented to us in the arrangement and government of the material worlds, consequently, any violation of that true system of government develops to chaos and death. Hence the destruction that has sooner or later come upon all the governments of past ages and brought them to the chaos of the *bottomless pit*. The British Government, with all its stability, is gradually and now rapidly following in the wake of the nations that the *bottomless pit* has swallowed up, for while it is apparently growing stronger and spreading

wider, it is feeding the "serpent" which will eventually hold firmly in its coils the whole strength thereof. That serpent is the *suffrage* which is gradually usurping the throne, by giving to the youth, the ignorant, and the covetous, who in all nations are, and in the nature of things always will be, the overwhelming majority, the privilege (not the right, for it is a wrong) of controlling the destinies of the nation.

It was that *serpent* that placed such men as the ignorant and selfish Cobden and Bright, and their coadjutors, in power, whose selfish aims blinded them to the final bearings of their "*Free Trade*" ideas upon the prosperity and stability of the nation. For *Free Trade* has rapidly impoverished and gradually expatriated the largest half of the graziers and farmers of that country to foreign lands—to the swallowing up by covetous and mercenary men of all the small farms in great estates, of whom the prophet Isaiah said, ch. 5, 8, "Woe unto them that join house to house, that lay field to field, till there be no place for their neighbors, that they may be placed alone in the midst of the earth." Those who are not thus expatriated are crowded into the rapidly increasing cities, where destitution, pollution and crime, are a fearful portion of the natural fruits of the false ideas those men have cursed their nation with.

The principle of "*Free Trade*" is as purely infidel as the principle called *free government*, which, in practice, inevitably results in ignoring all government of God and man, and the end thereof, to individuals or nations, is death and the *bottomless pit*. Those principles are the serpents through which political partisans can, by blandishments, chicanery and bribery, influence a majority of the thoughtless, ignorant and selfish masses, to smile upon them, and the nation is thus being led by the *serpent* down the broad pathway that leads to death in the *bottomless pit*.

The death of the Israelitish nation was the result of disobeying the divine commands; the evils resulting therefrom led them to earnestly long for a king, who was given to them in "*wrath*," for it was a violation of an innate law of development, the end of which is always certain death. As every violation of a command of God is a violation of a true law of God, which, developed out, will be found, with every false law, to end in the *bottomless pit*. And whosoever violates any true law opens the *bottomless pit* for himself, for he shall be judged according to his works, whether they be good or evil; and whosoever is instrumental in leading a nation to violate a true system of government,

is an angel of the bottomless pit; and he who was instrumental in establishing over the people a system of government the reverse of that ordained by the Almighty, as the republican or "rights of man" system, is by St. John, Rev. 9, 1, called the angel from heaven to whom was given the *key of the bottomless pit*, because brought up under the monarchial system of government, George Washington employed the talents and energy God had given him to overthrow it and establish the infidel principle in its stead. Therefore, in place of his being the Father of his Country, as he is styled, he was its death and destruction, and the end thereof is the *bottomless pit*.

DEADLY CURRENCY.

It has been seen, in number six of this Review, that the only true principle of currency possible is an irredeemable paper one, issued by the sovereign of each nation, for developing national wealth, in such proportion to population that the average rate of interest will never be over four per cent. Therefore all metallic or other currencies that in themselves have any intrinsic value, are currencies issued in violation of innate law, that will sooner or later ruin the country depending upon it, for it will always enable the country which has the most of it, to undersell the home population of the poorer country, which can with money at equal rates of interest produce the articles purchased cheaper than they can be imported. But the true currency referred to would be an absolute protection to the industry of every country, for no country could purchase from foreign countries any more than they could annually pay for with their surplus produce. There would consequently be no debts and no interest to foreign countries to eat up the net earnings of the people. The present system of using gold, silver and copper, for a currency, pro-

duces results exactly the reverse, as fully manifested by the fact that the amount of interest paid annually by Canada is, when capitalized at four per cent., equivalent to a debt of over four hundred millions of dollars, an amount very little short of the whole assessable wealth of the country. It is therefore practically in debt for about all it is worth. The interest of the people in it is about dead, and similar to that of the ancient Egyptians at the end of a seven years' famine. A false system of currency is the parent of high rates of interest, of nine-tenths of all book-keeping, and the attendant expense of carrying on business; of all the notes, mortgages, lawyers, sheriffs, bailiffs, judges, registrars, and a host whose name is "legion," that are useless drones of society—a deadly incubus supported by the industrial classes. Those facts lead us to see the wisdom of that command of God which absolutely prohibits an idol currency of the precious metals, under the name of *molten images*. (Rev. 9, 20,) of gold, silver, and brass, and in the aggregate as "*Baalim*," whom we call *Brillion*, because God foresaw that multiplied evils and inevitable death would be the result, as declared by Hosea, ch. 8, 4, when speaking of the last days; he states, they have set up kings, but not by me; they have made princes, but I knew it not; of their silver and the gold have they made them *idols*, that they may be *cut off*. The kings referred to are the elected heads or governors of each of the United States, and the President is, as stated by *Haggai*, 2, 22, the king on the throne of kingdoms, that will be overthrown, because, as *Hosea* said, they were set up in violation of true laws; therefore God said he knew it not; as *Isaiah*, 23, 15, speaking of them under the name of Tyre, said God would *forget* them throughout the reign of the king, or president, who sitteth on the throne of their kingdoms. Then they, their princes, and idol currency, will be cast into the bottomless pit.

FORMER THINGS COME TO PASS AGAIN.

THIS Review becomes pre-eminently *the Review*, as well as the "Book of Life," referred to by St. John, *Rev.* 20, 12, and ch. 22, 19, because in it is explained the bearing of one prophecy upon another, in their true relation and fulfilment in regard to all the children of Adam, as typified and illustrated by innate laws in accordance with which all created things exist, are governed and perpetuated, as testified of in the Old and New Testaments. And it will, in the new order of things, be what the Old Testament was to the Mosaic, and the New one to the Christian dispensation; all three harmonizing with and confirming the truthfulness of each other, and thus, in it, former things are seen to come to pass again.

In presenting a review of the prophecies which refer to the *Shepherd*, *the Stone of Israel*, called by Malachi, ch. 3, 1, the "Messenger of the Covenant," and by St. Paul, *Rom.* ch. 11, 26, the "Deliverer" out of Zion, it will be necessary to first show the true bearing of leading prophecies, that the blindness which has, in the language of St. Paul, *happened to* the Gentiles as well as to Israel, may be the more readily removed, thus the minds enveloped in darkness will be illuminated through the coming of the *light of Israel*, [*Isai.* ch. 60, 1,] called by the prophet Malachi, [ch. 4, 2,] the *Sun of Righteousness*, because the truths he will teach, and the laws he will enforce, will go forth as the rays from the sun to the utmost bound of the earth, to bless it with that eternal peace and prosperity through which all men, and in particular the Israelites, will in the language of Malachi, "grow up as calves of the stall," in perfect enjoyment of all earthly good as well as of all heavenly or spiritual blessings.

The prophecies of Isaiah are more definite, full and general in their bearing than any of the other prophets; he was as he states, [*Isai.* ch. 8, 18,] in himself and family a sign and type of the Branch to arise from a root of Jesse, and the careful reader will notice that his prediction of the restoration from the Babylonian captivity, by Cyrus, was typical of a much greater, the spiritual deliverance through the Shiloh, from Judah, called the *Rod out of Jesse*, and, ch. 41, 14, the *Redeemer*, the *Holy One of Israel*. And that those two *deliverances* are typical of a third and complete spiritual and tem-

poral deliverance and restoration of the whole house of Jacob, through a *SERVANT* who is called *Israel*, when the fulness of the Gentiles should be "accomplished;" whom the *Holy One of Israel*, ch. 49, 3-9, shall choose. Thus the former things come to pass again as the Lord is said, ch. 42, 5-9,] to declare to this servant, *Israel*, "I the Lord have called thee in righteousness, and will hold thee and give thee for a covenant of the people for a light of the Gentiles. "*Behold* the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

The first thing to come to pass is a New World as a "mate" for the Old World, for *Isaiah*, ch. 34, 16, prophesied that "not one should want its mate;" and America is that *New World*.

The Old World had what was termed the "Promised Land," but the Lord promised another land, to king David, 2 Sam. 7, 10, that he would yet appoint a place for the children of *Israel* and would plant them in a place of their own, from which they should never move, and David, Ps. 47, 4, also said, the Lord should yet choose an inheritance for the excellency of *Jacob*. That better inheritance is North America. And the place of the *New Jerusalem* is at the City of Hamilton, at the head of Lake Ontario, as amply described in the seventh number of this *Review*, page 416; also a new Mount of Olives, exactly as described by the prophet Zechariah, ch. 14, 4-5, and the location as described by Ezekiel, ch. 47, 2-13, where the new temple should be built when all the tribes of *Israel* were again, finally, gathered into one nation, with one king over them all, ch. 47, 22.

Thus we have a new world, a new promised land, a new *Jerusalem*, a new Mount of Olives, and a new location for the future temple, all chosen and prepared by the *Holy One of Israel*, as a beginning of former things coming to pass again, and in the Temple a new thing yet to spring forth.

The Old World had its *Promised land*, its *Judea* and *Israel*, its *Assyria* and *Egypt*, its *Damascus* and *Tyre*, its *Babylon* and *Euphrates*, its *Edom* and *Bozra*. Let it be remembered that the "things to come to pass again," cannot, under the circumstances, come to pass exactly the same, either in regard to the persons, the places, or the circumstances, but

there will be a sufficient similarity, although upon a vastly grander scale, to identify the persons, places and things that will be brought under notice as types of those ancient antitypes.

The Old World had its Promised Land, North America is the Promised Land of the New World. The twelve tribes divided into two nations in their old land. In the New World they have done the same. The largest portion of the people under the Republic, named the United States; the others under a monarchy, that is, the British Possessions, as described by King David, *Ps. 48, 2*; on the sides of the north, separated from the United States, by the great rivers and lakes on the north side of them. Their ancient inheritance was, [Ezek. ch. 6, 3,] called the Mountains of Israel, their new inheritance, [Isai. ch. 2, 14,] the high mountains of Israel. The mountains on which ancient Jerusalem stands, holy mountains. In America, Canada, and with it all the British and Russian American possessions are called *holy mountains*, because they have never been polluted by the entirely Republican or Dragon system of government. And the mountains on which the new temple described by Ezekiel, ch. 47, 2-13, will be built, is, by him, [ch. 40, 2,] called a very high mountain, (it is said to be the highest point in the whole range), in the mountain in the heights of Israel, [Ezek. ch. 20, 40,] and the prophet Daniel describes it as the glorious holy mountain. But Isaiah, ch. 32, 19, said the city now called Hamilton, by the side of it, should be in a low place; and the prophet Zechariah, ch. 14, 10, said that the land South of it should be lifted up, and be inhabited, as it now is; and the prophet David, [Ps. 125, 2,] that as the mountains are high round about the New Jerusalem, as they are about Hamilton, so will the Lord be round about his people henceforth even forever. See *Review* page 409 to 419. Thus former things have come to pass again.

The Old World had its Assyria, over all the kings of which Nebuchadnezzar was, in the time of Daniel, ch. 2, 37, supreme head. In the New World the elected governors of each State of the Republic is a king, officially and judicially, and they are all called kings of the nations, [Isai. ch. 14, 9,] and the President, who is sovereign over them all, the *king* who sits on the throne of kingdoms, [Llag-gai, ch. 2, 22,] moreover the ideas and practises of the mass of the people are, in type, like those of ancient Assyria. Thus have former things come to pass again.

The Southern States of the republic are called Egypt, because their ways are in

type like those of ancient Egypt; and President Davis is called their Pharaoh by *Isaiah* (ch. 19, 11). The first twenty-two verses of that chapter refer to God's late chastisement upon them, which close with the promise that the Lord will heal them and re-unite them to Assyria, the Northern States. And in that day Israel, (that is, the British and Russian possessions), shall be united with them, all three to be one nation, and Israel become a blessing to them through the Sun of Righteousness, who shall reign over them all. And the Lord of Hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance. *Isaiah*, ch. 19, 25. The twentieth chapter of *Isaiah* refers to the three years' war between this Assyria and Egypt, to last three years from the taking of Ashdod, which is New Orleans, on the 28th of April, 1862, and ending with the proclamation of President Andrew Johnson, April 20th, 1865. The first four verses of ch. 21 refer to the assassination of President Abraham Lincoln; the fifth verse to the inauguration—annointing—of Andrew Johnson as his successor; and in verse 16, that within one year, as the year of a hireling, all their glory, that is, negro army, which they say saved their Republic from destruction, shall be disbanded, which they were by April 15th, 1866, for which see *New York Commercial Advertiser* of the previous week. In verse 17th, that the residue of the archers, that is, white soldiers, shall be diminished. See page 456

The prophet *Isaiah* [ch. 11, 12,] said in that day the tongue of the Egyptian Sea should be removed, and there is no tongue of the sea between the Egypt and Assyria of the New World—between the Northern and the Southern States. Former things have come to pass again, and new ones shall spring forth.

The Old World has its Damascus, which at one time was the head of the whole of Samaria;—it had three hundred and sixty-five streets, and a God at the head of each street, one of which, in its turn, was worshipped one day throughout the year. Washington is the Damascus of the United States, where the nation have erected their *Idol*, the graven image of their Goddess of Liberty, so high that it can be seen and worshipped from every street, every day of the year, as the prophet Ezekiel said of it and them [ch. 16, 23, 24, 31, 39, 43.] Woe, woe unto thee, saith the Lord God. That thou hast built unto thee an eminent place, and hast made thee a high place in every street. Thou hast built thy high place at the head of every way, and hast made thy beauty to be abhorred. Therefore I also will recompense thy way

upon thine head, saith the Lord God. For (*Isai. ch. 10, 9, 10, 11,*) as my hand hath found the kingdoms of the idols whose *graven images* excel them of ancient Jerusalem and Samaria. As I have done unto them so will I do to Washington—(their Jerusalem)—their Damascus, and it shall be taken away from being a city, (*Isai. ch. 17, 1, 3,*) and it shall become a ruinous heap, when the seat of government is removed from it, which is not the case with ancient Damascus, for it yet has nearly one hundred thousand inhabitants, about double that of Washington. Thus a former thing has come to pass again, and a new one will come forth.

The Old World had its Tyre. The New World has its Tyre, called by several of the prophets Tyrus, which they apply to the United States; and Ezekiel includes the British and Russian possessions with them, for he saith (ch. 27, 4,) that *her borders* are all washed by the sea, verse 25; that she is glorious in the midst of the seas, between the Atlantic and the Pacific oceans. Their riches and greatness as a nation exceed those of their antitype as much as their graven images do the *gods* of ancient Damascus; but the nation shall cease to exist, and united with the side on the north, shall come under the Rod, or Deliverer, from Joseph, and into the bond of the covenant (*Ezek. 20, 37,*) and their republican system of government cease forever. A full and definite description of them as a people, in their industrial operations, is given by the prophet Ezekiel (ch. 27 and 28; by St. John, (*Rev. ch. 18,*) under the name of Babylon, and by Isaiah (ch. 23), who prophesied they should be forgotten of the Lord in their *wilderness* for seventy years, according to the life of one king. Those elected for their *King*, but by them called the President, and by St. John (*Rev. ch. 9, 1, 11,*) Apollyon—destroyer—have to this date, (March 8, 1866), reigned not quite seventy years. The vice Kings, from the death of the regular ones, about seven years, which in all is called the days of one king. For in this year, as said by St. John [*Rev. 16, 18, 19,*] she will come in remembrance before God, and the *earthquake*, that is, de-throning of Andrew Johnson, their present king, will take place, and thus, as prophesied by Haggai [ch. 2, 22,] the throne of kingdoms will be overthrown, of which Ezekiel [ch. 21, 27], said it should be no more until he come whose right it is, and I will give it him, saith the Lord of hosts. Thus the former things again, and new things shall spring forth.

The Old World had its Babylon; North America is by the prophets called the Babylon of the New World; and there are

as many tongues, languages, and descriptions of wickedness in it, as there ever were in the ancient one. Their laws are as diverse and iniquitous as any ever enforced upon any people; and her practices are as sinful and degrading as the foulest fiend could wish them to be. St. John said [*Rev. 18, 24,*] in her was found the blood of prophets, and of saints, and of all that were slain upon the earth; thus every type of wickedness that ever existed in the Old World has had its “mate” in this new Babylon. And of the judgment yet to come upon her he said, [verses 10, 21,] Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come. And a mighty angel took up a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And St. John also said [*Rev. 16, 19,*] and the great city was divided into three parts—that is, the British possessions, the Northern States, and the Southern States). And Zechariah [ch. 13, 8, 9,] said: And it shall come to pass that in all the land, saith the Lord, *two parts* therein shall be cut off and die, but the third shall be left. And I will bring the third part—the British possessions—through the fire [its government is monarchial, therefore will not be cut off.] and will refine them as silver, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say it is my people, and they shall say, The Lord is my God. And the other *two parts*, the cities of the nations, fell, their Republic ceased to exist, and their great Babylon thus comes in remembrance before God to give unto her the cup of the fulness of his wrath. And every island fled away, and the mountains were not found. Islands and mountains are typical names for rulers. And a plague, similar to that visited upon the Egyptians in the time of Moses. *Ex. ch. 9—23, 24, 25,* is said to fall upon them. Thus former things have come to pass, and new ones shall spring forth.

The Old World had its Nineveh, the three chapters by the prophet Nahum have particular references to the people of the United States, the Ninevites of the New World. They are called [ch. 2, 2,] the excellency of Jacob and Israel, from whom the Lord has turned away, their railroad trains are referred to [vs. 4,] as chariots with torches, that shall run like lightnings [ch. 3, 1]. Woe to the bloody city, it is all full of lies and robbery, the prey departeth not, for they rob their own people; their artillery is described as the rattling of the wheels of jumping chariots with prancing horses;

there is a multitude of slain, and no end of the corpses of soldiers who died by the way [verses 17-18]. Their crowned are as locusts for number; for, by their law, every citizen is a sovereign, and their captains are as great grasshoppers. But their nobles shall dwell in the dust; thy people are scattered and no man careth for them, for all in office are intent on the spoils.

Their conduct is most literally described by the prophet Habakkuk who, [ch. 1, 6,] calls them Chaldeans, and [vs 13-16] the robbers of the righteous, whom they take with angles, catch with nets, and gather in drags, therefore they rejoice and are glad. Therefore they sacrifice unto their net, that is, praise and support their system of government, through which they rob; and they burn incense unto their drag—expend a portion of their thefts to place in office those who assist them and rejoice—because by them their portion is fat and their meat plenteous. In the same chapter, verses 6 to 11, they are described as a bitter and hasty nation, who march through the breadth of the land to possess the dwelling places that are not their own, [as Ezekiel said of them, ch. 23, 6, all dressed in blue,] which they did through all the South where, according to their written form of government, they had no right. "They are terrible and dreadful, their judgment and dignity shall proceed of themselves," for God is not in all their thoughts, he has forgotten them this seventy years. He also describes their railroad trains, as swifter than the leopards, which are said to be the swiftest of animals, that they can see to travel at night as easily as wolves, and that with them they fly as the eagle when he hasteth to eat. They shall all come for violence and they shall gather the captivity—the negroes—as the sand. They scoff at the kings and princes of the South; they shall deride every stronghold, for they shall heap dust and take it, and the people shall attribute their success to their god, to their republican system of government, just as they have already done. Just as the prophet said of them, [verse 5,] they have in the eyes of all people done wonderfully and marvellously, and in the 12 and 13 verses the prophet beholding their *iniquity, treachery and wickedness*, exclaims: O mighty God! thou hast established them for correction. Twenty-five hundred years have rolled away since that description of that bitter and hasty nation was written, and by its exact fulfilment in the past five years, proclaims in thunder tones, the power and omniscience of the Lord God Almighty, who would have saved them from all those evils and

given them abundance of peace, prosperity and truth, but they forsook his laws.

The prophet Isaiah [ch. 42, 24-25,] said they would not walk in the ways of the Lord neither were they obedient unto his laws. Therefore hath he poured upon Jacob and Israel the fury of his anger and the strength of battle, and it hath set him on fire round about, yet he know it not, and it burned him, yet he laid it not to heart.

The people of the United States have not laid their calamities to heart, and do not see that their property and people are, by taxation and debauchery, consuming away, before their eyes, in the fire of God's wrath. And thus things new and old come to pass.

The Old World had its Euphrates. The Mississippi is by the prophets called the great river Euphrates of the New World, because it is in the Assyria of the New world. Isaiah [ch. 11, 15,] said that the Lord would smite it in the seven streams—outlets—thereof, but in the ancient river there are only two, so that men should go over dry shod; and St. John [Rev. 9, 14,] that it should be dried up to make way for the kings of the east to pass over, as described under "Latter Days" on page 455 of this Review. Thus it has come to pass again.

The Old world had its Edom and Bozra. The Edom and Bozra of the New World are the United States, because south of the *holy mountains*, and from the people being, in type, like those of old, in their continued longings to invade and possess Canada, and all those mountains now called British America. And thus former countries and people come to pass again.

The Old World had its Sodom, Dead Sea and Jordan. The prophet Zechariah [ch. 11, 3,] calls the river running between the *shepherds*—governors—of the United States, and the young *lions*—the governors of the British Provinces—the Jordan of the New World; thus also separating its holy mountains from Assyria. Its Dead or Salt Sea is in a valley of the Rocky Mountains, which also has its little Jordan, and other streams that are forever swallowed up in it, as in the old one; and the inhabitants and particularly the rulers of Utah, the state or nation in which that Dead Sea is, are barefaced polygamists. The law of God is that a man should only have one wife, and where all God's laws are obeyed there will only be one wife for each man as there was in the days of Lamech [Gen. ch. 4, 19-25,] who taking two, deprived a young man of a wife, and that young man of the blessings of married life and posterity, and therefore Lamech looked

upon himself as seventy-seven times more sinful than Cain. But those rulers, by the Dead Sea, not only multiply wives by the score, but exchange wives with each other, and take the daughters and sisters of their wives for concubines, which is in the regular gradation down to every lewdness of ancient Sodom. Yet the following selection from a leading daily paper of New York City, in January last, shows that the iniquity of those polygamists is purity compared with the prevailing practises all over the Republic, that city being a type. It said: "We gather from tradition very horrible ideas of the wickedness of the cities upon which the fire of heaven came down; but Sodom in all its infamy was ages behind New York in some of the lowest and most degrading vices."

The prophet Isaiah [ch. 1, 10,] thus said of them: Hear the word of the Lord ye rulers of Sodom—the United States—give ear unto the law of our God, ye people of Gomorrah; [ver. 6,] Bring no more vain oblations, professing to love and serve God, yet continually violating all his laws. Therefore [ver. 15,] when ye spread forth your hands, I will hide mine eyes from you; yea when you make many prayers I will not hear; your hands are full of blood. Yea, prophesied Jeremiah, ch. 2, 34–35, in your *skirts* is found the blood of the souls of the poor *innocents*, through your countless "abortions," and yet ye say I have not sinned. And [Jer. ch. 23, 10–12,] The land is full of adulterers, for because of swearing the land mourneth. Wherefore their way shall be unto them a slippery way; in the darkness they shall be drawn on and fall therein; for I will bring evil upon them, even the year of their visitation, in the last days, saith the Lord. And Isaiah, ch. 1, 21–31, further said of them: How is the faithful city—Canada—become a harlot! Thy princes are rebellious and companions of thieves, who follow after rewards, and judge not the fatherless and hear not the cause of the widow. Therefore, saith the Lord of hosts, the mighty One of Israel. Ah! I will ease me of mine adversaries, and avenge me of mine enemies; and will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin, and will restore thy judges as at the first, and thy counsellors as at the beginning. And the destruction of transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. The strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them. None but the wicked were destroyed in Sodom, and all the wicked are

to be burned together in this Gomorrah, when the Lord cleanseth the land in 1866. The former things have come to pass again and new things are to spring forth.

Thus as further evidence of former things coming to pass again, we have for leading types of those antitypes: Its two nations out of Jacob, its Assyria and Egypt, its Damascus and Tyre, its Babylon and Nineveh, its Euphrates and Jordan, its Edom and Sodom. And through the knowledge of the present national types of those ancient antitypes, as above presented the foundation is laid for a further comparison of individuals, for the leading persons of ancient times must have their type in the present time, and thus the former things come to pass again.

ADAM.

When the earth and all therein was created it was perfect before God, and he conferred the dominion thereof upon Adam, by virtue of the position to which he was thus ordained, he became the father, Lord and head, of the whole human race, but through his transgression all became polluted, and the possession and dominion forfeited. Then, as stated by Moses, (*Deut. 32, 6,*) our Father, (called by St. Paul, *Heb. ch. 12, 9*, the Father of our spirits; and by Isaiah, ch. 63, 16, the Lord our Father and our Redeemer,) "bought" the world, Adam and his posterity, of the Father Almighty from *destruction*. And undertook and will thoroughly accomplish its redemption by his own suffering, and the cleansing of it from all pollution through his own precious blood, and thereby restore the earth and all therein to its original condition, and position, in the creation of Jehovah. Thus the disorganized and chaotic elements into which this once perfect earth was thrown by the sin of Adam, will become reorganized or created anew; to constitute a new and perfect world, a new heavens and a new earth; the dominion of which is bestowed upon another Adam, descended from the tribe of Joseph; but as prophesied by David, *Ps. 92, 10*, anointed with "*fresh oil*" that is with a *fresh* portion of the "*breadth of lives*" or (*Gen. ch. 2, 7*,) *divine nature*, blended with the animal or soul life of the Son of God, which is the *key* of the house of David, assured to him through the prophet Isaiah (*ch. 22, 22*.) Moses, in his prophetic song, (*Deut. ch. 32, 8–10*,) also calls this Adam by the name of Israel, and states that the Most High set the bounds of the people according to the number of the children of this Israel, which was not done in the case of either

the former Adam, or former Israel, for then the people did not exist; hence in the blessing upon the first Abraham (*Gen. ch. 17, 5, 6 & 16,*) he is called a father of many nations, and his wife Sarah a mother of many nations, but the promise to the second Abraham, made at the same time, is that he shall be the father of kings, and that his wife, the second Sarah, shall be the mother of the kings of the people. The former Adam was, through generation, the father of all; this Adam is called, by the prophet *Isaiah, ch. 9, 6-9,* in the Hebrew: The Father of the Everlasting Age; (in our English Bibles he is called the Everlasting Father, which has no meaning, for every father is an everlasting father.) With this Adam commences an age that will never end, a family or race of kings of which he is the father; a dominion and sovereignty that shall prevail evermore. All the promises and right to the dominion are merged and blended in him, because descended of Joseph, on his father's side, from Adam through Seth, Noah, Shem, Abraham, Isaac and Jacob, and on his mother's side, through Judah, Jesse, and David, and with a new element, (*Isai. ch. 43, 19,*) a "fresh oil" (*Ps. 92, 10*) of the nature or life of the Lord Jesus Christ. And when Satan is overcome, and all the rule and authority that conflicts with the authority of God is put down, (see *1 Cor 15, 24,*) by the Lord Jesus Christ, he will deliver up the dominion, and in unison with the Father Almighty, confer it upon him who is called *The Branch*, (*Zech. 6, 12,*) and not a branch, that is of one particular family alone, but *The Branch*, because he is a threefold branch blended into one, inheriting through Joseph the dominion conferred upon Abraham, Isaac and Jacob; through David the right to the key and throne of David, and through the Son of Man that new nature or fresh oil, called by *Isaiah, ch. 4, 2,* "*the branch of the Lord*," through which the light, wisdom and understanding which constitute the key of the house of David were secured, by which the right to the possession of the dominion is manifested, and by his own right hand, as David said, [*Ps. 98, 1,*] in writing these pages, the way is opened to its possession.

To the former Adam there was born a son in his own image and likeness, to the second there has been one born also who before he was two years old possessed the regular and distinctive features, temperament and perception of his father, yet they do not militate against his appearance as an infant. In a side view the features are like those of Joseph, the son of Jacob, while in a front view they are like those of David, the son of Jesse.

Thus former persons and things have come to pass again.

TWO-FOLD PROPHECIES.

It is well to here note that the former and the latter persons and things are often both prophesied, of in the same verse or paragraph. When the circumstances are identical, the prophecy is *two-fold*, as has been seen in regard to Adam's son, when there is a difference, it can be observed as in those above quoted in connection with Abraham and Sarah. The following leading prophecies will afford additional evidence of the fact:

Moses prophesied [*Deut. 17, 14,*] that when the Israelites were come into their inheritance they should want a king, as they will yet want one in this new inheritance, and that they must, in their inheritance, choose the one that the Lord shall choose for them. In ch. 18, 15, he tells them of the coming of the Son of Man, to whom they shall hearken, and in verse 18, of the coming of *the Branch*, who shall declare to them the commands of the Lord, which they must obey. Baalam prophesied [*Num. 24, 17,*] of the Lord Jesus Christ as the Star, and of the Branch as the Sceptre out of Jacob; and in verse 18, as he that shall have the dominion. David prophesied, *Ps. 2, 2,* of Christ as the Lord, and of the Branch as his anointed. and *Isaiah, ch. 11, 1,* speaks of Christ as the Rod out of Jesse, and of the Branch as one out of the root of Jesse, that is out of another tribe. And *Zechariah, ch. 13, 7,* said, smite the Shepherd, that is Christ, and the sheep shall be scattered, and "the man"—*The Branch*—that is my fellow, and the little ones,—his Sabbath School scholars, shall suffer—will also be scattered. And *Malachi, ch. 3, 1,* prophesies of Christ as the Lord who shall suddenly come to his "*temple*" (that was raised up in three days) the body prepared for him of the Virgin Mary; and in the same verse of the Branch as the Messenger of the Covenant, the temporal ruler the Jews have so long expected to "*delight*" in. While the prophet *Haggai, ch. 2, 7,* calls Christ the desire of all nations.

Abraham is called (*Isai. ch. 41, 8,*) the friend of God, he is to man a type of God the Father giving his son to save the world, and the birth of Isaac was marvelous as well as that of the human nature of the Son of God, consequently Sarah was the antitype of the Virgin Mary, and Abraham was a type of *The Branch* in being made the Lord of the whole human family because his seed should become a blessing to all the posterity of Adam, and by virtue of the benefits thus to accrue

to them was constituted the Lord, or head over them all, which position had been forfeited by Adam and was conferred upon Abram when his name was changed to Abraham by the addition of the letter *I*, one of the typical letters of the name Jehovah, signifying the Lord, or head over all, therefore Sarah called Abraham her Lord, (*Gen. ch. 18, 12, and 1 Pet. 3, 6*). The same letter was substituted for the letter *I*, when her name was changed from Sarai to Sarah, as the head or Princess over all. Thus Abraham was a type of the Branch chosen and called by the Prophet Zechariah (ch. 14, 9.) "the Lord and King over the whole earth," and his wife the Princess thereof, who is instructed by the Psalmist David (ch. 45, 11,) to call him her Lord and to worship him as such, not only in seeking council of him but in obeying his laws. Thus, the former things came to pass again, and as none can be higher than her except her husband and Lord, therefore all others are under the same obligation, while as the Father (*Isai. ch. 22, 21,*) of his people and of the Everlasting age, (*Isai. 9, 6,*) he is under obligations to the Lord of hosts, and to the people to treat them all as a wise and loving father should his children. The wife of Abraham was not only a type of the Virgin Mary, but she was also a type of the wife of the Branch. Sarah was considered as dead in respect to bearing children, and his wife when a child was considered so nearly dead that for her grave clothes were made. Sarah's child was to be born at the end of one year, (*Gen. 17, 21*) The wife of the Branch was married to him one year before her first son and child was born. It caused Sarah to laugh, when behind her tent door [*Gen. ch. 18, 10,*] she indirectly learned from the Lord that she should become a mother. The wife of the Branch was also caused to laugh in the same way—when she indirectly learned through the truths unfolded to her by the Spirit of the Lord that her husband would be head of all nations, and that as Sarah was the mother of nations [*Gen. ch. 17, 16,*] she would be the mother of Kings and of the future King of Kings, whose dominion should extend to the utmost bounds of the everlasting hills, and endure throughout all generations. Of these things her husband made no mention to her, neither did he tell any man, further than as published in this Review; first, because he was satisfied that they would not be believed, and secondly, because he was commanded through the prophet Micah [ch. 7, 5,] not to trust in a friend, to put no confidence in any man as a guide, and "keep the doors of thy mouth from her that lieth in thy bosom."

Thus the former things came to pass again, and new things are done, and others shall yet spring forth.

In Isaiah [ch. 41, 2,] the Lord in an address to all nations for these latter times, calls Abraham the righteous man he had raised up from the east, and had given the nations before him, and made him to rule over kings, that he gave those of Sodom and Gomorrah as the dust to his sword, and as driven stubble to his bow. In the twenty-fifth verse he tells them that he has also "raised up one in the north," the Branch, as a type of Abraham, that he should come upon princes as mortar, and upon the American cities of the plain as a potter upon his clay. In ch. 59, 17, the Lord declares his righteousness, and in ch. 42, 6, 9, that he has chosen him and will give him as a covenant to the people and a light to the Gentiles, and will make known to him the former things and declare unto him new things before they spring forth, and as he had promised to Abraham [*Gen. 22, 17,*] that his seed should be as numerous as the stars of heaven, He promised to this type that his seed shall possess the gate of his enemies, not of Abraham's enemies, but the enemies of the Branch of him who hath the key of David, which can open the door to the possession of the dominion over them all, not by the power of the sword and confused noise saith Isaiah, ch. 9, 5, or with garments rolled in blood, but with the pen of the Prince of Peace and a burning and fuel of fire from the Lord of hosts.

When the Lord Almighty [*Gen. ch. 17, 1,*] renewed his covenant with Abraham, he commanded him, "walk before me and be thou perfect." The same command is unto the second Abraham especially, from the time that the Lord declared unto him his true position and duties, as may be seen Zech. ch. 3, 4, 5, 6, and the command is equally binding upon his posterity.

In Gen. ch. 18, 19, the Lord said "I know that Abraham will command his household and children after him, and they shall keep the way of the Lord to do justice and judgment," which sacred history amply shows, was not done after him further than in Isaac and Jacob. David said, 2 Sam. ch. 22, 3, 5, "my house is not so with God," but the second Abraham and his children through the anointing with 'fresh oil.' Ps. ch. 92, 10, or 'seven spirits,' which constitute the key of the house of David, which can be seen under 'Zechariah,' will know by innate laws how to govern in equity and truth, and will be taught by this second Abraham the importance of doing so "in the fear of God," 2 Sam. ch. 22, 3, for the

well-being of all nations. Thus former things come to pass again and new things are declared before they spring forth.

THE PATRIARCH ISAAC.

The patriarch Isaac was a type of the Son of God, for as a strong and vigorous man of thirty-three years of age, and his father one hundred and thirty-three, he consented to the sacrifice of himself to secure the happiness of another, as the Son of God afterwards did for the whole human race.

Isaac was also a type of the Lamb of God and of the Branch, in having only one wife, Rebecca by name, St. John (*Rev. ch. 19, 7, 8, 9,*) shows that the bride, the Lamb's wife consists of all who, redeemed through faith in his blood and salvation, have been clothed with the righteousness of the Saints in robes pure and white, and Hosea said, *ch. 2, 14, 16*, that when the Lord would gather his elect, the whole house of Jacob, into the "wilderness" of America, and had cleansed them from evil-doers, the people as a nation should call him their "husband," that he would watch over, guard and cherish them as a husband does his wife.

The Branch, as a type, hath only one wife. In youth he, like Joseph and Job, (*ch. 31, 1,*) made a covenant with his eyes not to look upon a maid, or to desire any but the wife of his choice, and his wife was wisely guided by faithful and exemplary parents to follow the teaching of Abimelech (*Gen. ch. 20, 16,*) to Sarah that her husband should be for "a covering to her eyes," to only desire the one who should choose her for a bride, that through the unpolluted blood which they both inherit, their posterity might stand untainted before the Lord and all mankind, and the Branch and his wife be like Isaac and Rebecca, an example to all future generations. Thus former things come to pass again.

THE PATRIARCH JACOB.

The Branch is also a type of the patriarch Jacob, whose elder brother, Esau, had the preference with his father; but Jacob had the preference with God; and the last became first, and the first last. So with the Branch, his elder brother had the same preference, as amply shown when a friend wished to bequeath his property to the second, it was bestowed upon the first at the desire of their father; yet before the Lord the first was last and the last first; and in their industrial pursuits their inclinations have been equally dissimilar. *Gen. ch. 25, 27.*

The Adam referred to by Moses, *Deut.*

ch. 32, 8, is preferred to the former, Seth to Cain, Shem to Japeth, and Jacob to Esau; and The Branch to his elder brother. Thus the former things come to pass again.

Moses, in his prophetic Song, *Deut. ch. 22, 8, 9,* which covers the national history of the Israelites, refers to The Branch as the Israel and Lord, who, in dividing the earth among his children, keeps the better inheritance of the children of Jacob for a lot and portion for himself and son, who shall inherit it, on the throne of David and Israel. *1 King, ch. 2, 4.*

Moses also said, *Deut. ch. 32, 10, 11, 12*, that the Lord found Jacob in a *waste howling wilderness*, which was also the case with the Branch, for from his father's dwelling, in sight of Lake Ontario, he oft could hear the nightly howling of wolves and the discordant notes of the wild denizens of the forest, not the fourth of a mile away. And there were probably not twenty white families living all the way through the wide wilderness to the great northern lakes, and thence onward to the frozen ocean. He grew up on his father's farm to be a lad, in tending cattle and cultivating the soil, and thence through his father's mills and factories; thus becoming "instructed" in the then leading industrial operations of the country, and in the ways and doings of the children of men.

The Lord, by the prophet Isaiah, as well as by Moses, calls him Israel, for he first said, *Isai. ch. 14, 1, 2, 3*, The Lord will yet have mercy on the house of Jacob, and choose the Israel Moses spake of, which did not refer to the Israelitish nation, for they were long before chosen in Abraham, Isaac, and in the house of Jacob, as assured by Ezekiel, *ch. 20, 5;* and by Joshua, *ch. 24, 3, 4;* and in *Ps. 135, 4.* And in Isaiah, *ch. 41, 8, 13*, The Lord, after referring to the idolatry of the Israelites, in verses six and seven, as he also did, *ch. 40, 20*, says to the Branch: But thou, Israel (who went not with them in their idolatry) art my servant, Jacob whom I have chosen, the seed of Abraham my friend, I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee, *Isai. ch. 42, 3, 9.* I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee and give thee for a covenant of the people for a light of the Gentiles. Then declaring his personality to him by the name of the Lord, which in the Hebrew is in this place the four letters Y H U H, which designate that all the persons of the Godhead speak. That personality is elsewhere explained in this Review, the knowledge of which was promised to the Branch, *Ps. 91, 14.*

Then he is told, "Behold the former things are come to pass, and new things do I declare, before they spring forth I tell you of them."

The prophet Isaiah also speaks of him, ch. 40, 1, 3, as saying to peoples and nations, "The Lord saith unto me, thou art my servant, O Israel, in whom I will be glorified;" and in verse six as his servant to raise up the tribes of Jacob, to restore the preserved of Israel, and to be a light to the Gentiles to the ends of the earth. In verse eight—I will preserve thee for a covenant of the people; and in ch. 59, 21, the Lord further says to the Branch, This is my covenant with the people, My spirit that is upon thee, and my words which I have put in thy mouth, [see Deut. 18, 18,] shall not depart (first) out of thy mouth, (second) nor out of the mouth of thy seed, (third) nor out of the mouth of thy seed's seed, from henceforth and for ever. Therefore the Israelites, and all nations, can rely upon having wise rulers for all time to come, for the Lord of hosts will, from generation to generation, raise up of his seed wise and faithful rulers.

The first Israel was promised the land between the Euphrates and the river of Egypt, Gen. ch. 35, 12, and ch. 15, 18; and that his seed should spread abroad, east, west, north, and south, over the whole earth. This Israel is promised that his seed shall possess not only the gate of all his enemies, Gen. ch. 22, 17, but all the earth, for the Lord said by the prophet David, Ps. 2, 8, Ask of me, and I shall give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession.

The Lord Jesus Christ, of the house of David, by virtue of his redemption of the whole world, and new creation thereof, became possessed of all the rights forfeited by Adam, and the Branch, as a branch of the Lord, Isai. ch. 4, 2, is primarily the sole and legal heir thereof; but being also of the seed of Abraham, Isai. 41, 9, and a branch of Joseph, and branch of David, all rights promised them are merged in him, and he has therefore become the legal heir of all, which was promised him if he would ask for it, Ps. 2, 8; and it has been given to Israel the Branch. Thus former things come to pass again, and new things spring forth.

When the patriarch Jacob was named Israel, that is, a "Prince with God," Gen. ch. 35, 10, 11, 12, one to whom God makes known his will, God Almighty said, a nation and a company of nations shall be of thee, as it was in their ancient inheritance; but to this Israel is promised, first, that he shall be a king over all the earth; second, that his children shall be

kings over those portions of the earth that shall be divided to them; and third, that their children shall be kings over the territories, or nations divided to them. Thus there will be three orders of sovereignty or Lords on earth, as there is in heaven, and no more, for there will be no more divisions. The innate law will be fulfilled, therefore there are no blessings promised to any but the king, his seed, and his seed's seed, and their successors on their thrones forever. See Isaiah ch. 59, 21. Thus former things are come to pass, and new things are declared before they spring forth.

THE ISRAELITE NATION.

The blessing of Jacob, and the prophecies and blessing of Moses, form a general history of the Israelites from the time of Jacob to these last days; the former things that took place in the Old World coming to pass again in these latter times, principally in this New World.

The leading points to note, or compare are, their oppression and deliverance from Egypt, their dwelling in the wilderness, their settlement in the promised land and their desire for and choice of a king as in former times, for the former things are coming to pass again.

The relative character of their ancient inheritance, and adjacent countries as compared with their new and better inheritance has already been amply explained in this Review. It has also been shown that the British Isles are an at Tarshish; that those called in Isaiah, ch. 49, 6, the "preserved of Israel," the ten lost tribes, that for their wickedness, as Moses, Deut. 32, 26, said "passed from remembrance among men," went there, as said by Moses, Deut. 28, 68, in ships, and as commanded by Micah, ch. 2, 10-13, and in Isaiah, ch. 27, 9, for that in sixty-five years they would be scattered where they should be as bondmen and bond-women, although no man should buy them; for it is a bondage only to oppressive laws, and oppressing rulers, and thereby it and all lands became as Egypt and all people as Moab to them. That Egyptian oppression has followed with them into this new and better inheritance, which is clearly seen in the fact that both in the United States and in Canada it costs the industrious classes double to live than it did twenty years ago, while the wages of the masses have not, in proportion, increased over one half, that increase in the cost of living has gradually developed with the multiplication of their laws, and with the increase of graven images, that is, metallic currency, and their own land has thus become an Egypt

to them; whereas, under true laws, the cost of living should decrease with the cheapening of manufactures and agriculture, by new facilities for production. Thus the rulers add brick to brick, burden to burden, and take away the straw by allowing the necessary currency to be taken away from the country, whereby it is impoverished, and strangers enriched. Therefore certain ruin stares the whole of the industrial classes in the face—in this, the glory of all lands. It has also been shown that in this Egypt the Welsh are the descendants of Joseph and Ephraim, whose bow Jacob said should abide in strength, therefore they have never been conquered. That the Scotch are of Gad and Dan, for Jacob and Moses said they should be warriors and statesmen and judges, and that when Dan had as a serpent—serpent-like—instilled his democratic, that is, satanic, ideas into the minds of the people and brought the United States into the “bottomless pit,” and Canada, and Britain, as now rapidly developing there, and in all her colonies, to the very verge thereof, and thus their governments “fall backward;” that there would be confusion and chaos, Jacob beholding the chaos, stops midway in his blessings to exclaim, God alone can restore true government therefore he said, “I have waited—till the last days—for thy salvation, O Lord,”—for a time when true government should be established and the ruin and misery of my children be at an end. Similar evils befall the Israelites under the judges and statesmen of Dan, in their ancient inheritance, in the days of Sampson *Judges* ch. 16. The Irish are of Issachar, who, as a laid ass, are, through oppressive laws, bearing England and Scotland as a double burden, as fully shown on page 422; the remainder of the ten tribes are blended with those mentioned, but Astor came to America under the guidance of Wm. Penn, and they have, as promised, rapidly multiplied and prospered, throughout Pennsylvania, New Jersey and Canada.

All know of the Jews, or Judah; and Benjamin was commanded, in *Jer.* 6, 1, to escape to a land like unto Switzerland, where, as the *Celts* thereof, they have, as promised in their blessing by Moses, been covered by the hand of the Lord, and protected from destruction in the midst of hostile governments for so many ages, while their sons, as said by Jacob have ever been going forth, in all the armies of Europe, as ravenous wolves, seeking for blood and the prey of all who might chance to be their enemies; the same as when they fought with all the other tribes. *Judges* 20, 35. *Isaiah* ch. 24, 6, said a “few

men should be left and there are now about ten thousand Druids in their ancient inheritance, who claim descent from the patriarch Jacob, but the rest through Tarshish and Switzerland have been scattered into the Egypt of all lands, and continually suffer because of the oppressive laws thereof. And the former things come to pass again.

As prophesied by *Isaiah*, ch. 23, 7, the feet—vessels—of Tarshish have also brought them into the *wilderness* of America. *Isai.* 60, 9, where *Ezekiel*, ch. 19, 13–14, prophesied God would plant them and that a fire should go out of a rod of one of the branches of Israel in America, to devour the fruit of their industry, as it was in the time of the Judges, in the days of Abimelech, *Judges* ch. 9, who conspiring with his brethren was made king but his subjects were assured by Jotham, it would be their ruin. So in America they conspired against the British government—whose sovereign is descended from Judah—under which God planted them in America, as he planted them of old under his own sovereignty in the right of Judah, in their former inheritance; Washington, as the conspirator who held the key of the bottomless pit became their sovereign, as his autotype Abimelech did, and their government established by Washington has come to confusion and the people and the country to ruin, as in the days of Abimelech for “God has rendered upon their heads a curse and ruin,”—*Judges* 9, 57, as in the ancient days. Thus former things come to pass again.

In the wilderness, in ancient times, the Lord taught and plead with and punished the Israelites for their wickedness; and he declared by *Ezekiel*, ch. 20, 35–36, that he would bring them into the wilderness of *the people*, that is America, and “there will plead with you face to face, like as I pleaded with you in the wilderness of the land of Egypt so will I plead with you saith the Lord God.”

The Lord God has fulfilled that promise; has brought them into the wilderness of the people, and by the Bible, in which are the testimonies that He has placed before every man’s face, he has shown them what they should do; but they have neglected his testimonies and set up princes, but God knew them not, (*Hosea* 8, 4.) and made laws which are a violation of his laws; thus their own land has been a wilderness to them, and, as *Ezekiel*, ch. 19, 14, said their ways shall be for a lamentation and for lamentations because of all the evils thereof. Thus the former things have come to pass again.

In this Egypt and wilderness, and “better inheritance,” the Lord of hosts

has been judging and teaching his people Israel, who, with all the light and teaching of all past ages, with his testimonies, as St John, Rev. 11, 8, said, lying in the streets of their great city, before every man's face, they might see that their wisdom and prudence, and their understanding of their own true interests is as a thing of naught, that it has been a curse and no blessing to them. They say that God no longer takes notice, just as they did of old, when they thought God was so far away they would be better off had they a king in his place. They rejected God, yet he gave them a king, they obeyed the command of Moses in choosing the one God chose for them. And the Lord God of hosts will yet compel the Israelites in America to desire a king, to look to him for one, and to choose the one he has chosen for them, to be their Stone and Shepherd, as promised, in Joseph and David, who shall watch over them and guide and direct them in the way of all truth, and as the head, in church and state, over all nations, to make their inheritance and nation and people the crowning nation and glory of the earth, as their ancient one was in the days of David and Solomon. Thus the former things come to pass again, in more perfect and grander proportions; and new things are to spring forth.

THE PROPHET MOSES.

The Deliverers or Shepherds who were chosen by God to effect those national deliverances of his ancient Israel, must, to come to pass again, necessarily have their type in these last days. Moses stands pre-eminent among them, and, as the first deliverer, is a type of the Branch, as he also was of the Shiloh from Judah. The first evidence which indicated Moses to be a chosen servant of God, was, as recorded by himself, Ex. 2, 2, that he was a "goodly child." In Acts, ch. 7, 20, he is said to have been "exceeding fair," and by St. Paul, Heb. 11, 23, that he was a "proper" child. It thus appears that at his birth there was a sign of his being chosen by God, and endowed with unusual evidence of superiority, and his parents, believing that it was of God, were not afraid to disobey the mandate of Pharaoh, being assured, by that sign, that God was with him and over them, to shield his chosen one from harm.

That luminous appearance which caused him to be called "exceeding fair," was an additional portion of that "breath of lives," or divine nature originally imparted to Adam, as more fully manifested in the person of the Son of Man

of the Virgin Mary, when the Lord, who is that "light and life of man," (John ch. 1, 4,) took possession of that temple as the Star of the East. A similar luminous countenance indicated at birth that the Branch was a chosen servant of God, as can be amply proved when the proper time arrives. Thus former things come to pass again.

The Bible teaches that the "breath of lives," or divine nature is the "light" within us, (John ch. 1, 4, Matt. ch. 6, 23,) to enlighten our souls and guide us aright. It is likened to a candle and to oil in a lamp, neither of which can illuminate until lighted, and the power to light and put it out is in the hand of the Creator.

Solomon Prov. 20, 27, said: "The spirit of man is the candle of the Lord;" and Job, ch. 21, 17, said: "How oft is the candle of the wicked put out," and destruction the result upon them. And the Lord said, [Job 38, 15.] that light is withholden from the wicked, therefore when the wicked rule the people have blind guides, who inevitably lead them to destruction; for, as Micah, ch. 3, 6, said, the sun goeth down over them and all is dark, as is now manifest in the United States and Canada.

It is thus seen that the Lord not only places the light and adds to it, but that he lights it and over-shadows it, and puts it out at pleasure, as he may see best for the good of the individual or the nation. The prophet David calls the additional portion of the divine nature, imparted to the Branch, "fresh oil," [Ps. 92, 16.] and the lighting of it as the *lighting of his candle*, [Ps. 18, 28]. It will be seen that until that additional portion of the "breath of lives" was lighted by the Spirit of the Almighty, that Moses had not those clear and distinct ideas to which he afterward attained. Yet he was able to understand the oppressive character of the burdens placed by the Egyptians upon the Israelites and his love for his people, and his understanding of what was truth and justice led him to refuse all the luxuries incident to wealth by which he might, even indirectly countenance their oppression and wickedness.

The Branch saw equally clear, and was similarly tempted, and for the same reasons refused to be numbered with those who live by oppression, and seek every man a prey, preferring, with Moses, the endeavor to deliver the poor and needy of his people from oppression, poverty and crime. He could have secured four thousand dollars for the "manuscript" of one "article" in this *Review* but refused the offer.

While groping for forty years in an

Egyptian night, where all truth and justice was enshrouded by the prevailing idolatry and wickedness of those times, Moses became sore grieved for his brethren's sake, but saw there was none to deliver, therefore his arm was uplifted to procure it for them. He hoped they would aid him, but they compelled him to flee, as an outcast, to the desert, to suffer in body and mind, to bemoan their hapless condition.

The prophet Micah, ch. 7, 15, said the Branch should have forty years experience in the midst of the marvellous systems of wickedness, oppression and crime, in which his people are immersed in more than Egyptian darkness and wickedness; for while the Egyptians murdered the "innocents" born of the Hebrews, they nourished their own. But in this day, and evil generation, by a wide spread system of "abortion," the mothers of America murder their "innocents," as Jeremiah, ch. 2, 34-35, prophesied: their blood is upon their skirts; yet they say they have not sinned. Tophet is ordered for them, Hell is surely wide and deep.

When the Branch had clearly shown, in this Review, the true and infallible laws by which the government and industry of his country should be ordered, as no other man ever did, and saw that the rulers, the Press of the country, and all who were in a position to aid in establishing true laws, were in an Egyptian darkness and hopelessly blind to their own and their country's true interests; he saw that there was none to deliver; and, as prophesied by Isaiah, ch. 49, 4, said: "I have labored in vain, I have spent my strength for naught." Then the Lord said unto him: *I have chosen thee.* (*Isai. ch. 41, 9. ch. 58, 1-4.*) Cry aloud, spare not, lift up thine voice like a trumpet and show my people their transgression, and the house of Jacob their sins; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it. ch. 59, 17. And he put on righteousness as a breastplate, and an helmet of salvation on his head, and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

He personally searched through all the land and could not find any that knew the truth or that could fully understand it all, when explained, and scarcely a man who desired to know it. The almost universal idea from the rulers down, being: I will take care of myself, I am not my brother's keeper; yet every one was indirectly seeking his neighbor and his brother for a prey. *Micah 7, 2.* Thus as Isaiah, ch. 63, 5, said, I looked and, as in the

days of Moses, there was none to uphold, therefore mine own arm hath brought salvation, for by it the way is open up for the deliverance of the righteous before God, of the poor and needy and the oppressed. When the Branch announced, through this Review, that the Lord of hosts was about to deliver the people from all their multiplied suffering, they treated him as they did Moses of old, they sought to imprison him, they raged like madmen, they desired to destroy him and his property and message from God to them, but he feared them not, for the Lord had said, *touch not mine anointed.* Thus former things come to pass again.

Moses depended entirely upon the Lord of hosts, not only to remove every obstacle, but to guide and direct him in accomplishing the deliverance of his people. The Branch depends entirely upon the Lord of hosts, who hath said to him: Not by might, nor by power, but by my Spirit shall the great mountain, (difficulties,) before thee be removed and become a plain.—*Zech. 4, 6-7.*

Three tests were given to Moses to present to the Israelites, to assure them at the Lord had sent him to be their deliverer: The rod, the leprous hand and the water turned to blood, so that if they would not believe the first two, that the water should be turned into blood, and they would die for want of water if they did not accept Moses for their deliverer.—*Ex. 4, 9.*

That Rod was typical of this Review. For the true laws set forth in it will swallow up, forever, all the serpents, that is, satanic laws and ideas, with which the people are cursed. The seventh number was a type of the leprous hand of Moses, for the people looked upon it and declared it to be blasphemous and polluted in the sight of God and man. This eighth number will show them that there is no evil disease or impurity in it, and that all who do not believe and are not willing to acknowledge the Branch as their deliverer from the Egyptian bondage they serve to wicked laws and wicked rulers, will be cut off in the overwhelming scourge; that shall (*Isai. 9, 5.*) with burning and fuel of fire flow over the land as the waters of Noah, to cleanse it of transgressors. And thus the former things come to pass again.

Moses had an impediment in his speech and spake through his brother Aaron. That impediment was typical of the irregular issue of this review of the Bible, of the testimonies of the Lord of hosts, in which the true and immutable laws by which He governs, upon which the prophecies and truths of Scripture are founded, are distinctly explained and given to the

people as Moses gave the ten commandments from God. And as Aaron spake for Moses, so this Review for the Branch, for Isaiah, ch. 42, 2-3, said: He shall not cry, nor lift up his voice in the street, to proclaim these truths, or his hand to injure the "bruised," or open his mouth to warn the wicked, who are as near their end as the *flax* from which the fire already sends forth its *smoke*. The prophet Isaiah, ch. 63, 3, also said of him "I have trod the wine-press alone, there was none with me, I saw there was none to deliver and mine own arm brought salvation unto me;" as it will be effected in writing these pages.

The Angel of the Covenant, the Shiloh from Judah, will, with that *burning and fuel of fire* discomfit every foe and thus deliver, as declared by the prophet Isaiah, ch. 4, 2-3, all the "*escaped of Israel*" whose names should be found *written among the living*, as were those of his ancient Israel, after the angel of death had visited all the homes of Egypt. But those not sprinkled with his blood will be cut off as the first-born of Egypt were, and all the wicked rulers be swallowed up as the host of Pharaoh was in the Red Sea. Then He will cause, as said by Ezekiel, ch. 20, 37, the escaped of Israel whose names are found written among the living, to pass under the sovereignty of the *Rod*, the Branch out of the root of Jesse, and will bring them into the bond of the Covenant, as in the days of Moses. And as Moses organized them under true laws, and established them as one people, so the Branch will organize them into one nation under that true form of government in church and state, and true system of worship which shall endure from henceforth and forever.

As the Lord confirmed his promises to Moses by sign, and by word of mouth, by his similitude, Num. 12, 8. and the thunder from Sinai. So the Branch has seen a type of the *burning bush*, hath seen that "similitude;" hath heard the thunder of Sinai, and the voice of the Eternal: like the prophet Samuel, oft before he knew it was the Lord's; and therefore knoweth the things hereof are true and that the Lord will surely go before him to establish his word, and will also be his rear-ward as he was in the days of Moses, that none may resist or approach him to stay his progress or harm him in the work of the Lord of hosts.

Moses in his prophetic song, Deut. 32, 1-4 proclaims "Give ear, O ye heavens (the church,) and hear O earth, (civil rulers and people,) to the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the small rain on

the tender herb and as the shower upon the grass; because I will publish the name of the Lord." As the laws and the precepts taught by Moses have been a blessing to every people and nation who have taken them for a rule of conduct, so shall the teachings of this Review be a blessing unto the utmost bound of the everlasting hills. Moreover, in it is published the name of the Lord as prophesied by Moses it would be, for he did not do it; and the personality and relative position of each person of the Godhead never was proclaimed, until it was done in this Review, in which it has been, in accordance with the law of the universe as confirmed by the word of God, by the one of whom Moses, Deut. 18, 18. said, the Lord should raise up from among their brethren, like unto him, and would put His words into his mouth; and therefore the Lord would require it of them if they did not hearken to him; and that those to whom that name of the Lord was declared would be a *corrupt, perverse and crooked generation*, Deut. 32, 5. Thus former things come to pass again, and new things are declared even before they spring forth.

JOSHUA.

It was under Joshua that the Israelites were finally settled in the promised land. Jordan stood still to make him a pathway, it waited for the people to pass over. The walls of Jericho fell down before the sound of his trumpets. The fear of the Lord caused the nations to bow before him; he established the people under their own vine and fig tree in the heritage promised to their fathers Abraham, Isaac and Jacob; as Joshua was assured he would when Moses placed some of his honour upon him. [Numb. ch. 27, 18 to 23.]

The Branch will likewise establish the whole house of Jacob in their new and better inheritance under their own vine and fig tree, where no nation shall ever afflict them; every river that opposes his progress shall be dried up, and every wall fall before the truths proclaimed in this Review, which is his trumpet, and the fear of the Lord shall rest upon all nations that would desire his overthrow. The sun and moon stood still for Joshua, as a type of that eternal day that is just dawning upon Israel, in which all enemies shall be overcome by a knowledge of those true laws; righteousness shall for ever prevail, and neither darkness or gross darkness will ever be allowed to cover the people again. The prophet Zechariah, ch. 14, 7, 9, said of the Branch as the Lord and King of the whole earth, that it shall be all day and no night with him. Therefore he will only enforce

those innate and infinitely wise laws in church and state which shall never be changed as long as the sun and moon endure. And as Moses by command of the Lord, [Numb. ch. 27, 20, 23.] placed some of his honour upon Joshua, in a way well-known to the Branch, that he might be wise to guide the people aright, so hath the Lord Jesus Christ in giving the Branch the *key* of the house of David, also placed upon him of his "honour" as a branch of himself, that he might have wisdom to guide his people in wisdom and truth, and to judge them in equity and righteousness. Thus former things come to pass and new things spring forth.

KING SAUL.

Saul was the first king chosen by the Israelites to be over them, in place of the Lord. As explained elsewhere in these pages, the time in which the Lord could raise them up a king, in accordance with his promises, who could be qualified by a knowledge of his innate laws, had not come. Until that fulness of time should arrive, he had promise to be their king, and that he would bless and prosper them so long as they obeyed the laws and precepts he had delivered to them by Moses, in accordance with the covenant they made before the Lord and Joshua. See Joshua, ch. 24, 24 to 27.

In rejecting the commands of the Lord they rejected him as their king; and it being better that they should have an *imperfect earthly king* than no head to guide them, the Lord chose them Saul, the son of Kish, a Benjaminite, who was goodly to look upon, and taller than any of the people from the shoulders upward.

His *imperfections* soon became manifest in disobeying a direct command of the Lord. And the Lord sent the prophet Samuel to tell him that the kingdom was rent out of his hand, and given to a better man. 1 Sam. ch. 15, 28. Saul had expected to retain the sovereignty; but had he searched the Book of the Lord, as Moses gave command. Deut. ch. 17, 18, he would have seen that his house could not long abide, for no ruler was promised from Benjamin.

As a type of Saul, another man of the tribe of Benjamin has been raised up in these last days, who, from what the Lord has done with and for him, thinks that he has been chosen of the Lord to be the king of Israel in their new inheritance. But with Saul he will find that he has not searched and understood the scriptures sufficient to secure a correct knowledge of the matter, or he would have found ample testimony to satisfy him that he was not the "chosen one." He however

knoweth not, that he is of Benjamin, and will not know until he learns it from these pages.

Saul had a son Jonathan, a firm, faithful, and fearless friend of David's; and this type of Jonathan will also become a firm, faithful, and fearless friend of the Branch that shall sit on the throne of David and Israel. Nevertheless, the tribe of Benjamin, being of the favorite brother of Joseph, so the "five-fold mess" Joseph gave his brother, Gen. ch. 43, 34, and ch. 45, 22, and the "five changes of raiment," were a type of the five-fold blessing that Benjamin shall receive. The blessing of Moses, Deut. ch. 33, 12, upon Benjamin is, "The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long; and he shall dwell between his shoulders," which was also typified in their ancient inheritance, by the portion of Benjamin lying "between" that of Judah and Ephraim. Throughout all the ages that Benjamin has been expatriated from his portion in the ancient inheritance, the Lord has truly kept them under the cover and protection of his hand, as the "Celts" of Switzerland. And the remainder of that promise will be fulfilled to Benjamin when five daughters of Benjamin shall be married to five kings, sons of Joseph, one of whom will sit on the throne of all nations. And thus shall Benjamin dwell in safety between the shoulders, and be covered by the Lord of the whole earth throughout "all the day" of all future generations.

The Lord of Hosts, by the prophet Jeremiah, ch. 6, 1, 2, 3. described the mother of those daughters of Benjamin as living in Zion, that is, Canada, and said, I have *likened her*, (as it is in the Hebrew,) "to a woman dwelling at home," caring nothing for the smiles of the rich or the great, *delighting* not in the society of the proud or the vain, but in rearing up her daughters to virtue and industry, qualified for the duties and responsibilities of life; and not like those mothers and daughters who, living solely for themselves, so continually cripple or beggar their husbands or fathers, and bring misery upon their households, while making themselves the walking advertisements of the sellers of calico, silk and purple, thus earning the contempt of every right thinking man.

This mother in Benjamin is not so; the Lord has *likened her to a mother dwelling at home*, fulfilling all her maternal duties in the fear of the Lord, for the *good of others*, to be an example to her daughters and all future generations. Her reward shall be that the shepherds (kings) with their flocks (children) shall come unto her; they shall be round about her, every

one feeding in their place in the portion of the earth divided to them. The writer hath never seen them, but thus saith the Lord, who putteth down and raiseth up whomsoever he will, *who*, in the Old World, chose two families, Judah and Joseph, and in the New World two families, Joseph and Benjamin. Then the children of Rachel, the beloved of Jacob, will be established forever, by him through whom former things come to pass, and new things are shown before they spring forth.

THE PATRIARCH JOSEPH.

In the blessing of the patriarch Jacob upon his sons, Joseph was assured, Gen. ch. 49, 24, that of his posterity should be "*the Shepherd, the Stone of Israel.*" Jacob had indicated the sovereignty to Joseph, when he bestowed upon him, Gen. ch. 37, 3, 23, a coat of many, that is, seven colors, which was the emblem of sovereignty in those days, as it was long after among the Israelites, when settled as Celts in the British Isles.

The Lord by dreams assured Joseph of the pre-eminence over his brethren, and that even his father and mother should seek for shelter under his protecting arm. To Joseph was given the birthright forfeited by Reuben, and the dominion attached to it, Gen. ch. 49, 26, and 1 Chron. ch. 5, 1, unto the utmost bounds of the everlasting hills.

Shepherd was an ancient name for king, but this one, promised from Joseph, is described as being more than a king, or even a king of kings, for he is to be a *Stone*; also, one which Isaiah, ch. 28, 16, calls a foundation stone, a tried stone, a precious corner stone, verse 2, *a mighty and strong one*. That quotation has been referred to the Shiloh, but the context relates entirely to the latter days; and Christ calls himself "*the head stone of the corner.*" He could not be the foundation also. The Son of God, however, is the foundation stone or source of our divine nature; but that is not *laid in Zion*, for he is in heaven; his human nature is "*the head stone of the corner,*" with which his divine nature is covered; therefore he is the first and the last, the root and the offspring of David; the source of David's divine nature, and the offspring of David's human nature, or soul and body, through the Virgin Mary.

The Angel of the Covenant is the Rock, or spiritual father of all the sons of Adam, as well as of Israel,—see Deut. ch. 32, 6-18,—and that blessing indicated that the promised Shepherd should not only be a branch of the posterity of Joseph, but also be, as Isaiah said, ch. 4, 2, a branch

of the Lord; a Stone from that Rock, a portion of his divine nature and of his human nature, or head stone of the corner, blended as a blessing upon the head and the crown of the head of Joseph, all blended together in a body, or tabernacle, of David, *Isaiah*, ch. 28 16, to be a "*foundation stone*" of Israel. And his laws and institutes have been ordained from eternity, and shall prevail to the utmost bounds of the everlasting hills.

The blessings of the earth, the blessings of heaven, the blessings of the deep, and the blessings of a numerous posterity, were all assured to him. And in the blessing of Moses he was assured of the precious things of the heavens above, and the deep beneath, of the precious fruits brought forth by the sun, and the precious things put forth by the moon; the chief things of the ancient mountains, and the precious things of the lasting hills; the precious things of the earth, and the fulness thereof; and the good will of him who dwelt in the bush. Let the *blessing*, that is, the "*fresh oil*," or nature of the Shiloh, come upon the head of Joseph in the "*last days*," Gen. ch. 49, 1, and upon the *crown of the head* of him who was separated from his brethren. For like Joseph, he was separated from his brethren, away from his father's roof, at fourteen, to serve a five years' apprenticeship at manufacturing.

Moses also said. His *glory* is like the firstling of his bullock. That priceless stone or nature from the Rock is his *glory*. And he is the *first* and only one upon whom it ever was or ever will be conferred. It is different from that bestowed upon Moses, for in him was none of the head "*Stone of the Corner*," through which is secured the *key of the house of David*.

As the bullock has a clear, steady, and fearless eye, that indicates his firm and even movements, that are typical of the evenly balanced faculties and unswerving character of the shepherd, who is the Stone of Israel; and as horns are a type, especially that of the unicorn, of beauty and strength, they are also typical of those "*tongues of fire*" referred to in connection with the day of Pentecost, being spiritual emanations from the intellectual nature, seeking, as it were, communion with the light of its native heaven.

As emblems of beauty and strength they indicate the perfect nature and strength of those intellectual faculties through which true laws can be ascertained and enforced to the ends of the earth, through which the earth can be divided into portions to his children, and the bounds of the nations forever established in their posterity. His children

inherit that nature and will therefore be able to apprehend the perfect character of the laws he will establish, and will with him in themselves and posterity enforce those true laws in their portions, and nations forever. And as the patriarch Joseph organized the government of Egypt, saved it from utter ruin, and was head over all the people, under the hand of Pharaoh, so will the Shephard, the stone of Israel, in the strength of the mighty God of hosts, save his people, and establish them under true government, and be head over all the earth under the hand of the Lord God Almighty, the Redeemer and Creator thereof. Joseph's posterity did not inherit his position, but the Lord's covenant with the Shepherd and Stone, and the whole house of Israel is, Isaah. ch. 59, 21, My Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed saith the Lord, from henceforth and forever." Therefore Israel shall never want wise and faithful rulers, to dwell among them as their father and friend, to enforce the unchangeable laws of the Lord God Almighty.

In his blessing upon Joseph, Israel said: The archers—that is, his brothers—sorely grieved him, shot at him and hated him when he declared unto them future events. And so did the brothers of the Shepherd, the Stone of Israel, when they thought it was indicated in this *Review* that he should be the head over them. Yet he will provide for them as Joseph did for his brethren. For the former things must come to pass again, and new things are declared before they spring forth.

THE P. L. RIARCH EPHRAIM.

Give ear, O Shepherd of Israel, said the Psalmist, Ps. 80, Thou—the Angel of the Covenant—that ledest Joseph like a flock. Thou that dwellest between the cherubims, shine forth to deliver Ephraim, Benjamin, and Manasseh. That Psalm is a prophecy of these last days, when Ephraim, as the head of the house of Joseph, over the tribes of Israel, with whom Benjamin dwells, and Manasseh, should rejoice, calls to the shepherd of Israel for help. He sets forth the impoverished and corrupt condition of his people in the United States and Canada, as shown in this *Review*; and their ignorant and wicked rulers are typified as the *boar* out of the wood, and the *wild beast* of the field, that devour them. Look down from heaven we beseech thee, O God of hosts; behold this vine—Israel—

and this vineyard—America—which thy right hand hath planted, and the branch thou madest strong for thyself, and let thy hand be upon the man of thy right hand, upon the son of man from Joseph the Shepherd and Stone of Israel, whom thou madest strong for thyself.—King David prophesied of the "Shepherd the Stone" of Israel, Ps. 60, 7, and said: "Ephraim is the strength of my head," that is, by him will the throne be established; yet it is through Judah the understanding of the law is secured, for "Judah is my lawgiver."

And the Lord by Jeremiah, ch. 31, 9, 14 to 21, said: I am a father to Israel, and "Ephraim is my first born;" they shall repent of their sins and come weeping after the "plague of Egypt" has visited them. And Rachel, the mother of Israel, weeps for her children as when Herod slew the children in Judea. "I have heard Ephraim bemoaning himself thus: Thou hast chastened me and I was chastened as a bullock unaccustomed to the yoke; turn thou to me and I shall be turned; for thou art the Lord my God."

Those words particularly relate to the people of the United States, and indirectly to those of Canada. And the Lord further said "Ephraim is my dear son, I will surely have mercy upon him." And the Lord by Ezekiel said, ch. 37, 16, 18, "take thee one stick, and write upon it for Judah, and for the children of Israel his companions; then take another stick, and write upon it for Joseph, the stick of Ephraim and for all the house of Israel his companions, and join them one to another into one stick, and they shall become one stick in thine hand. Behold, saith the Lord God, thus will I take the stick of Joseph which is in the hands of Ephraim, and 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." Then Canada and the United States will be one country and one nation in the land upon the mountains of Israel, and one king shall be king over them all, neither shall they be divided into two nations or kingdoms any more, at all. Then shall Ephraim say, as prophesied by Hosea [which prophecy nearly all refers to Ephraim] ch. 14, 8, 9, what have I to do any more with idols? and "who is wise and he shall understand these things, prudent and he shall know them."

KING DAVID.

The prophet Nathan, 2 Sam. ch. 7, 8, 9, 10, 13, 14, 16, was commanded to say unto King David, "Thus saith the Lord of hosts, I took thee from the sheep-

"cote, from following the sheep, to be "ruler over my people, over Israel, I was "with thee whithersoever thou wentest, "and have cut off all thine enemies out of "thine sight, and have made thee a great "name like the great men that are in "the earth." "Moreover, I will appoint "another place for my people Israel—in "America—and will plant them that "they may dwell in a place of their own, "and move no more, neither shall the "children of wickedness afflict them any "more as before time; also, the Lord "telleth thee that he will make thee an "house and set up thy seed after thee, "and will establish *his kingdom*. He "shall build an house for *my name* and I "will establish the house of his kingdom "for ever, I will be *his father* and he "shall be *my son*. And thine house and "thy kingdom shall be established for "ever before thee; thy *throne* shall be "established forever."

It can be seen that while those promises in regard to the *throne*, *house* and *kingdom* did, in some respects, principally refer to Solomon, to come to pass again, that others of them did not, and all had a more distant and complete fulfilment in view.

1st. They were to be fulfilled, Ps. ch. 132, 14, 17, in another place, in another rest, where the house of David shall have a new inheritance, Ps. ch. 47, 4, where they shall never be afflicted by the children of wickedness any more.

2nd. That after David was dead He would *set up* his seed and establish *his kingdom* which therefore could not refer to Solomon who was *set up* and established king while David lived.

3rd. That the *house*—temple—that his seed would build to the name of the Lord in the new place and inheritance, and the *throne* of *his kingdom* should stand forever, which could not be intended to refer to Solomon's temple for every third alternate layer of the walls was of wood, which would surely decay, and was typical that it with the system of worship therein should come to an end, neither has Solomon's throne or kingdom been in existence for many ages.

4th. The Lord said I will be *his father* and he shall be *my son*; and in the 89th Psalm, beginning with the 19th verse—the previous ones refer to the Shiloh—the Lord prophesying of him said: "I have chosen one, I have laid help upon one who is mighty, chosen out of the people," descended from the houses of Joseph and David, and exalted him, as the type of my servant David, for whom I have ordained a lamp, Ps. 132, 17, of life, John 1, 4, or living "oil."

With my *holy oil* have I anointed him.

The *oil* used is the Lord's, and not like its antitype used by the prophet Samuel, for it is said, Ps. 92, 10, that it is *fresh oil*; that is, that none of it was ever used for that purpose before, for it is of the life or nature of our living Immanuel, who was, in his incarnation, God with us, through whom the *chosen one* becomes the *son* of the Holy One of Israel and can thereby truly, Ps. 89, 26, cry *Thou art my father, my God, the rock of my salvation.*

Therefore he is called his *first-born*; moreover, verse 24, that in the Lord's *name* shall his horn be exalted, that is, that through His name, which means the *nature* of the Lord within him; as he said of Moses, Ex. 23, 21, "*my name is in him;*" and that nature or name is also that *glory* of which Moses said: "Let it come upon Joseph and upon the crown of his head, that his horns—his intellectual strength—may be strong to prevail to the ends of the earth." Moreover it is through that glory that he is called fairer than the children of men, as described both in regard to Moses and The Branch.

"The enemy shall not *exact* upon him, or the son of wickedness *afflict* him," as he did Saul, see 1 Samuel, 16-14. Mine hand shall be established with him, and my arm shall strengthen him; I will break down his foes before his face. and plague them that hate him; I will set his hand also in the sea and his right hand in the rivers. He shall be higher than the kings of the earth, for he shall be the Lord over all kings because he is the *first-born son* of the Lord of earth and heaven, who has redeemed it from pollution and created it anew; and bestowed it and all therein upon this *first-born son* as he formerly did upon Adam; and has said unto him: "My mercy will I keep for him forevermore and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail. My covenant has gone out of my lips. His seed shall endure forever, and his throne as the sun before me." It shall be established forever as the moon, and as a faithful witness in heaven of the wisdom, love, and power of the Lord God Almighty.

King David was an antitype of The Branch in being raised up from the field and the flock to be king over Israel. David said he was a small man, that it might be

evident that God was his strength; his mother was faithful to God, for he said, I am the "son of thy handmaid," *Ps. 86, 16.* The Branch is small, not over five feet six inches in height; and the last words of his mother were: "My children, put your trust in Jesus," whom she had faithfully followed some thirty years; and the last words of his father,—who like Jesse had eight sons—one of whom is dead—were, "*all is peace.*"

The lion and the *bear* David overcame were typical of the Lion of the British and the Bear of the Russian Possessions and the Goliah of Gath, the American Republic. The Philistine's head was crushed with a stone from the "brook;" but St. John, *Rev. 18, 21.* saw the great Republic—Babylon—crushed by a mighty angel with a *great stone*, which was typical of the crushing nature of those immutable laws of the Almighty, set forth, by that angel, in this *Review*, that shall grind to powder, *Matt. 21, 44*, all false systems of government and religion, from henceforth and forever; and its own printing presses will be a sword to complete the destruction. Thus former things have come to pass again, and new things are declared before they spring forth.

The above quotations from the 89th Psalm are an address to the people in reference to the promised Deliverer. The 90th Psalm is an address to The Branch, in which he is told that the "*chosen one*" must dwell in the secret place of the Most High; that is, that he must understand the personality and relative position of the Divine persons who constitute the Godhead, as it has been explained in this *Review*; and the laws, confirmed by the testimony, whereby the material universe and all thereof is developed into existence, as described in these pages, and understand those wondrous truths which relate to man's threefold nature, the origin thereof, his relation to the Creator, the nature of the obligations intelligent creatures owe to their All-wise Heavenly Father; and to have made known to him former things, and new things before they spring forth. For thereby will it be known that he dwelleth in the secret place of the Most High, and abideth under the shadow of the Almighty, where, verse 4, he shall be covered with his *feathers*, that are spiritual flakes of snowy white, as seen descending, dove-like, upon the Son of Man. He is not afraid by night or by day, of sword or of pestilence, for he has made the Most High his habitation. His shield and buckler are the immutable laws and testimony of the Almighty, which are

his delight. *Ps. 119 24*, and his counselors, he understands them and knows that all ideas and practises that conflict therewith are false and vicious.

The lion, adder and dragon referred to are the British, Canadian and United States governments, which shall all be as nothing before him, saith the Lord Almighty. "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 honour him. With long life will I satisfy him; and show him my salvation,"—personally the Lord Jesus Christ—generally, of the world from sin and wickedness.

An appropriate answer to those remarkable promises, made to The Branch, was given by David in the 9th Psalm: "I will praise thee, O Lord, with my whole heart; I will show forth thy marvellous works." And in *Ps. 49, 1-3*: "My mouth shall speak of wisdom, and the meditation my heart shall be of understanding." Therefore, said the Psalmist, in *Ps. 83*, "Give the *king* thy judgments, O God. He shall judge thy people with righteousness, and thy poor with judgment; he shall save the children of the needy and break in pieces the oppressor. In his days shall the righteous flourish, he shall have dominion from sea to sea, and his enemies shall lick the dust. The kings of Tarsish, and Sheba Seba shall offer gifts."

"Yea, all kings shall fall down before him; all nations shall serve him. He shall redeem the soul of the poor and needy from deceit and violence," through the wise laws he will establish. And he shall live, and to him shall be given of the gold of Sheba; *prayer also shall be made for him* continually that he may be wise and strong in the strength of the mighty God of Jacob to govern all nations. His name shall endure forever as the Father of the everlasting age, *Jer. 9, 6*, who shall establish peace and prosperity for the poor and needy; therefore his name shall be continued as long as the sun, and men shall be blessed in him, all nations shall call him blessed; and blessed be the Lord God, the God of Israel, who only doeth wondrous things.

The prophet also, *Ps. 87*, said: His foundation, that is where he was born and will live, is in the holy mountains for he, as Lord and king, loveth the gates of Zion—Canada—more than all the dwellings of Jacob—America—therefore glorious things are spoken of thee, O city of God; as declared in the forty-eighth Psalm: "Beautiful for situation,

the joy of the whole earth is Mount Zion on the sides of the north, the city of the Great King."

The prophet also calls The Branch a "God," for he saith, (*Ps. 89, 26.*): "He shall cry unto me: thou art my father and my God, and the rock of my salvation." And it is also said, (*Ps. 45, 6.*) "Thy throne, O God, is forever and ever, the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness, therefore thy God hath anointed thee with the oil of gladness above thy fellows"—brothers—(*verse 17.*) "I will make thy name to be remembered in all generations, therefore shall the people praise thee forever and ever.

Consequently as the mighty one chosen (*Ps. 89, 19.*) he is as *Isaiah*, ch. 9, 6, calls him a mighty God, therefore he is exalted above all the sons of God on earth, for all the sons of Adam are also called gods, (*Ps. 82, 6.*). And it is said (*Ps. 45, 1-4*) of the king, thou art fairer than the children of men, grace is poured into thy lips, therefore God—the God—hath blessed thee forever. And "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty ride prosperously, because of truth and meekness, and righteousness; and thy right hand shall teach thee terrible things.

It is by that right hand this Review has been written, with the pen of a "ready writer," and the deep mysteries unfolded in it were, by the light of God's Spirit, arrived at through seeking for solid foundation for the suggestions and ideas set forth in the Review, for the good of all men. The time covered in writing the previous number [No. 7.] was one month, of which six days were spent in travelling, and five were Sabbaths, leaving about twenty days for actual work; and this number will occupy only thirty-five days, therefore he hath the hand of a ready writer.

The last words of King David were, [*2 Sam. 22, 2-7.*]: The spirit of the Lord spake by me, the Rock of Israel spake to me, and said: He that ruleth over men must be just, ruling in the fear of God; and he—that is The Branch—shall be as the light of the morning when the sun riseth—Therefore as the prophet Malachi, ch. 4, 2, said, he will be the Sun of righteousness—even a morning without clouds, and as the tender grass springing forth out of the earth by clear shining after rain. Then David said: Although my house is not so with God; yet he hath made with me an everlasting covenant, ordered in all things as prophesied, and sure. Then speaking of wicked rulers, especially referring to those in these last

days, at the coming of The Branch, he said: "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands, and the man that shall touch them must be fenced with iron, and they shall be utterly buried with fire in the same place, that is in the new place and inheritance God has chosen.

The Branch being fenced with iron, and breaking a bow of steel, *2 Sam. 22, 35*, will be better understood in connection with the question asked by the Lord [*Jer. 15, 12.*]: "Shall iron break the northern iron and the steel?" Which, in America, is, shall the southern iron—which Daniel, ch. 2, 43, saw mixed with clay, that is with a negro population, who typically have no iron, that is divine nature in them—overcome the northern iron, or States? If not how shall they united overcome the steel, that is Canada. The indirect answer of the Lord is, they shall not, they have attempted to and failed, both in the war of the Revolution and the war of 1812-14. But The Branch can break both iron and steel for, in the strength of the Mighty God of Jacob, a "bow of steel is broken by his arms;" and a fire shall devour before him, *Ps. 50, 3*, and it shall be very tempestuous, in warlike and political commotions, round about him, and all the sons of Belial shall be consumed as declared by the Lord God Almighty.

THE PROPHET ISAIAH.

The prophet *Isaiah* states, ch. 8, 18, that himself and family are types of another person and family that would be raised up in the "last days," ch. 2, 2; that the Lord manifested himself to him, and showed him the extraordinary wickedness of the people, the necessity of warning them of their evil ways, and of the judgment of God coming upon them for their evil deeds. And asked of *Isaiah* ch. 6, 8, who would go and warn the people. *Isaiah* saw there was no one but himself that understood how far they had wandered from God's commands, and although satisfied from their ideas and the intents of their hearts that they would not believe his word, yet, he answered I will go and make known the judgments and the blessings to be visited upon them; which things have all come to pass again, in the writer and his family. *Isaiah's* prophecy was three fold; first, referring to the then existing danger, and the Babylonian captivity; second, to the birth of the son of the Virgin Mary, who should be called Immanuel, ch. 7, 14, the destruction of Jerusalem, and dispersion of the Jews; and the third, the coming to pass again of those events in America,

when another Immanuel, ch. 8, 8, should be raised up before the final destruction of the wicked.

At the time of Isaiah's first prophecies, seven hundred and forty-two years before the birth of Immanuel of the Virgin Mary, the king of Assyria confederated with Pelea, king over the ten tribes of Israel, to invade Judea, and Isaiah was sent to Ahaz, king of Judea, to assure him that their intentions should not come to pass. And the Lord gave him for a sign, that he ruled, and would bring to pass the counsels of his will, that before one, then a virgin, could be married and have a child old enough to know good from evil, both of those kings should cease to reign; which they did, see 2 Kings, ch. 18, 30, and ch. 15, 10. And that the deliverance that would then be accomplished, should also be a sign that a child—the Shiloh—should in future time be born of the tribe of Judah, of the Virgin Mary, who should put an end to all war, and his name should be called Immanuel.

The evil designs of those kings came to pass again in America, in the war of 1812; and when the Northern States as Assyria, and the Southern States as Israel, desired to compromise their difficulties to unite in the conquest of Canada but the Lord frustrated those designs.

The seventh number of this Review was transcribed from the notes, by the writer's son, to come to pass again, as Isaiah's son assisted him, verse 3. And the Immanuel referred to, ch. 8, 8, was born on the American Mount of Olives, in his "own land," in Canada, August fourteenth, eighteen hundred and twenty-four, and was forty years old when the Lord shewed him, as he did Moses and Isaiah, that the time was come to make known these mysteries, Rev. ch. 10, 7, unrevealed before from the foundation of the world.

As an assurance to Isaiah that the events he was prophesying of should certainly come to pass, the Lord informed him that another son should be born to him, ch. 8, 4, and that before the child could say father and mother, the riches of Assyria should be taken away from before the king thereof.

The son thus typified to be born in the "last days" was born to the Branch on the eighth of October, eighteen hundred and sixty-five, and before he can cry My Father and My Mother, Andrew Johnson, the King of the American Assyria, will be impeached and dethroned, and thus all the glory and riches of his throne be taken away from before him, and, as

Haggai said, ch. 2, 22, the throne of kingdoms be overthrown.

The stretching out of the wings of Assyria to fill the breadth of the native land of the Immanuel of America refers to the Americans gleaning it of its wealth, through the incompetency of its government, by flooding it with their products, which they have done within the last twenty-five years to the extent of about \$160,000,000 more to 2,500,000 Canadians than they have sold to the Americans, to pay which their property has been mortgaged to British money-lenders, at rates of interest double what can be earned with the money; besides which, a very large amount borrowed of the same parties to pay for over-importations from Britain. The totals show that if the interest now annually paid capitalized at three and one-half per cent. (the highest average any people can afford to pay,) that Canada is in debt over \$400,000,000, while the assessable wealth of the country is only about \$418,000,000. Thus, as with ancient Judea, the Lord has made Canada "naked" (see 2 Chron. ch. 28, 19,) for its wickedness in desiring a union with those who so fully violated His laws, for preferring riches to wisdom and truth.

The ninth and tenth verses refer to the two political parties in Canada who associated together to secure "confederation" with the other provinces, for fear of the United States, in consequence of their designs to conquer Canada above referred to; and of the Branch saying to them, as set forth in the last number of this Review, that they should not confederate, and that all their schemes should be broken; that the "fear" of the United States, urged by them as an argument, had no foundation, for the Lord had promised, Isaiah 29, 7, that all the nations who came against it should be as a dream of a night vision; that it should never be conquered, for it is the *holy* mountains.

Also, that all the schemes of those ruffians whom David called (2 Sam. ch. 23, 6,) sons of Beial, should end in (Isai. 8, 22) trouble, darkness, and dimness of anguish. But that the dimness (ch. 9, 1,) would not be so great as in former times, in the ancient inheritance, in the time of Isaiah, or in the time of the coming of the Shiloh from Judah, for by the light of the Bible, and through the printing press, a more general and approximate idea of truth would prevail. But that when all should thus be in anguish, gloomy and uncertain, that a light should be seen in Western Canada, a land typified as being round about the sea of Galilee, which in America is around Lake

Ontario. And while it is in the very shadow of death, financially and politically, the light shall shine forth, as it now does through this *Review*, as it came to pass before, in the days of John the Baptist. And it is assured, in verses six and seven, that it will surely come to pass; for the promise made him by the Lord, ch. 8, 4, has been fulfilled, "For (he says) unto us a child is born, unto us a son is given."

The announcement in these verses, six and seven, is particularly wide and full in its import.

First. The prophet asserts that the child is born into the world and the son is given to him. That was a type of the child born of the Virgin Mary, and of the Son given by God the Father to the world, who took upon him that human nature to accomplish its redemption from sin and death. *Second.* That as Isaiah was in himself and children a sign—type—of the Branch (ch. 8, 18,) that son born to him was a type of the son born to the Branch, Oct. 8th, 1865, as the assurance to him that those marvellous events shown to him would surely come to pass. Thus former things come to pass again, and new things are declared before they spring forth.

It can be seen that the birth of Isaiah's son was an assurance to him, of the birth of Immanuel of the Virgin Mary, the earthly "temple" of the Son of God from heaven. And therefore, as assured (Math., ch. 1-23) was "God with us," and as our Creator and Redeemer, our supreme head in earth and heaven. The government is upon his shoulder; he is a Wonderful Counsellor; the mighty God, and the glorious Prince of Peace.

Moreover being, as called by St. Paul, *Heb.* ch. 12, 9, the Father of our spirits, is the spiritual father of the whole human race; and is the Creator and the spiritual father of the "Everlasting Age; for he is the antitype and spiritual Father of the Son, whom David said should call him Father, and whom He should call His "first-born son." Consequently Isaiah also calls the Branch Immanuel, (ch. 9, 8,) the mighty God; but unendowed with creative powers; and he is to rule in the strength of the mighty God of Jacob, as Moses did.

The Branch is also called a Wonderful Counsellor. Isaiah, ch. 8, 20, said that his guide would be the "law and the testimony," which means the innate or infallible laws of the Almighty, as confirmed by the Scriptures. He became entitled to the right, and secured the ability to understand those immutable laws, and their bearing upon the government of men and things, through the

tribe of Judah, for the Lord said, *Ps* 60, "Judah is my lawgiver," and by the house of David, for that capability is called the "*key of the house of David*," and is derived from the spiritual Immanuel, for he assured St. John, *Rev.* ch. 3, 7, that he held the possession of "*the key*" of David that openeth and no man shutteth, and shutteth and no man openeth.

That "*key of the house of David*" was promised to the Branch by the Lord when Isaiah, ch. 22, 22, was commanded to represent Eliakim, then a ruler, as a type of the future ruler, of whom he said, "I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hands, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the *key of the house of David* will I lay upon his shoulder, so he shall open and none shall shut, and he shall shut and none shall open. And I will fasten him as a nail in a sure place, and he shall be a glorious throne to his father's house.

The ability to open and shut signifies the ability to apprehend and explain to men of understanding the infallible laws of the Lord of hosts, as they are explained in this *Review*, and in giving a correct knowledge of the name and personality of the Godhead, their relative positions and system of government, and how that infallible system of government can be applied to secure endless peace, prosperity and happiness, on earth as there is in heaven. Thus the door to truth be opened that no man can shut, and thereby by the door of false ideas and doctrines will be shut, and no man be able to deceive anymore.

The ability to thus explain infallible laws does not constitute the Branch infallible, as assumed by the Pope of Rome; but that the laws of the Lord of hosts are infallible, and that the Branch can show them to be so. Not that every man can at once understand them,—that would be supposing education unnecessary, and the thirty years' business experience and searchings after truth by the writer, time wasted. But the prophet Daniel, ch. 12, 10, assures that "the wise shall understand;" and Hosea, ch. 14, 8, 9, "who is wise, and he shall understand these things; prudent, and he shall know them;" and Isaiah said, ch. 8, 20, that those who could not understand the law and the testimony, according to the words of this *Review*, it would be because there was no light in them. But he calls the Branch a "great light," ch. 9, 2, and a Wonderful Counsellor, because with the "*key of the house of David*" he

possesses the ability to search out and understand infallible laws and true doctrines, and also to comprehend in what way they should be applied and enforced, in church and state, for the well being of all the nations of the earth. The Branch is also called the Father of the Everlasting age, because the system of government in church and state, and the doctrines in religion that he will establish, will exist forever; and the lot or portion of Israel, and the portions to be divided to his children, and all the nations thereof, will, through their heads, look to him and his successors forever, as the patriarchal head, and to him as the first head or father of all, and therefore of the Everlasting Age. Moreover, the system of government that he will institute and enforce, being patriarchal, he will relieve the oppressed, and he knoweth the source of all their oppression; he will strengthen the weak, for he knoweth the sources of all their weakness; and will guide his people as a faithful shepherd and father should his family. He will also, as King of Kings, become a Prince of Peace, that will allow of no war or organization for war in any nation. He will set the bounds of the nations, and equitably settle every dispute that may arise, without shedding of blood. The swords shall be beat into ploughshares, and the spears into pruning hooks, for thus saith the Lord. 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, for the zeal of the Lord of hosts will perform it. Therefore he is the type of Isaiah and Immanuel. And former things come to pass again, and new things are declared before they spring forth.

IMMANUEL.

The prophet Isaiah, ch. 11, 1-11, saith that while the first Immanuel is descended from Jessie, that the second Immanuel shall be a Branch out of his roots, that is, from another tribe—the tribe of Joseph; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. He shall be of quick understanding, and will not judge by the seeing of the eye, or by the hearing of the ear—that is, by what others do or say, but by the infallible laws of the Lord of hosts,—therefore he will judge the poor righteously, and reprove with equity, for those innate laws are all founded in equity. The root of Jessie shall stand

for an ensign—ruler—of the people; to it shall the Gentiles seek, and his rest shall be glorious, for his dominions shall be to the utmost bounds of the everlasting hills. And at that day the Lord shall set his hand the second time (see verses 11, 12, 13,) to recover the remnant of his people; not from Assyria alone, but from all lands, and will assemble the outcasts of Israel, and gather the dispersed of Judah. Then the house of Judah and the house of Ephraim shall no longer envy each other, as in the days of old, for the one ensign shall be ruler over them all, and they shall be one nation for ever. And in mercy shall the throne be established, ch. 16, 5, and he shall sit upon it in the tabernacle of David, judging and seeking judgment, and hastening righteousness.

Nearly all the prophecies in Isaiah, closing with the thirty-fifth chapter, and from the fortieth to the end, refer either directly or indirectly to the persons, places and events, in connectio with the new and better inheritance in America; and when the reference is to last days—that day or at that time—it is almost always in connection with events of the present momentous era.

Isaiah said, ch. 17, 7 to 11, that in that day Immanuel would look to his Maker, and have respect to the will of the Holy One of Israel, and would not desire to accumulate the riches of this world; that in that time there would be general desolation, as there then was in Canada in the “financial crisis” of 1857-8, when, Isaiah said, his cities and land were completely gleaned by the children of Israel—that is, the United States—as previously shown in the *Review*. The general desolation which took place in those years, and yet seriously injures the country, the prophet said was because they had neglected the true laws of the Lord for democratic (Satanic) ones. From the day the people commenced to mortgage their lands, the prophet calls it planting “strange slips,” which in the outset should appear to flourish, but in the end become a heap of ruin, grief, and sorrow, which, as declared, came down upon almost every class in the country—upon this second Immanuel as well as others—that the sore evils visited upon him might lead him to search out and become acquainted with the whole “Egyptian” system of legislation and oppression, in every phase and depth of it; to consider and search out the true laws to secure eternal peace, prosperity and happiness, that his own and all lands might be blessed thereby, while a thorough knowledge of all the evil, misery and wickedness, in which he could see

the land immersed, caused him to put on zeal as a cloak (*Isaiah ch. 59,17,*) to utterly root out every Egyptian institution, that the people should never be cursed thereby anymore.

Isaiah said that in the midst of the oppression which the Northern States, as Assyria, the Southern States, as Egypt, and Canada, as Israel, should suffer, as at the present time, the oppressed shall cry unto the Lord, and he will send them a "saviour and a great one," who will deliver them, and unite Egypt, Assyria and Israel, into one, to be one land and people, in which Israel should be a blessing to the whole.

Isaiah, ch. 21, 12, also calls this Immanuel a Watchman, who in the midst of all the multiplied evils existing, declared as he did in the last number of the *Review*, that the "*Morning cometh*" that many things are told them, but to know particularly they must "come again," that is, that this number will as promised more fully describe the deliverance to be accomplished.

The Lord saith unto them by Isaiah, ch. 28, 14 to 22, ye scornful men that rule this people, because ye have said we have made a covenant with death by agreeing to a confederation or satanic government, and to hate mine, the monarchial system, consequently are in agreement with hell; have made lies your refuge, and under falsehood hid yourselves, ye shall not escape when the overflowing scourge passes through.

But thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; judgment also will I lay to the line and righteousness to the plummet, and your hiding place and refuge of lies shall be overflowed, your covenant with death, and agreement with hell shall not stand, for ye shall be trodden down by the overflowing scourge; and when it begins to overflow it will be a vexation only to hear the report from morning to morning, for this *strange act* of the Lord by which he will cleanse the land of wickedness will surprise all nations. After that consumption of them the deaf shall hear the word of the *Book*, that is of this *Review*, ch. 29, 18.

Then, as prophesied by Isaiah ch. 32, 1, 2, "Behold a king—Immanuel—shall reign in righteousness, and princes shall rule in judgment, and be as the shadow of a great rock in a *wearg land*; and, ch. 33, 6, 16, 20, 21, 24, wisdom and knowledge shall be the stability of his times, and strength of salvation, for the fear of the Lord is his treasure. He shall dwell on high, his place of defence shall be the munitions of rocks; his city, the New

Jerusalem, shall be a quiet habitation, not one of the stakes or cords [bound] shall ever be removed; but then the glorious Lord and King over all the earth will be in a "*place*" of broad lakes and rivers, he will be our judge, our *lawgiver*, for he is the Lord our King.

The fortieth chapter of Isaiah is an address of the Lord to the Children of Israel, in which their idolatry, great wickedness and promised deliverance are set forth. In the next chapter a command to the nations to keep silence that the people of Israel *may speak* and come near to judgment. He asks them who raised up Abraham from the east and no enemy could stand before him, and answers, I have done it, and have kept the record of the generations from the beginning, and as the former things come to pass again, as I was with the first [verse 4] Abraham so will I be with the second one, and "all the ends of the earth shall be afraid" of him. The people were all immersed in idolatry when he raised up Abraham, and now the "almighty dollar," their silver and gold, houses and lands, and their satanic forms of government, are idolized and worshiped in this, the time he has raised up Immanuel the type of Abraham, whom the Lord immediately after addresses as Israel, and says, *but thou Isreal my servant Jacob whom I have chosen, of the seed of Abraham my friend, for I have kept the generations from the beginning, thou art not thus given to idolatry, I have taken thee from the ends of the earth, from the very outskirts of civilization, where you were born, see page 484, and called thee from the chief men thereof, and said unto thee, thou art my servant, I have chosen thee, fear not nor be dismayed at the work before thee, for I am thy God, I will strengthen, and help, and uphold thee with the right hand of my righteousness. Behold, all that were incensed against thee shall be ashamed and confounded; they shall be as nothing, and they that strive with him shall perish; they that war against thee shall be as nothing, and as a thing of naught, for I the Lord thy God will hold thy right hand, with which these pages are written, saying unto thee, fear not, I will help thee thou worm Jacob, and ye few men of Israel, I will help thee saith the Lord, and thy Redeemer, the Holy One of Israel.*

In *Isai. 49, 21, 22 and 23* the Lord saith to the idolatrous children of Israel in America: Bring forth your idols and let them tell the former things, and declare new things before they spring forth; let them do good or do evil, that we may be dismayed, and behold it together. Behold, saith the Lord, they cannot answer.

But, (verse 25,) *I have raised up one in the north—in Canada—as I did Abraham, who shall come upon princes as upon mortar, and as a potter treadeth the clay.*

The people then, (verse 26,) ask how they shall know and who hath declared his generation, that we may know he is righteous and of the seed of Abraham. The Lord answers that he shall first say to Zion—that is Canada—that *they are here*, that the ten lost tribes are in America, and to Jerusalem—that is the United States—the glad tidings shall be made known, and how beautiful upon the mountains shall he be who bringeth glad tidings to her when all is darkness, trouble, and anguish. For the Lord, in verses 23 and 24, said, I beheld and there was no man among them, and no counsellor that when I asked them could answer. Behold they are all vanity, their works are nothing but chaos, their molten images, that is metallic currency, are wind, confusion and ruinous, as it is this day both in Canada and the United States.

Therefore saith the Lord, (Isai. 42, 1-4,) Behold my servant whom I have “raised up in the north,” whom I uphold, who hath told you “they are here,” he is mine elect, in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgment to the Gentiles. His voice will not be heard in the streets, announcing that he is the Deliverer, yet he will feel for those that are bruised, through the evil and oppression which everywhere abounds. Neither will he make an effort to quench the smoking flax, to stay the wickedness that shall as suddenly devour all who delight therein as the fire in flax, that is already smoking; for he knoweth they will not listen to him. He shall bring forth judgment and truth, and shall not fail or be discouraged till he has set judgement in the earth, and the isles shall wait for his law. Therefore hearken to him as your fathers did to Moses.

In verse six thus saith the Lord to this Immanuel, RAISED UP IN THE NORTH, under the name of Israel, (see ch. 41, 8): “I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a ‘covenant’ of the people; (see ch. 52, 21,) for a light of the Gentiles: I am the Lord, that is MY NAME.”—The name Lord does not always cover all the persons of the Godhead, but in this place it does, therefore: the Son of God is speaking as well as the Father and the Almighty, and he promises that he will not give his “glory,” that is “fresh oil,” of his nature to another man, the evidence of which should be that he should be able to understand past and present events, and be taught future ones; for, “BEHOLD THE FORMER THINGS ARE COME TO PASS AGAIN, and new things do I declare, before they spring forth I tell you of them;” and Isai. 42, 21, “The Lord is well pleased, for his righteousness’ sake he will magnify the law and make it honorable; and (ch. 45, 24,) he shall say in the Lord have I righteousness and strength, and to him shall men come and all that are incensed against him shall be ashamed.”

The Lord, by Isaiah, (ch. 48, 1-8,) said to the people that all those prophecies in regard to their ways and doings of old, and that have come to pass again in their new inheritance, were distinctly declared to them by their proph-

ets, that when they should come to pass they should not say that it was their idol and their graven images that had done it—their republican government and their metallic currency, that had prospered them as they declare they have, and glorify themselves in place of God; for their iniquity and the depth of their ignorance is manifest in that when all was prophesied to them they did not even know (verse 6,) when the events came to pass.

In verse ninth He declares that He would have cut them off in their wickedness if it had not been for the sake of him—this Israel—in whom is His “name,” that is nature, “glory,” or fresh oil, as well as for His own sake, (v. 11). Then the Lord calls (v. 14,) all to assemble, and saith: “WHO AMONG YOU HATH DECLARED THESE THINGS,” the truths in this “Review,” in regard to you for he it is whom the Lord hath loved, he will do for his pleasure on Babylon, and his arm shall be on the Chaldeans, in utterly destroying their whole system of government. For (v. 15,) I, even I, have called him; I have brought him and he shall make his way prosperous.

This Israel, then proclaims, verse 16, “Now the Lord God and His spirit hath sent me;” Therefore, Isai. 49, 1: “Listen unto me, and hearken ye people from afar; the Lord hath called me from the womb, in the shadow of His hand hath He hid me, and hath made me a polished shaft, in His quiver hath He hid me until the time was fulfilled,” and has shewn me all the wickedness of the nations to be rooted out. And said unto me: “Thou art my servant, O Israel, in whom I will be glorified,” I said I have labored to teach truth to the people, in these pages, but it is labor lost on them. Then verse sixth: It is comparatively, a light thing, saith the Lord, that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel, for I will also give thee for a light of the Gentiles, to establish all nations—under true laws that thou mayest be my salvation to the ends of the earth. I have heard thee (v. 6,) saith the Lord, and will help thee, and I will preserve thee and give thee for a covenant of the people, (see ch. 50, 21,) to establish the earth to the utmost bounds of the everlasting hills. And, ch. 51, 15-16, I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heaven and lay the foundation of the earth. Which refers to this Israel being hid from himself, as it were, and from the people, until the wilderness, where he was born, was sufficiently peopled for the foundation of a church—heaven—and government—earth—to be laid; and through being thus covered, brought in contact with, and into a thorough knowledge of all the wisdom of the Egyptians, and the systems of oppression, in church and state, that are the source of all the evils with which his land and all the ends of the earth are cursed; that seeing and sorely suffering from them he might feel for others and be stimulated to search out the remedy for all those ills through an understanding of the infallible laws of the Lord of hosts, and thus be enabled to establish true and immutable laws in church and state, when the Lord should say, (v. 18,) of the United States there is none to guide her among all the sons she hath brought forth, nor one that can take her by the hand, of all the sons she hath brought up. For as in the 43rd Psalm, which is a prophecy referring to this people it is said (v. 4-5) their ensign, Abraham Lincoln, should obtain his position through being “famous” with an “ax,” which was literally the case. And Isaiah prophesying of him, in speaking of this people, ch. 10, 16, said: shall the “ax” boast itself against him who heweth therewith, for in the fifth verse of that chapter he is called the rod of God’s anger to punish the people for their wickedness, and the negroes as the “staff” in his hand. And Andrew John-

son was elected deputy ensign for fear a wiser or more influential man should be raised to the position.

Therefore (ch. 52, 13-15,) saith the Lord, "Behold my servant raised up in the north, he shall deal prudently and be exalted and extolled and be very high. Many will be astonished for his visage is more marred than any man; which refers to the injustice and vile treatment he met with from the administrators of the law, in both church and state, as will be seen further on. But he shall stir up many nations, the kings shall shut their mouths, they shall be speechless before him; for that which had not been told them they shall see, and that which they had not heard shall they consider."

The darkness and gross darkness is so great that no one will believe the report, (ch. 53, 1-3,) or scarce listen to the important information that he gives them in this "Review," or understand from those innate laws that have been made known in it that he is the arm of the Lord chosen to deliver and heal the nations. There is none, he is despised and rejected as insane, as a fool and madman, and no where esteemed, even his own blood relations look upon him as a disgrace to them. Yet thus saith the Lord (ch. 53, 2,) "this is my covenant; My spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed henceforth and forever."

Therefore the Lord saith (ch. 60, 1-20) to the whole house of Israel: "Arise, shine, thy light has come, and the glory of the Lord is risen upon thee and the Gentiles shall come to thy light and kings to the brightness of thy rising. Your sun shall never go down. The long night of ignorance, darkness and gross darkness shall no more be visited upon the people, for under the infallible laws this Sun of righteousness (Malch. 4, 2.) will establish they will have peace, prosperity and happiness forever. For (ch. 62, 11.) Behold the Lord hath proclaimed that the STANDARD is lifted up and is clothed [ch. 61, 10.] with the garments of salvation, and with the robe of righteousness. Therefore (ch. 62, 11.) say ye to the daughter of Zion; Behold thy salvation cometh and his reward is with him and his work before him.

The prophet Isaiah, [ch. 63, 1 &c.] enquires: "Who is this that cometh from Edom with dyed garments from Bozra; This that is glorious in his apparel, traveling in the greatness of his strength?" This Israel and Immanuel replies: "I that speak in righteousness, mighty to save." This refers to his return from a visit to the United States which is typically Edom and Bozra, for out of Judah—Canada—will come (ch. 65, 9.) the "inheritor" of my holy mountain, saith the Lord. Thus new things and old, former things and things yet to come to pass are declared before they spring forth.

THE PROPHET JEREMIAH.

The prophet Jeremiah was, in some respects, a type of The Branch, for the Lord, ch. 1, 5-10, "Before I formed thee I knew, and sanctified and ordained thee for a prophet unto the nations, and have put my words in thy mouth. See, I have set thee this day over the nations and over the kingdoms, to root out and pull down, to build and to plant," which Jeremiah as the antitype, only prophesied of, but The Branch, as the one typified, shall literally fulfil. "Thou therefore," saith the Lord, verse 17-19, "gird up thy loins, arise, speak to them all that I command

thee, be not dismayed at their faces lest I confound thee before them. For behold I have made thee, this day, a defenced city and an iron pillar, and brazen walls against the whole land, the kings, the princes and the people thereof. And they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee. And, ch. 5, 14, "I will make my words in thy mouth fire, and this people wood, and it shall devour them."

The Branch, as did Jeremiah, ch. 9, long deeply lamented over a similar moral and political ruin of his country, and has oft desired to "dwell in the wilderness in place of in a habitation," in the midst of it. And, ch. 14, 8, as the hope of Israel and the saviour thereof in time of trouble, has been a stranger in the land, and as a wayfaring man, who oft knew not where to turn aside for a night's shelter. He sat not in the assembly of the mockers, ch. 15, 16-17, nor delighted in the way of evil doers but sat alone because by the hand of the Lord was he filled with indignation. He searched out the promises of God and rejoiced in an understanding of those deep mysteries hid from the foundation of the world, and in knowing that the Lord of hosts had called his name upon him, and given him an understanding of those innate laws by which the universe is governed, that he might know to establish a government over the earth upon the three-fold principle whereby the whole universe is governed, verses 19 and 20, to stand before the Lord, to separate the precious from the vile, and to be as his mouth unto them. And, I will make thee unto this people a fenced, brazen wall, and they shall fight against thee, but they shall not prevail, for I am with thee to deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible, saith the Lord. Thus the things that came to pass in the days of Jeremiah are coming to pass again, for not one of the rulers in Canada, whose corrupt ways and doings, both morally and politically, were exposed in the seventh number of this Review, dared to put a hand upon the writer, after much plotting among some of them to do so. Because, ch. 20, 11, "the Lord was with him a mighty, terrible one; therefore they shall all stumble and be greatly ashamed, their everlasting confusion shall never be forgotten."

As a new thing now springing forth and yet to be completed, the Lord said, ch. 23, 3-6, I will gather the remnant of my people out of all countries whither I have driven them. And will set up shepherds—rulers—over them which

shall feed them and they shall never fear any more, for, Behold the days come saith the Lord, that I will raise up unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days shall Judah be saved and united with Israel, shall dwell safely; and this is the name whereby he shall be called The Lord our RIGHTEOUSNESS, that is the Lord who establishes and enforces righteous laws, under which man shall live in the enjoyment of all those blessings forfeited through the transgression of Adam.

In those days, saith the Lord, [see v's. 7, 8, 20, 1;] The children of Israel shall not only be gathered from Egypt, as in former times, but from all lands whither I have driven them, in the latter days they shall understand it. And in that day [ch. 30, 8-9.] saith the Lord of hosts strangers shall no more serve themselves of the house of Jacob, as they have been enabled to do through the ignorance and wickedness of their rulers, but they shall serve the Lord their God, and *David their king*, whom I will raise up unto thee, which will be a new thing, for the ten tribes have never been reunited to Judah, and the king to be a type of David has never been seen ruling in the earth, as described, verses 18 to 24, by the prophet, for, under his government, their nobles shall be of themselves, and their governor—king and Lord—shall proceed from the midst of them; and the Lord of hosts said: “I will cause him to draw near,” as Daniel, ch. 7, 13-14, saw him: brought nigh before the Ancient of Days; and he shall approach unto me, for who is this that hath set his heart to approach unto me, saith the Lord. In the latter days ye shall consider it and understand it all. If the Lord had, by his prophets, set forth all the particulars of their new and better inheritance, where it lay and how they would be able to get there, there were then, as there are now, those who would have set out at once to search for it, thereby setting the Lord at naught, and have added to their multiplied transgressions, and the rich treasures of this the richest portion of the earth been wasted before the fulness of time was come, as it is now being in the short time they have occupied it. But in the last days, saith the Lord, by Jeremiah, ch. 31, 9 they shall come weeping and lamenting for their past transgressions, and with supplications will I lead them, as they were led from Babylon of old, and I will cause them to walk by the rivers of waters; as said by the prophet David (*Ps. 1, 3,*) where their leaf shall not wither, and, with their king, of whom

David was prophesying, shall continually prosper because it is a straight way, under *innate* law, therefore they shall not stumble, for I am a father to Israel, saith the Lord, and Ephraim is my first-born, and Judah is my lawgiver. The Branch will teach them those true, *innate* laws which the Lord will write in their inward parts, ch. 31, 33. For, ch. 33, 14, Behold the days come, saith the Lord, that I will perform that good thing that I have promised to Israel and Judah, to unite them into one nation again, and cause the Branch of righteousness to grow up unto David to be king over them all, [see Ezekiel ch. 37, 19-22.] and he shall execute judgment and justice in the land, and he shall be called the Lord our righteousness, because he will establish righteousness through righteous laws, and in himself and successors forever enforce them, both in church and state. For David shall never want a man to sit on the throne of the house of Israel, and the Levites shall never want a man to offer the sacrifices commanded in Ezekiel, ch. 45, 18-25; and, *Jer.* ch. 33, 22, as neither the host of heaven or sand of the sea can be numbered or measured, so will I multiply the seed of David my servant, the king, and of the Levites that minister unto me. And this my covenant that I make with them shall stand as long as sun and moon endure.

Therefore a new, full and endless restoration of the children of Israel in a new and better inheritance, under a new David, and under a perfect system of government. Thus former things come to pass and new things are declared before they spring forth.

In the days of Jeremiah, ch., 44, 15-17, the people burned incense unto the moon, as the “queen of heaven,” the wives as well as men worshipping it in place of God, attributing to it the blessings that God had bestowed upon them, and although Jeremiah warned them of their wickedness, yet they persisted in their idolatry. In these “last days” the people in the United States, both men and women attribute their great national prosperity, which they have enjoyed, to their “republican institutions,” and say that through them, as their heavens, that they were prospered; and their “graven image,” their “Goddess of Liberty,” is the type of their “supreme benefactor” or “queen of heaven,” which with the molten images they call their “Almighty dollar,” they, as a people, worship and adore. They, however, as a people, believe that the Lord Jesus Christ is the Saviour of their sinning souls; but they do not recognize him as

the bestower of earthly or temporal prosperity, but say that those who die in the faith of their " graven image" go, as they say Abraham Lincoln did, direct to a seat at their saviour's right hand. Poor, blind, deluded, infatuated dupes of the angel of the "bottomless pit" dwelling in endless night, ages deeper in darkness than their idolatrous fore-fathers were in the days of Jeremiah. For they worshipped the moon, through which they had a measure of light, warmth and increase; but their American descendants worship a " graven image" that furnishes neither light, heat nor increase, neither can it see, nor hear, nor feel. Jeremiah warned them from the Lord, they refused to hearken. The Lord from the day they had an existence has, in the language of Ezekiel, ch. 20, 35, been pleading with them face to face, by his two witnesses, the Old and the New Testaments, which St. John, Rev. 11, 3-9, asserts have been lying before them in their streets, in sackcloth, all the past three days, eighty four hours, which are eighty-four years; but the people, as in the days of Jeremiah, have refused to *hearken* to their testimonies, to God's pleading with them. And as those mothers and daughters of old urged on their husbands and brothers and sons, to continued transgression, so in these last days have these female worshippers of that graven image, and those molten images, trained up their offspring and urged on their husbands and brothers and sons to continued transgressions; and their priests have added fuel to the flame, all teaching to despise and hate, not only the true system of government, but all who would not bow as they bowed, or refused to worship as the worshipped. They also willingly imbrued their hands in the blood of battle and they exceeded even the heathen nations of old, for no priest whose hands had been thus polluted with blood was allowed even to touch one of their idols or serve in its presence; but in America they went forth by hundreds and thousands to mingle in the fray, and to glory in their unparalleled wickedness. Like fends the wives and daughters urged on their protectors, their husbands and their children, to deeds of blood; and hecatombs of slain of their own flesh and blood have not satiated their fiendish souls. And the Lord hath said he looked and there was no man among them that could stand up before him, and that there was not one that had any light in them. Therefore they are in every respect further and deeper and wider astray than their progenitors, of the former times. And the former things are come to pass again in denser night, amidst

more appalling wickedness, and in vastly ampler proportions.

EZEKIEL.

The prophet Ezekiel was in part a type of the Branch, but he and St. John were more particularly antitypes of one whom St. John (Rev. ch. 11-15 calls the "seventh angel" whom the Lord will cause to stand up for him at the time appointed.

In chapter 2, 9-10 the *hand* prophesied of is that of the Branch and the "roll of book," that is a book that can be rolled, and printed within, and without—is the *Canadian Quarterly Review*, in which lamentation, and mourning, and woe, are written for all idolatries and evil doers; Ezekiel as the type of the Seventh Angel took and read it, and was deeply interested; but in it was bitterness as he will tell when the time is fulfilled. That the Lord had made him a watchman (ch. 3, 17-26-27) unto the house of Israel, but was not to reprove them for their wickedness, or show unto them the destruction hastening upon them. But when the time was fulfilled the Lord said he would open his mouth, and he should warn them to repent.

Ezekiel was shown "ch. 8" all the wickedness of the people of Judah—that is Canada—and then (ch. 9) he heard the call from those who have charge over the city—that is those whom the Lord raised up for that purpose, and not those the people have set up.

And behold "ch. 9-2" six men came from the way of the *higher gate*, which lieth toward the north, and every man a slaughter weapon in his hand; that is we're authorised to put an end to all wickedness "and one man among them, that is a seventh one, was clothed with linen, with a writers inkhorn by his side." The city means primarily the whole land, but its type is the City of Hamilton, as the New Jerusalem; and the *higher gate* toward the north is the gate that leads out unto the Mount of Olives, described by Zechariah (ch. 14, 4). There is a lower gate that leads out along the plains (as the road G in the plan in No. 7 of the *Review*) that does not ascend the mountain at all, but in ancient Jerusalem there was no such lower gate from the city; and this is appropriately called the higher gate. The seven men are seven brothers which the Lord of hosts has raised up to be over the city—that is the whole land: and the one with an *inkhorn* is the writer of the *Canadian Quarterly Review*, who is differently robed from the rest, and in a way that is typical of his position as head of the

church, as well as of the state, and of his righteousness before the Lord of hosts. And the men whose foreheads are marked (v. 4-9) are said to be all those who are cited in this Review, as delighting in transgression because their meat is made plenteous thereby (Hab. ch. 1. 16) are to be slain by the angels of the Lord as in Egypt; and the men with the slaughter weapons are to cleanse the land of Egyptian practices. The city is full of perverseness, and the land is full of blood; and I will recompense their way upon their head saith the Lord.

The coals of fire referred to [ch. 10, 2,6] are the declarations of the will of the Lord in this Review, that shall speedily come to pass, that were made known to the writer by the Lord God Almighty; and the hand referred to 'v. 8' is that of the Lord Jesus Christ.

Thus saith the Lord [ch. 11, 17-23] to the whole house of Israel: I will gather and assemble you out of all countries and will give you the land of Israel; the new and better inheritance, where the above transactions were prophesied to come to pass again, as they partly did in their ancient inheritance after the crucifixion of the Lord Jesus Christ, who as the *glory* of the God of Israel, went up to the Mount of Olives for his final ascension to the dwelling place of his Fathers mansions above. So from the midst of the new Jerusalem, the Lord of all the earth and glory thereof, will go up from the city to dwell on the Mount of Olives where he was born, and where Zechariah [ch. 14, 4] said he should be born to stand or dwell in the fulness of time, when time shall be no more. This Mount of Olives is as prophesied by Zechariah, split in two as described in No. seven of this Review; therefore is different from the one in ancient Palestine. Thus former things come to pass again, and new things are re-declared before they spring forth.

Ezekiel prophesied [ch. 17, 19-22] of President Davis, of the Southern States, as the American Pharaoh; that his schemes should not succeed, that all his casting up of mounts, and building of forts, and his numerous armies should be of no avail, for the Lord said I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon—Washington—and will plead with him there for his trespasses—that he hath trespassed against me; that is against the Lord, in endeavoring to establish a republican system of government. And all his fugitives, and all his bands shall fall by the sword, and they that are not killed shall be scattered to-

ward all winds, and ye shall know that I the Lord have spoken it, for they are told it through this Review.

That is a perfect description of the operations and result to President Davis to his people and country. The march of Sherman's army is described by Jeremiah, ch. 46, 22; also many other events of the war in that and ch. 48 and 49. And as new things have now come to pass in America which did not come to pass before, to be a *sign* of the near consummation of the events prophesied of in Ez. 17, 22 to 24, in which, thus saith the Lord God: I will take of the highest branch of the high cedar, and will set it, and will crop off from the top of his young twigs a tender one and will plant it upon an high mountain.

To plant is to *establish*; no such person as described, has ever yet been seen thus planted, under whose shadow, that is protection, all nations grow and perpetually flourish, as trees planted by rivers of waters, whose leaves never wither.

The high cedar referred to is the *Chief Ruler* (1 Chron. 5-2) from Judah from thence is Shiloh, the head, or chief ruler of the whole human race, the Lord Jesus Christ. A branch is said to be taken off him that is some of his own nature; and as all the descendants of Adam are in their divine nature, his offspring, the twigs taken, that is the stick (ch. 37, 19) from Joseph, and the stick from Judah, are his twigs, that are as declared, united into one stick, in which the branch of the high cedar, "or new nature" (verse 22) is said to be "set," and then it is planted upon an high mountain and eminent. In the mountain in the height of Israel will I plant it, and it shall bring fourth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all manner of fowl of every wing, in the shadow of the branches thereof shall they dwell; for a portion of the earth shall be divided to each of his children, and those portions into nations, over which will be their children. And all rulers and nations shall know that the Lord putteth down and raiseth up whomsoever he will, and that he can make the tree that it was thought was all dried up and dead, to be green, and to flourish above all trees.—They shall all know that the Lord hath spoken it, (v. 29) and through this Review how he hath done it; how he hath brought them into this new inheritance, [ch. 20, 6-35-36-37] which is the "*glory* of all lands;" how the Lord hath plead with them face to face, as in the wilderness of old; that is by the Bible in every man's hand: and will "cause them to pass

under the rod,"—that is the ruler planted on the high mountain, in the heights of Isreal, which is Canada.

After describing the wickedness of the people of the United States, the Lord said, [ch. 22, 30] I sought throughout their whole country for a man that should make up the breach, that should make up the hedge, and stand in the gap before me for the land, that it should not be destroyed as Sodom and Jerusalem of old. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath—their own way have I recompensed upon their heads saith the Lord. Thus former things are come to pass, and new things are yet to spring forth.

Canada is described by Ezekiel, ch. 23, as Jerusalem, and the United States as Samaria, and it is said that the idolatry and wickedness of Samaria have been copied by Jerusalem, which has come to pass in Canada, in her following so closely the system of government of this new Samaria, and the vices and wickedness attendant thereon, and therefore Canada (verse 49) is to bear the sins of her idolatry and those who have trusted therein shall be punished therefor, for the Lord will surely punish for transgression.

The Lord tells Ezekiel, ch. 24, 18, 25, 27, not to mourn for the death of his wife as a *sign* of the destruction coming upon the wicked, and as the type (v. 21.) of a future one. The Branch, called the Son of man, who, sighing over the fate of transgressors in these last times, when they should loose the *desire of their eyes* their "goddess of liberty," and all the satanic institutions of which it is the type, he should not open his mouth to declare God's judgments until the "fullness of time," when the system of government which their "*graven image*" represents should be at an end. But in that day the Lord saith to him, all that escape destruction shall come unto thee, then thou shalt speak and be no more dumb, and that shall be a *sign* unto them that it is the Lord that ruleth the nations; and [ch. 29, 21.] in that day I will cause the horn of David to *bud forth*, and I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord.

The 34th chapter of Ezekiel is an address of the Lord to the shepherds, the rulers of Israel, both in church and state. He saith to them, the people have not been cared for, you have let them wander as sheep without a shepherd, but that He would take the charge away from them, and gather the people as his elect (*Matt. ch. 29, 31,*) from all countries into their

own land (*Ezkl. ch. 34, 13, 14,*) and feed them upon the high mountains of Israel, and set up one shepherd over them, even my servant David, the Branch, he shall be a prince among them, for I the Lord have spoken it. It is said [v. 29.] that he shall be a "*plant*" for renown, for his name shall endure forever; he shall be the "Father of the everlasting Age."

The 37th chapter of Ezekiel is a description of the restoration of the whole house of Israel [v. 11.] which has lost all hopes of that restoration, and a command to the prophet to take *two sticks* and to write upon one for Judah and his companions that are with him, and on the other, for Joseph the stick of Ephraim, and for all the house—tribes—of Israel that are with him in the dispersion; and join them one to another, and they shall become one stick in thine hand, and as has been seen in that stick "the cranch of the Lord" [*Isai. ch. 4, 2,*] is "*set*" just as the soul in every man is, within the body, and the spirit is blended with the soul, so that *new nature* of the Lord Jesus Christ is *set*, Ezekiel, ch. 17, 22, that is blended with the intellectual nature upon the head and upon the crown of the head of the Shepherd, the Stone of Israel.

By those *sticks* Ezekiel was to represent the certainty of the gathering and the reunion of the ten lost tribes that had then been dispersed ninety years, with the house of Judah as one nation, with one king over them all, ch. 37. 19, 21, 21, 24, never to be divided into two nations or kinfdoms any more, at all. And my servant David, not the David who was over the ancient inheritance, for he had then been dead 428 years, but His servant David of this new and better inheritance where the former things are coming to pass again and new things are declared before they spring forth, in these the last times.

The Lord also said [v. 27] that his tabernacle, that is the new temple described by Ezekiel, that will yet be built, should be in the midst of these for evermore, and they shall walk in my statutes and judgments, and do them, saith the Lord.

In ch. 38, 8, they were told that these things would not begin to come to pass until in the "*latter days*," when they should be gathered upon the mountains of Israel, that had *always been waste* as America was until the Lord began to gather his "*elect*" people into it, and that they should come like a cloud to cover the land, which is a new thing of these latter times.

In ch. 39 they are reminded and a description is presented of the judgments of

the Lord upon them for their transgressions there [v. 25], and that at that time the Lord would bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and after they have borne their shame and punishment they shall know that the Lord hath done it, and hath promised not to hide his face from them any more, for I have poured out my spirit upon the whole house of Israel saith the Lord God.

The remaining chapters of Ezekiel refer to the New Jerusalem which is to be built, and the sacrifices enjoined; all of which will be done as shown therein. Thus former things come to pass, and new things are to spring forth in more magnificent proportions to endure forever and ever.

THE PROPHET DANIEL.

In the interpretation of Nebuchadnezzar's dream, the prophet Daniel showed that in the "latter days" [Dan. ch. 2, 28.] a stone cut out of the mountain without hands should have the dominion over the whole earth, that he and his kingdom were a type of that king and kingdom. That the God of heaven should establish in the days of the kings of the fourth kingdom, that is of the governors of the United States, for the prophets call each "State" a nation and their governors kings [Rev. ch. 16, 12.] which as a matter of fact they are, because they are chosen by the people, and not appointed by the President, who is said by Haggai [ch. 2, 22.] to sit on the throne of kingdoms. Daniel showed, ch. 2, 44, that they would be divided into north and south, that they would mingle with the "seed of men," that is amalgamate with and take the daughters of men—the daughters of Negroes—for concubines, as their infamous antediluvian antitypes did, [Gen. ch. 6, 2.] for the black females are only daughters of men, and not of the sons of God; that is, are not endowed with a divine nature, they are called clay in the comparison because the divine nature will not blend with their nature; therefore, as Daniel said, they do not cleave one to another any more than iron and clay, and as a consequence the fourth generation have no offspring; thus the sins of those parents are visited upon the children unto the third and fourth generation, and no longer. Ezekiel, ch. 23, 20, compared the flesh of their paramours—concubines—as the flesh of asses, and their issue as like that of horses; thus, their type is the mule, which has no offspring [see page 437 in number 7 of this Review]. The prophets call those children of m. a beasts, and Isaiah speaks

of them [ch. 30, 6, 7.] as "the beasts of the south in a land of trouble and anguish who shall bring their riches upon the shoulders of asses to a people that shall not profit them, therefore their strength is to sit still," that is to stay with their masters.

In Frank Leslie's illustrated paper for September 30, 1865, there is a picture of these "beasts" coming into the city of Baltimore just as described by Isaiah, the most prominent point in it being a black woman on a braying ass, with all her pots and kettles and other riches hanging about her, and under the picture it says "an every day occurrence in Baltimore."

Thus is prophecy fulfilled, and antediluvian wickedness and the wickedness of the former captivity [Ezra, ch. 9, 2.] are come to pass again.

In the days of those peoples and kings referred to, Daniel shewed [v. 44, 45.] that the God of heaven should set up a kingdom which should never be destroyed, and it shall break all those kingdoms and stand for ever. For as much as thou sawest a stone cut out of the mountain without hands, and that it break in pieces iron and brass and clay, which clay is admitted by a majority of those kings and their people to have a voice in the government of the iron, the stone will also destroy the silver and gold from being a national currency. For as Nebuchadnezzar required all his subjects to worship the image of gold he set up, (ch. 3, 2, 6.) so the rulers in America now require all their subjects to worship as a currency the gold and silver images they have made, which are the sources of all those financial evils and stagnation of industry that so often occur, and that are so destructive to the prosperity and happiness of the people. The dream is certain, and the interpretation sure, and the former thing thing has thus come to pass again.

The "Stone" referred to is the Shepherd, the stone of Israel promised by Jacob to Joseph. [Gen. 49, 24.] The foundation stone Isaiah said, ch. 28, 16, should be laid in Zion, and the precious corner stone that should be there for a sure foundation of future peace, prosperity and happiness which shall continue for ever. He was born upon the Mount of Olives that is "split in two," (see Review No. 7.) which lies in a valley of the holy mountains, in the new habitation where Zechariah, ch. 14, 4, said his feet should stand in these last days.

The Mount of Olives is embraced within the ten miles square, or thereabouts, described by Ezekiel, ch. 48, 20, which will be the garden of Eden of the new

Paradise, or inheritance, and within which will be the city proper and temple of the new Jerusalem. As in the Ancient Eden, there are four streams running out of that location, one eastward, one northward, one westward, one southward; thus former things come to pass again.

In chapter 7, 13, 14, Daniel by vision saw this stone, who in appearance is like the Son of Man come with the clouds of heaven. Those clouds of heaven are the numerous prophecies and directions given in the "Scriptures of truth" by command of the God of heaven, through which he should be known; a number of these prophecies but not all, are in their order given in this *Review*. They were never thus given before, in the nature of things they never can be given again; it is the *key* of David which opens the door to an understanding of the "law and the testimony," for it is that innate law which has taught the Stone the relative order in all created things, which is confirmed by the Old and New Testaments. To be able through these evidences to understand the personality and relative positions and jurisdiction of the Godhead as shown in this *Review*, is to be brought nigh before the Ancient of days, which with the understanding of the times past, present and future, as given in these pages, are signs to the wise through which they may know and be led as Moses commanded to "hearken" to the words of the stone of Israel. Daniel was told, ch. 12, 10, that the wise only would hear and learn the truths, that the wicked would not, and that he should stand in his lot, and with the other prophets of God be seen and honoured as a prophet in the latter days.

HOSEA.

The Israelites were told by the prophet Hosea [ch. 1, 4] that the Lord would cause to cease the kingdom of the house of Israel, and utterly take them away from being a distinct people for their wickedness, which will come to pass again in their history in the United States; but that the house of Judah (v. 7) should be saved as a people, which they have been in the most remarkable manner, not by sword or bow, or by battle, but the Lord hath done it, and their history came to pass again in the people of Canada, who have been similarly protected, when in all human probability they would be swallowed up by the United States; and the prophet promised them from the Lord, (v. 10-11) that they should finally be gathered and established as one people, with one head over them all; and where it had been said they were not God's people, it should be said: Ye, are the sons of the

living God. In ch. 2, 13, 14, they were told that the days of Baalim should be visited upon them again, and the evils that accrued thereby which has been done in their worship of "Bullion," that is gold and silver currency; that they should be *allured* into the wilderness of America, and he would prosper them there; and after the "day of Jezreel" they should have peace and happiness and prosperity for ever, and (ch. 3, 5) that they should seek the Lord and David their King, and should fear the Lord in the latter days; but that before that day, Ephraim [that is the ten tribes] should set up their "Eagle," ch. 8, 1-4-7-14 as they have in the United States, thus trespass against God's law, and that they should set up kings but not according to the law of the Lord, and princes in the same way. But the Lord hath not known them, hath not approved of them; but St. John said 'Rev. ch. 16, 19' that at the end they and all their wickedness shall come in "remembrance" before God, to have visited upon them the cup of the wine of the fierceness of his wrath. Then shall Ephraim say: 'ch. 14, 8-9' "What have I to do any more with idols."

A large portion of those prophecies of Hosea will be found to have come to pass again in America in these latter days; and the prophet referring to the Branch said: "Who is wise and he shall understand these things prudent, and he shall know them.

THE PROPHET JOEL.

The prophet Joel commences by declaring God's judgments to be visited upon the people; and his prophecy is almost a literal description of events that have already and will yet transpire in Canada and the United States. In ch. 2, 1 &c., he proclaims: Blow ye the trumpet—that is, declare the contents of this *Review*—for it is the trumpet referred to in Zion, that is, in Canada—and sound the alarm in these holy mountains; let all the inhabitants of the land tremble, for the day of the Lord cometh, it is nigh at hand; a day of darkness and of gloominess; a day of clouds and of thick darkness; as the morning spread upon the mountains. The last verse, ch. 2, 32, promises that immediately after all these evils are visited, for the great wickedness that prevails, that all who call upon the name of the Lord shall be delivered, "for in Mount Zion and Jerusalem shall be deliverance, as the Lord hath said." In ch. 3 there is described the gathering of the nations into the valley of Jehoshaphat, to punish them there. There was no such valley in ancient Palestine; it is a typical name for the country, and signi-

ses a place of punishment, as they are now and will further be, in this new inheritance, for the land shall be cleansed from sin; and as yet they have not, as said by St. John, Rev. ch. 9, 21, repented of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

The command by Joel, ch. 3, 13 &c., is: "Put ye in the sickle, for the harvest is ripe; come get you down, for the press is full, the fats overflow, for their wickedness is great; and the day of the Lord is near upon the multitudes in the valley of decision, when their sun and moon—church and state—shall be darkened, and their stars—that is kings of each state or nation,—shall withdraw their shining, for the Lord, the Deliverer, shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth—church and state—shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel, for thus saith the Lord, I will cleanse their blood that I have not cleansed, and Judah shall dwell forever, and Jerusalem from generation to generation, for the hope of Israel, the Lord of the whole earth, dwelleth in Zion."

THE PROPHET AMOS.

The prophecies of Amos are of almost a literal coming to pass again, in America, of the evils and wickedness of the Israelites of old, [ch. 2, 4,]: They, people and rulers, have despised the law of the Lord and have not kept his commandments, and their lies have caused them to err after the way their fathers walked, [v. 6, 8,] they literally sell [rob] the righteous for silver and the poor for a pair of shoes.

They pant after the *dust* of the earth and other hellish things, and emulate their fathers in robbing the poor, directly and indirectly, of their dust, or farms; through their diverse semi-swindling schemes, [v. 12,]. They fairly force their Nazarites or temperance men to drink *strong drink*, and will not let their priests rebuke them for their sins, robbing them of their hire if they do, [ch. 10-11]. They know not to do right saith the Lord. They store up violence and robbery in their palaces, and ask the Lord to bless it to them; therefore saith the Lord God: I will bring down thy strength—riches—and thy palaces shall be spoiled, Am. ch. 4, 10. I have sent among you the pestilence after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses, and made the stink of your camps to come up unto your nostrils; yet

have ye not returned unto me saith the Lord. I have overthrown some of you with fire, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning, yet have ye not returned unto me saith the Lord. Therefore prepare to meet thy God, O. Israel.

In this day, Am. 5, 7, judges and juries leave off to give righteous verdicts, and give them to those who, directly or indirectly furnish them with wormwood, that is, intoxicating liquors, to drink; they hate him that rebuketh in the gate, and they abhor him that speaketh uprightly, as amply shown to the writer of this *Review* for declaring their evil ways.

The Lord that strengtheneth the spoiled and protecteth the poor shall take away your pleasant vineyards, and your houses of hewn stone; for he knoweth your manifold transgressions, and your mighty sins, that you afflict the just and take a bribe, and turn aside the poor from their right. And, verse 19, it is so that if a man flee from a lion, [that is the sheriff,] a bear, some other robber, is sure to meet him; if he go into the house and lean against the wall a serpent is sure to bite him, that is, if he mortgage his house and land, to protect himself from either of the first, the mortgage, serpent-like, silently overwhelms him and crushes him in the usurer's hand. But the day of the Lord shall be one of overwhelming and endless darkness to all those transgressors.

Therefore, ch. 6, 1, 3, 6: Woe to them that are at ease in Zion—that is Canada—or that trust in the mountains of Samaria—that is in the United States—or chief of the nations. Also ye that put away the evil day, and cause the seat of violence to come near. That drink wine in bowls, and anoint themselves with chief ointments, that is high profits and salaries, but are not grieved for the affliction of Joseph, and have no feeling for the poor and needy; therefore the great house and the little house shall be smitten; and the Lord said, ch. 9, 2: Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down.

Thus the former things have come to pass again, in America. And in that day, saith the Lord, will I raise up the tabernacle of David, I will raise up his ruins, and build it as in the days of old, and he shall reign over my people Israel, verses 14 and 15, and I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God.

THE PROPHET OBADIAH.

The prophet Obadiah relates several incidents that have come to pass again during the late war; but that in the end oppression should cease, for there shall be deliverance, verse 17, upon Mount Zion, that there should be holiness, and Jacob should possess their possessions and the house of Jacob should be a fire to destroy transgressors, and the house of Joseph a flame for a light to all people, and the kingdom and dominion over all nations become the inheritance of the Lord of the whole earth.

THE PROPHET MICAH.

The prophet Micah's relation of the wickedness of ancient Samaria, and the (ch. 1, 4,) incurable nature of her transgressions, and of Judah delighting therein, has come to pass again in this now inheritance, the United States representing Samaria with all her wickedness, in vastly increased extent and intensity; for St. John, (Rev. ch. 18, 24,) states that every description of transgression that ever existed on earth is found in her. And Canada, as Judah, has been for twenty years gradually but rapidly assimilating her ways to theirs. Yet, notwithstanding their multiplied transgressions, the Lord promises them an heir to the throne of Israel, who shall deliver them; but, verse 16, the mighty people shall first be weakened, as is the eagle in his "moulting" season. In that day (ch. 2, 1, 2,) it will be woe to those that devise iniquity, and work evil upon their beds, that when the morning is light they may practice it; who covet fields and take them by violence, oppressing men and their families, depriving them of their houses and heritage. That the prophets of those evil doers, verse 11, should prophecy of wine and strong drink, which has amply come to pass again in these last times, for a vast majority of the priests of this day, directly or indirectly, recommend strong drink, the "wormwood and gall," that so rapidly destroys soul and body for time and eternity, for their voices are scarcely even raised in their churches against this all prevailing vice. Alas, alas, for the blood accumulated upon their skirts, through this great neglect.

The prophet then, v. 12-13, assures the people of the future restoration of all together in their new inheritance; that the breaker, the advanced pioneers, had already passed out of the country, their king before them, and the Lord at the head of them.

It was at the time the people were

leaving the ancient Canaan for Tarshish, as commanded by the prophets, as shewn in No. 7 of this Review. That Tarshish was Britain, and the Welsh, the family of Joseph and Ephraim, whose bow abode in strength, therefore they were never conquered. "Their head"—before the Lord—who was descended from the family of the last king of Wales, that died in 1050, came a pioneer to the United States in the seventeenth century, settled in Long Island, and remained there until the "Tea emute" at Boston, when he at once removed, being sure of war, and that at his place the soldiers would land, which they did. At the end of the "war" he came at the head of the "loyalists," as one of the pioneers to Canada, when it was one vast wilderness, and therefrom is the Branch. Therefore, as Micah said, the family of the King of the restored Israel has continually passed at the head of them, and the Lord before them.

In the early settlement of the United States there also came from Wales the head of a family, descended from the ancestors of the royal house of Tudors, that is, from the head of one of the fifteen of the early tribes of Wales, and eventually settled in Canada, of whom is the wife of the Branch.

The former things have fully come to pass again in America, as described in ch. 3 by Micah, who, verse 8, was a type of the Branch in declaring "I am full of power by the spirit of the Lord, and of judgment and might to declare unto Jacob his transgressions, and to Israel his sin."

In the promise of "restoration" in the last days, ch. 4, 1 &c., it is said that the mountain of the Lord shall be established in the top of the mountains—in Canada—and it shall be exalted above the hills. And many nations shall say, come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the law shall go forth out of Zion—from the Branch in Canada—and the word of the Lord from Jerusalem. Then the nations shall beat their swords into plough-shares, and they shall not learn war any more. And, ch. 4 7. "The Lord shall reign over them in Mount Zion, from henceforth even for ever.

The fifth chapter of Micah, v. 1, 2, 3, 4, refers to Christ, as the Son of Man, and where he should be born, v. 2, 5, 6, that in the last times he should subdue all nations under his feet; as also confirmed by St. Paul, Cor. 15, 24, that when the American Assyrians should set up a government in violation of his laws, that would consist of eight principal men, one

of them President, and the seven his privy councillors and heads of departments, as now existing at Washington; and that they should waste the land with the sword; and Nimrod—the South—in the entrances thereof, has already come to pass, through which destruction the Israelites would be delivered by the Son of Man from all their oppressors, and the remnant of Jacob shall be left as a dew from the Lord, a blessing to the Gentiles, and as a lion from whom they shall not be delivered, for through them shall the Son of Man establish peace to the ends of the earth.

Thus former things have come to pass again, new things have been springing up, and others shall spring forth, as particularly described by the prophets of the Lord so many ages ago.

The Lord, by Micah, ch. 6, declares a controversy with the Israelites in the strong foundations of the earth, that is, in their new inheritance the glorious mountains. He calls them to remember his promises, v. 5, by Balaam, that one should [Num. ch. 24, 19.] come out of Jacob that should have the *dominion*; that as the Lord the Branch, his voice crieth unto the city—the whole land—through this *Review*; who as a man of wisdom seeth and understandeth every wicked device that is going on, all that is impure in the sight of God; therefore “hearken” to the “*rod*,” and to the Lord of hosts who hath appointed it, for he knoweth where the treasures of wickedness are, [v. 10, 11, 13.] of the doubtful weights, the wicked balances, and abominable molten images; how the rich oppress the poor and needy, and lie in wait for their very blood, (ch. 7, 2, 3, 4.) and hunt every man his brother with a net, that they may do evil with both hands earnestly. The best of them are as a briar, the most upright is sharper than a thorn hedge. That is a perfect description of those evil ones in these last times. Israel [v. 4.] this is the day of thy watchman of the *rod*, the Branch, and now shall be their perplexity; but the poor and the needy shall be delivered as a lamb from the jaws of the lion, and from the paw of the bear.

“Trust ye not in a friend (ch. 7, 5,) put ye not confidence in a guide, keep the doors of thy mouth from her that lieth in thy bosom.” Those directions were especially written for the Branch, to confirm him in his own conclusions to be guided solely by innate law, confirmed by the testimony and the explicit directions of the God of Israel, for he could perceive that there was no friend to enlighten him, for he knew better than all of them, and that no one would,

at first, place the least faith in the possibility of the wonderful changes to take place; that even his own bosom companion would not place any confidence in their fulfilment. He was also told (v. 6,) that his enemies should be of his own house, that his brothers would exert themselves to stay his hands and, as it were, to endeavor to prevent the mighty God of Jacob from fulfilling his promises to his people.

Therefore he depended upon the Lord alone, and waited patiently for the God of his salvation to bring his words to pass and could say: “Rejoice not against me, O mine enemy, while I sit in darkness, to you, for the Lord is a light to me, and I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light and I shall behold his righteousness.”

Then she that is mine enemy shall see it and shame shall cover her which said unto me: Where is the Lord thy God. Mine eyes shall behold her, now shall she be trodden down as the mire of the street.”

The enemy thus represented by Micah, v. 10, is the Wesleyan Methodist Church of which the Branch was a member, out of which they expelled him. Not for any transgression against God or man, as made necessary by the laws of that church, but in the midst of a most severe financial crisis, originating out of the mis-government of the country, when even the *heads* of the whole Church had to petition for an Act of Parliament to enable them to *shift* out of the debts of their “publishing house” until better times, and then not one business man in a thousand, a member of the church, could pay his obligations, for not doing which The Branch was cast out as a Devil too impure to associate with them. At the time hundreds of persons owed him money yet he could scarcely collect a dollar to furnish a scanty morsel for his family; all his loose property had been seized and sold by the sheriff, for debt; and he daily expected the tax-gatherer to take his bedding and furniture which the sheriff could not touch. Yet that church had, for years, been in debt to him for light and fuel, which, as “trustee” thereof, he could not collect, while for its construction he had, directly and indirectly, paid more than all other members of it, living, put together.

The Branch, with other members, had established a most efficient Sabbath School in connection with the church, without, at the time, having any intimation that the minister in charge had deter-

mined to destroy it, for fear it would "injure his congregation," as he afterward said, and to please a few ignorant and unprincipled of the members.

Failing in all their manifold schemes and threats to destroy the Sabbath School, they, as David said of them, (*Ps. 10, 7-9,*) being full of deceit and fraud, nightly sat, for years, in the lurking places of the village, watching continually for some inadvertant word or act for which they could bring an accusation, but found none, murdering the innocent with their tongues, with their eyes privily set on the poor, when the day of adversity came it was their opportunity. The destruction of that Sabbath School and his character, of one more righteous than themselves, (*Hab. 1, 13,*) was the object in view, and not the trifle of "thirty pieces of silver," thirty ten cent pieces which they demanded. see *Zech. 11, 12.* The money was the Devil's cloak under which to accomplish their hellish purpose, they thought it hid their satanic desires, they were all too blind to see that it was all covered with their father's leprous spots, see *Psalm 192, 7-10.* When the Branch appealed to the "Circuit" tribunal against the unrighteous judgment through which he was expelled, the "judge" thereof went to, and heard the justification, of the priest who had expelled him and then wrote the Branch a tissue of accusations cited against him, every one of which could have been proved untrue if that judge had permitted a hearing of the appeal. That judge of a "district" was cited before judges appointed by their annual "conference" in this city in 1859, and was allowed to clear himself on his own evidence which his own letters, before those judges, shewed was directly the reverse of what he had sworn to; one of the judges being the minister who commenced the persecution. Thus again, at the last, two false witnesses, *Matt. 26, 63,* that priest and that judge. The original letters, which would establish their iniquity, were never duly returned. When applied for the Chairman and Secretary denied knowing of them; all the others, and the duplicates, were returned, but torn and partially destroyed, evidently with the intention to hide in eternal oblivion all accusing evidence that disproved the oral testimony, as said of them by Zephaniah, ch. 3, 4, the prophets are treacherous, the priests do violence to the law and know no shame; little thinking they had to do with one who knew enough to keep a triplicate copy of those letters that he trusted to no man, which the All-seeing eye of the Judge of quick and dead, in approving these pages, attests; yet thus did

those ministers endeavor, as did their antitypes of old, *Matt. 28, 15,* to destroy the evidence of their wickedness, and little thought their secret, satanic arts, which they expected to forever hide, should, with their antitypes of the Jewish church in the days of the Son of Man, be known and read of all men, and their church become as the mire of the streets. Thus former things come to pass again, prophecy is being fulfilled to the letter, new things spring forth and others are declared.

There is a command given to The Branch (*Mic. 7, 14,*): To feed the flock of his heritage, that is the Indian tribes, who dwell solitarily in the woods in the midst of Carmel—a place of vines—let them feed in Bashan—prairie land—for cattle and buffaloes. In the 15th verse The Branch is told that according to the days of the coming out of the land of Egypt the Lord will show unto him marvellous things. The nations shall see and be confounded at all their might, they shall be afraid of the Lord our God, and shall fear because of thee. For the Lord will perform the truth to Jacob and the mercy to Abraham which he promised unto our fathers from the days of old.

ZECHARIAH.

The prophet David said, *Ps. 102, 10,* of this day, people and country, "The Lord shall arise and have mercy upon Zion; for the time to favour her, yea, the set time is come." And Zechariah, ch. 1, 12, referring to the same period said, O Lord of hosts how long wilt thou not have mercy on Jerusalem and Judah against which thou hast had indignation these three score and ten years.

The years referred to are not those of the Babylonian captivity, for the Jews had returned therefrom sixteen years before, but to those mentioned by Isaiah, ch. 23, 16, of the United States under the typical name of Tyre, as the life of one king, which was a prophecy of the period the government of the United States has existed under elected heads or Presidents, which is within a few months of seventy years, and under vice Presidents about seven years longer, the whole time being called the life of one king, Apollyon by name. That seventy years will end in sixty-six, when, as said in the preceding chapter by Haggai, ch. 2, 20 to 23, who prophesied exactly two months before, of the overthrow of the throne of kingdoms, and destruction of the strength thereof. And as St. John said, Rev. ch. 16, 18, "the great city" that had been "forgotten" out of the monarchical system

of government comes in "remembrance before God." In that day, saith the Lord of hosts, will I take thee, O Jerubabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet—ruler—for I have chosen thee, saith the Lord of hosts. Thus the American captivity to false principles of government is a type of that former, or Babylonian captivity, and Zerubbabel who was the head or ruler over the Jews on their return from that captivity, was also a type of the promised Branch who is to rule over the whole house of Israel after the overthrow of the throne of kingdoms, and deliverance of the people from that heathen system of government. And the Lord assured Zechariah, ch. 4, 6. 7. that as a type of Zerubbabel, the Branch should perceive the manifold difficulties to be overcome before the whole house of Israel could be established in accordance with true laws; and it is said, "not by might nor by power, but by my spirit saith the Lord of hosts, shall that great mountain of difficulties be removed and become a plain before him; and he shall bring forth the headstone thereof with shouting, that is proclaiming it all to have been accomplished through the spirit of the "head stone of the corner," the Lord Jesus Christ, through whom alone every mercy and blessing for time and eternity is received.

That as Zerubbabel laid the foundation of the "temple" after that Babylonian captivity, and lived to complete it, and to establish the worship of the Lord of hosts therein, so his type, The Branch, ch. 3, 8, and 6, 12, shall establish the whole house of Jacob under true government, and lay the foundation and finish the temple of the Lord of hosts, described by Ezekiel, ch. 40, &c., in this new mount Zion, and establish that system of worship which shall be observed by all nations, and continued as long as sun and moon endure.

In ch. 2, 8, The Branch is represented as saying that, after "the Glory" the Lord of hosts sent me unto the nations that had spoiled Zion, as it has been shown, the United States have spoiled Canada, as Babylon did Judea. The person referred to as "the Glory," is the Lord Jesus Christ, as stated in verse fifth, and called by Haggai, ch. 2, 7, "The Desire of all nations" who came during the national existence of the Jews in the old inheritance. The Branch comes at a period long "after, in the fulness of time, in the latter days;" and he will shake his hand upon those nations, make known unto them through this Review the will of the Lord of hosts, and they shall be a spoil to their servants, that is the wealth

accumulated by those nations shall be a spoil to the Israelites who have been servants to their wicked rulers, for they shall be cut off as the transgressors were in the days of Moses, and the oppressed Israelites shall inherit their possessions as they did those of the Canaanites in the days of Joshua. Thus former things are coming and will come to pass again, in America as they did in Asia, for that cutting off of the wicked, and of the oppressors as the Egyptians were, shall be evidence to those that "escape," that the writer of these pages is The Branch and Deliverer mentioned by St. Paul (*Rom. ch. 11, 26*) as a root of Jessie, (*Rom. ch. 15, 12*) who should reign over the Gentiles as well as over the Israelites, that was prophesied of by Moses (*Deut. ch. 18, 18*) to be a type of him in their future and final deliverance from all oppression. Moreover as the conquest of Babylon by Darius, and destruction of their oppressors in those former times, was a proof that Zechariah was sent by the Lord of hosts to declare all the future events he foretold, so the coming to pass of those things again, in America, will be a proof that the writer is the "Messenger of the Covenant" sent by the Lord of hosts. And as by Zechariah's prophecy, those Jews who lived in Babylon were warned of its destruction, and believing, escaped from the evils thereof. So as their type, all Canadians in the United States, and all who wish to escape their impending destruction, are warned to come out thereof, for the former things are coming to pass again.

Zechariah shows, (ch. 2, 10,) that The Branch proclaims to Zion: "lo I come and will dwell in the midst of thee, saith the Lord, and many nations," Jew and Gentile, but in particular the United States and the British Possessions, "shall be joined to the Lord, and shall be my people, and," as the Lord of the whole earth, "I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me." And as the Lord he will inherit Judah, his portion in the holy land, and as said by Isaiah, [ch. 62, 49] the land shall be married and the future name be Beulah, and he shall choose Jerusalem again, but choose it where the Lord of hosts hath first chosen and prepared it, (as described in No. 7 of this Review,) just as the people are required, *Deut. 17, 15*, to choose for king the one the Lord of host first chooses for them. Therefore said the prophet, Zech. ch. 2 13: "Be silent O all flesh before the Lord for he is raised up out of his holy habitation," as the "Stone" cut out of the Mount of Olives in Zion, Canada, without hands.

In the third chapter the angel of the Lord shows Zechariah that the then high priest Joshua was a type of the Lord of whom he had prophesied. Zechariah saw him standing before the Angel of the Lord, that is before the Lord Jesus Christ, and Satan standing at his right hand to resist him.

Satan is a typical name for false principles of government, and of false doctrines in religion, which from their prevalence are said to stand at this Joshua's right hand, and from being primarily educated in those false principles he is said to be a *brand plucked out of the fire*.

The Branch with the *key of David* in searching for the foundations of those false ideas in religion and government, discovered that they had no foundation *neither in the innate law nor in the testimony* and therefore that their origin was the "bottomless pit." But, by this Review, the Lord who has chosen Jerusalem teaches what is true in religion as well as in government, and amply shows the evils resulting from false doctrines in church and state, and thereby also rebukes all attempts to trust in them again; as the Son of Man, *Matt. 2, 7*, rebuked Satan and typically said to him: go and obey the commands of the Lord thy God. The Son of God overcame every tendency to evil in his soul, or human nature, and manifested his power to pluck all other souls, who earnestly desire a home in his mansions, from the eternal burnings. So by understanding innate laws the Lord that will dwell in the midst of Jerusalem, knows how, by innate law, to overcome every evil incident to satanic principles and to protect all his people, yea, every nation, from the evils thereof forever. Thus former things are coming to pass again.

The Joshua or Branch typified is said, *Zech. 3, 3-4*, to be clothed with filthy garments, accumulated through the false teachings and transgressions incident to the prevailing ignorance. But when his lamp was lighted by the Spirit of God, as promised in David, *Ps. 18, 28*, and he clearly sees what is true and what is false, and in compliance with the teachings thereof overcomes every evil tendency, his filthy garments are removed, and as said by Zechariah he is clothed with change of raiment.

If his "lamp" had been lighted before he had seen every phase of iniquity resulting from false ideas, he would not have been versed in all the wisdom of typical Egypt and Sodom, *Rev. 11, 8*, he would have fled, as Moses did to the wilderness, to be out of sight of the prevailing evils and oppression; he, however, saw that to leave Canada for any portion

of the United States would be going from Egypt to Sodom.

When that change of raiment was given to him, *Zech. 3, 7*, the Lord of hosts said: "If thou wilt walk in my ways and if thou wilt keep my charge, then thou shalt also judge my house and shalt also keep my courts, and I will give thee places to walk in, among those that stand by." That is, his name shall stand with those of the true prophets of the Lord of hosts.

The Lord said, verse 8, that Joshua, as high priest, was a man of "*wonder*," that is, a typical man, and a type of His servant, The Branch and future high priest, whom Isaiah, ch. 11, 1-10, had prophesied of two hundred years before should in the latter days "stand for an ensign to the people whose rest should be glorious." Zechariah was also commanded to have Joshua crowned *king*, as a type of the Branch, the future king who should stand for an *ensign* for the whole house of Israel. For thus saith the Lord of hosts, *Zech. 6, 11-13*: "Behold the *man*—the high priest—whose name is The Branch, and he shall grow up out of *his place*"—where he was born is his place—and he shall build the temple of the Lord, described by Ezekiel in the fortieth and following chapters. "Even he shall build the temple of the Lord, and he shall bear the glory, and shall set and rule upon his throne, and the counsel of peace shall be between them both;" for there can be no conflict of jurisdiction between the civil and ecclesiastical authorities where the high priest is also king as he always will be under a perfect system of government. Then his priesthood will not be after the Levitical order, which was divided into twenty-four courses each of which served a week at a time, while those who burned incense were chosen by lot, see *Luke, 1, 9*, but it will be a "*continual*" priesthood after the order of Melchisedeck, in which he was both priest and king, and there were no such courses, lots or changes. Thus former things are coming to pass again, and new things are declared before they spring forth.

The Lord saith by Zechariah, (ch. 3, 9,) that upon the "*foundation Stone*" of Israel, of whom Joshua was the type, there should be seven eyes; behold I will engrave the graving thereof, saith the Lord of hosts, and in that time will remove the iniquity of the land in one day. The "seven eyes" are a type of perfection, as the seven primary sounds are necessary in perfect music, and as the seven primary colors in the light of the sun constitute a perfect white, when blended in the proper proportions. In a

perfectly balanced mind all the primary elements in man's nature are in their true relative proportions, as originally formed in Adam, and as manifested in the perfect Son of Man, who therefore has [Rev. 3, 1.] the "seven spirits of God." Change the proportions in the least and it ceases to be a perfect whole. Man, as a free agent, can disarrange those proportions as Adam did; but he cannot rearrange them. It requires a creating hand, therefore every man renewed into the image of his Redeemer, the perfect Son of Man, is said to be, (*Eph. 4, 24,*) "a new man created after God in righteousness and true holiness;" and when the life of the whole earth is thus renewed, as it is to be, it will be a new creation, a new heavens and earth, and then all the sons of God will shout for joy. And the former things will have come to pass again.

The Branch endowed with the same nature as the perfect Son of Man is therefore said to have seven eyes, whereby he can clearly perceive and perfectly understand every law relating to the well being of individuals and nations; and how to establish and enforce them. Therefore Isaiah, (ch. 42, 19 to 21,) states that he is perfect, consequently deaf and blind to all those teachings of men that conflict with the perfect laws of God; and, "the Lord is well pleased for his righteousness' sake, for he will magnify the law and make it honorable." And Malachi, (ch. 2, 7,) said the people should seek the law at his mouth, for he is the messenger of the Lord of hosts.

In ch. 4, 2, Zechariah says he beheld a candlestick all of gold, as typical of value and perfection, with a bowl upon the top of it, and his seven lamps, that is, the seven eyes of The Branch, thereon, and seven pipes to the seven lamps which are on the top thereof. The bowl is the envelope of the brain (*Eccles. 12, 6,*) and his seven lamps thereon, is the new nature or "oil" of the Son of Man, promised upon the head and upon the crown of the head of the promised *Stone of Israel*. By these seven lamps or eyes [*Zech. 4, 10,*] of the Lord which run to and fro through the whole earth, he can readily perceive the bearing of one question upon every other, and thereby readily balance them in the mind and correctly decide how every thing should be arranged. The Lord who can thus understand truths will be for a light to guide Jew and Gentile for all time to come.

The "two olive-trees [*Zech. 4, 3, 11, 12,*]" are the two houses of Israel, and the golden pipes that empty the golden oil out of themselves, the Old and New Testaments, through which as pipes

they pour priceless truths and wisdom into every enquiring mind, [v. 13]. They are the two anointed ones that stand by this type of Zerubbabel, the Lord of the whole earth, to give their testimony in regard to true laws and in regard to all that affects man's happiness for time and eternity, and say to him, not by might, nor by power, as saith the Lord of hosts but by my spirit shall the great mountain of difficulties before Zerubbabel become a plain. In the tenth chapter there is first a description of the difficulties into which false ideas and evil practises have brought the people, then a promise that the Lord, [verse 6,] will strengthen the house of Judah, and save the house of Joseph. In verse 11 he says that the pride of Assyria—the North—shall be brought down, and the sceptre of Egypt—the South—depart away; and that then as one people they shall be strengthened in the Lord of the whole earth, and shall walk up and down in his name—that is as Israelites—saith the Lord of hosts.

The cedar of Lebanon, *Zech. 11, 2,* that is fallen, is Jefferson Davis, President of the South, and all his mighty men are spoiled. Then comes a howling of the Shepherds—governors of States—for their glory is spoiled, that is will be overthrown forever, when Andrew Johnson, is dethroned, for there will be no more governors elected to replace them. In v.4 there is a command to feed, that is teach, or make known to the oppressed who have been, and are being slaughtered by their wicked rulers that, verses 5, 6, "hold themselves not guilty, and they that sell them say blessed be the Lord for I am rich, and their own shepherds pity them not;" and the inhabitants, are for wickedness, delivered up to the slaughter; as has fearfully come to pass during the past four years.

Zechariah prophesied, ch. 13, 5, that in that day, that is, these last times that The Branch should say I am no prophet, which was fulfilled in the supplementary notice to subscribers of this *Review*, that the predictions to be made in the succeeding number would be from existing data and not from "inspiration." And that one should say to him what are these wounds in thine hands and he shall answer those with which I was wounded in the house of my friends." Those wounds are the letters in his hands, covering the correspondence relating to his expulsion from the church, as above seen, and the letters sent him by subscribers to the *Review* and by his own brothers in which he is wounded, for thus furnishing them with a message from the Lord of hosts, and, in almost every instance, free

of charge. Thus prophecy is fulfilled.

Then, Zech. 13, 7, saith the Lord of hosts: Awake, O sword against the man that is my fellow and the little ones," that is the scholars of the Sabbath School referred to [page 500] were scattered when he was expelled from the church, just as the sheep were scattered when his "fellow," the Son of Man was, by wicked hands, betrayed for crucifixion. Thus former things come to pass again.

The smiting referred to was the treatment he received from oppressors on every hand. He was not only indirectly robbed by them of all earthly possessions, but when he sought of the magistrates for protection from one of those robbers, three of them in the face of reliable testimony of which their decision was a proof, decided that the aggressor should not be punished for assault and trespass, but that the smitten one should pay half the costs, which was violation of their oath of office, for he should have paid all the costs if there was no aggression, and none of it if the assaulting party was an offender. On the other hand when the smitten one was arraigned, before two if not three of those magistrates, by a little, ignorant, spiteful lad, for an assault when there was none, and no evidence of any as required both by the law of the land, and the laws of God given by Moses, they nevertheless fined him therefore; and those magistrates are favorable specimens of the magistrates of the country.

As Isaiah said, ch. 52, 13, 14, his visage was "marred" by such decisions, "marred" by the church he had helped to nourish, "marred" by being scourged by every description of law court, marred by satanic villifiers, one of whom circulated a report that he had set fire to his mills in which a lad lost his life and one of his own brothers barely escaped; therefore, if an incendiary, also a murderer. Prevented, by unrighteous laws, from earning money, and collecting large amounts due him; moreover for monies due him for this *Review* and message from the Lord of hosts, scarcely a subscriber would pay unless personally pressed for the money, and many after subscribing for, and receiving it, refused to pay, although the subscribers, with few exceptions, are of the leading business men throughout the country. Through their neglect, and refusal to pay, himself and family were continually pinched, and unable to pay for the necessities of life; thus from year to year smitten, and with hosts of others who desired to live honestly, compelled to drink, to the very dregs, the bitter cup of adversity. He saw there was none to deliver, that there

was no one among all the rulers that desired to deliver, for their meat was made plenteous by their oppression, therefore his own arm bringeth deliverance and he will neither pity nor spare the oppressors, for their day is come when iniquity shall have an end. Thus former things come to pass again, and new things are springing forth, at the time when two parts of the land will be cut off and die, Zech. ch. 13, 8-9, that is, the republican governments of the *South* and *North* forever die, and the monarchial government of the British Possessions will be cleansed and purified from all idolatrous ideas, and shall be extended over the whole land of Israel, and the people shall call upon the name of the Lord, and he will say it is my people and they shall say the Lord is my God.

Zechariah, ch. 14, 5, prophesied that his feet should stand, that is The Branch should be born and live, on the Mount of Olives which is cleaved in the midst thereof, and thereby be a great valley and that the mountains should be removed each way from the Mount, all of which exists in connection with the Mount of Olives in Canada, as fully shown in number seven of this *Review*. Thus prophecy is literally fulfilled, and as the Lord Jesus Christ stood on the Mount of Olives in the ancient inheritance; so the one whom He calls His "fellow," ch. 13, 7, stands on this one, and the former things come to pass again.

There shall be no night, Zech. 14, 6, 7, with the Lord of the whole earth in that day, for he shall, from the innate laws of the Almighty confirmed by the "testimony," be able to clearly see the future condition, prosperity and happiness of all nations for all time to come. And, v. 11, men shall dwell securely from oppression and misgovernment under the system of government he will establish. And Jerusalem shall be safely inhabited, and all nations, in the way elsewhere shown, shall go up to it year by year to worship the king, the Lord of hosts. And plague and famine shall be visited upon all of them that do not, for thus saith the Lord of hosts, verses 16 to 21.

MALACHI.

The prophet Malachi, ch. 3, 1, said, behold I will send my messenger, and the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant whom ye delight in.

The Lord, the Angel of the Covenant came, as the star to arise in Jacob, before the wise men of the East, to Jerusalem, and at Bethlehem took possession of the body or "temple" prepared for him in

their presence. And John the Baptist went before to announce his mission to all the world. The former things are coming to pass again, in the Lord the Messenger of the Covenant standing on the Mount of Olives and sending forth this Review as his messenger, to announce to all the world that the fulness of time has come, and with it the commencement of the Everlasting age, the establishing of the whole house of Israel as one nation, with one king over them all, who will have dominion unto the utmost bounds of the everlasting hills; and he shall be as a refiner's fire, for everything in church and state that is impure and unholy in the sight of God, and all that conflicts with true laws shall be purged away, to be no more seen again forever; therefore, said the prophet, "who shall abide in the day of his coming?" The question is answered, ch. 4, 2, 4, that all who truly fear the Lord of hosts, upon them shall the Sun of righteousness arise with healing in his wings, and the people shall grow up and go forth as calves of the stall in the perfect enjoyment every good. For he will remember the law of Moses commanded unto him in Horeb, for all Israel, with the statutes and judgments thereof. The Branch is called the Sun of Righteousness, because the true laws he proclaims to all the ends of the earth, shall gradually prevail to illuminate the whole until all shall know and be guided by the immutable laws of the Almighty, and as they will continue to prevail forever, this Sun will never set, and all nations shall bow in subservience to those laws, and every tongue confess that the Lord God Omnipotent reigneth.

THE GOSPELS.

The Branch, as Lord of the whole earth, is said by Zechariah, ch. 13, 7, to be a "fellow" sufferer with the Son of Man, the Lord Jesus Christ, therefore is a type of him.

The Lord of hosts has raised up "wise men" in Canada, as he did in the East in the days of the Son of Man, who live about as far east of Hamilton as those of old did from Jerusalem. And the Lord showed them that the end of time was at hand. When they learned through this Review that the Messenger of the Covenant would be set up by the Lord of hosts, they came to Hamilton, as did the wise men of old to ancient Jerusalem, seeking to know of him, thus the former things come to pass again.

There is no sacrifice and offering required of the Branch as there was of the Son of Man, for Christ made a full and sufficient atonement for all. Therefore

the prophet, Ps. 40, 6, &c., speaking as a type of the Branch, said "sacrifice and offering thou didst not desire, mine ears hast thou opened, burnt offering and sin offering thou didst not require, Then said I, lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God, for thy law is written in my heart."

Although he was "smitten" and "marr'd" and "scourged," through the wicked laws of Egyptian oppressors, the wicked who gnashed upon him with their teeth, Ps. 35 16, when he declared to them their iniquitous ways through this Review could go no further, they were neither allowed to seize or slay him, as they expressed a desire to do, for the Lord had commanded, "touch not mine anointed."

The simple announcement that he intended to show from divine truth what the future of this country would be, stirred up the enmity of the Editor of the Hamilton Spectator, to notice in its leading editorial column as a matter of great importance, that the number of the Review in which that announcement was made, "contained such manifold evidences of insanity on the part of the Editor as to sadly grieve him. True and immutable laws in relation to national interests as never before explained by man, were to the Spectator evidence of insanity." Its Editor, in his blindness, neither knowing or desiring to know the truth, because as with his antitypes the Scribes of old, those truths conflicted with the false ideas he worshiped, therefore in place of perceiving the truth he conceived that this second Son of man referred to, Mark ch. 13, 32, was possessed by the devil as the Son of Man his antitype was supposed to be when he taught truths and performed miracles which no other man had ever done. That Editor of the Spectator, as a lawyer by profession, a scribe by occupation, and a legitimate pharisee, born of those parents of evil, is a fair type of all those classes both in matters of church and state at this day. In religion they go back to the fathers of the church for authority, in place of to the word of God; in civil matters they go back as Isaiah said, ch. 29, 13, to the "precedents of men," in place of to that equity commanded in the judgments and statutes delivered to Moses on Mount Horeb. Instead of examining the principles taught in this Review, and endeavouring to show any error in the ideas therein presented, the suggestions of insanity were presented to prejudice the minds of the public against the Messenger of the Covenant, and God's message through him to his people, and with it

the advice was tendered, that this messenger's friends should imprison him as a lunatic.

He was not recognized as worthy a passing notice when all the country round about, (Hamilton), the New Jerusalem flocked to see the heir to the British throne; yet one wiser and greater than Solomon, in the sight of the Lord of hosts, stood among and looked upon them. When he would have taught them wisdom they refused to hear; thus former things come to pass again.

No man has been able to show that a single principle or idea inculcated in this Review is erroneous and no one can, for they are shown to be in unison with innate law, that is in unison with the laws through which the things in nature are produced and perpetuated. Therefore, "no man has been able to answer him a word," Matt. ch. 22, 46. Thus former persons, things and practices come to pass again as in the days of the Son of Man.

When the information promised was furnished, it was generally branded as infamous by the "Press" of the country. As a type of the prevailing idea among the Editors (those educators of the people in national matters) one, in his paper said, "a more disgusting mixture of blasphemy, cant and falsehood it has never been our fortune to peruse." The prophet Daniel said of them, ch. 12, 10, none of the wicked shall understand but the wise shall understand."

The Branch was tried when there was no crime committed, and there was no evidence except of "false witnesses." His "familiar friend" rose up against him, and so black-hearted was his conduct, that one who had been to that familiar friend, a friend and father, and had been ruined and afterward persecuted by him, said he could overlook all the evil he had borne from him sooner than the infamous manner in which he endeavoured to rob The Branch of his property and ruin his character, when he had trusted nearly his all in his hand; in doing which, he persuaded his own brother to swear false. Thus, in church and state false witnesses rose up against him, such as breath out cruelty, Ps. 27, 12. While drinking to the dregs the bitter cup of adversity, he was cast out of the church by those who conceived themselves the purest of the children of God, as did their antitypes the Scribes and Pharisees of old; they said so would we have it, we have swallowed him up, Ps. 35, 25. The prophet David, as his antitype said, Ps. 35, 15, 16, of The Branch, "in my adversity they rejoic'd and gathered themselves together; yea,

the abjects gathered themselves together against me, and I knew it not, with hypocritical mockings in feasts they gnashed upon me with their teeth; which was literally fulfilled in what was called a "love feast," in Waterdown, in 1856. It was not an enemy that reproached me, Ps. ch. 55, 12, 13, but it was those who professed to be brothers in Christ, the Ministers who professed to be his guides and pastors to his face, while behind his back they were leaving no stone unturned to injure him, as fully came to pass in those days; the full account of which would fill a book of itself. As David said, the proud have risen up against me, Ps. 56, 14, and the assemblies of violent men sought after my soul, I was counted, Ps. 88, 4, 8, 18, with them that had no strength, my brothers said I was an "abomination to them," and mine acquaintances were put far away." But Lord, thou who hast, Ps. 71, 20, 21, 24, shewed me great and sore troubles, thou shalt increase my greatness and comfort me on every side, my tongue shall talk of thy righteousness all the day long, for they are confounded, for they are brought unto shame, that seek my hurt." And Isaiah said, ch. 13, 14, "many were astonished at thee, for his visage (that is reputation) was so marred, more than any man." But, "behold, saith the Lord my servant shall deal prudently, he shall be extolled and be very high."

ST. JOHN.

St. John "saw a mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face as it were the sun, and his feet as pillars of fire." Rev. ch. 10, 1.

The mighty angel, St. John foresaw was the "Sun of righteousness," the promised "Messenger of the Covenant." The "cloud" symbolizes the divine nature with which he was endowed, and the rainbow, in its seven colours, that "glory" and perfect nature promised "upon the head and upon the crown of the head of the shepherd, the stone of Israel." His face is as the sun, for before it all darkness, in regard to the truths and will of God, disappear through the knowledge of those innate laws he will establish in the strength of the mighty God of Jacob unto the utmost bounds of the everlasting hills.

The "little book" is the *Canadian Quarterly Review*, in which the prophecies and principles taught in the word of God are "reviewed" and shown to be perfect, and how all the prophecies are being and will be fulfilled. "Pillars of fire" denote strength and power: the sta-

bility and prevailing character of his laws and counsels, for he is the "Mighty Counsellor." The "seven thunders" are the seven numbers of the *Review* already issued, in each of which the misgovernment, the false principles, the oppressive and wicked character of the laws and rulers of the country, are set forth. The seven are sealed up—no more are written for six months, for there is silence in heaven half an hour. Then this, the eighth number, and *key* to the others, is issued, in which it is proclaimed that time shall be no more, that the great judgment day has come.

In verse seven it is said the "mystery of God should be finished" when the seventh angel sounds, which he will after this number is issued. In it is the "*key*," or explanations of those mysteries. The seventh angel will be a type of St. John and Ezekiel; the book will be sweet—that is, deeply interesting, at first, but there will be in it cause of deep bitterness, as he more fully understands it. And he will go forth, as prophesied of by St. John, to declare those truths to many peoples and nations, and kindreds, and tongues, and kings.

The two olive trees (ch. 11, 4,) are the two houses of Israel, the two candlesticks which hold the truth, the Old and New Testaments; their position and relation to each other is clearly understood by the "mighty angel" called "the God of the earth." The three and a half years, or 1260 days, during which they prophecy, are each a year in connection with their ancient inheritance, but in coming to pass again, in America, the three and a half years are called three and a half days, or eighty-four "hours," (v. 13,) which are the eighty-four years from the decision of the British Government to cease in its attempt to maintain a monarchical government over the United States, and elapsed in March, 1866, in which hour, that is year, St. John, v. 13, prophecies that the city fell, the Republic ceases to exist in the earthquake, or overthrow of the President who now sits on the throne of kingdoms.

The olive trees, that is, the Israelites, are covered with sackcloth, as well as the candlesticks. The candlesticks have not been known as teachers of the only true system of government; and the olive trees have not been known in their own land as the children of Israel, except by the God of the whole earth, who has been by them called a blasphemer, for telling them that they were the children of Jacob, elect people and sons of the living God, who made heaven and earth and all things therein, and not "beasts,"

as the negroes are who dwell in the midst of them.

When this eighth number of the *Review* is issued the spirit of life from God will be seen to begin his people, and in the prophecies of the two witnesses, the Old and New Testaments, and the principles taught therein be understood, and the people shall soon understand the mysteries covered up in the prophecies in regard to them. In the same hour, that is, year, the Republic will be overthrown. Then glory will be given to the God of heaven, who it will be seen can and does control all the nations of the earth. And, ch. 11, 15, the kingdoms of this world will become the kingdoms of the Lord of the whole earth from Joseph, and of his Christ, that is, his Saviour, and not the Saviour of God the Father, who obviously could need none to save him. Then it will be said: "Now is come (ch. 12, 10,) salvation and strength, and the kingdom of our God—the Branch over Beulah—and the power of "his" Christ, who is the Redeemer of his elect and Chief Ruler of all mankind, for the great *Satanic* accuser shall in his "strength" be cast down, trampled under foot by the true laws of God, to be cast into the lake of fire and brimstone, where the beasts and false prophets shall be tormented, day and night, for ever and ever.

Then there shall be a new heavens and new earth, that is, a new system of government in church and state, in which righteousness shall dwell, that is, right laws and no false ones, for ever. Therefore, death and hell shall no more exist on earth, for they shall be cast into the lake of fire, with all those whose names are not written in the book of life Rev. ch. 20, 12 to 15.

THE BIBLE.

The Lord Jesus Christ, by St. John, said that if any man who had read the Bible should add unto the words thereof, that all the plagues cited in it should be visited upon him. The "American Bible Union," which is national in its character, has devised and did publish, in 1862, a copy of the New Testament which is altered, from the invaluable version handed down to them, so as to suit their own particular creeds and diverse ideas; and since it was issued every plague cited in the Bible has been visited upon that nation, as threatened, Rev. 22, 18, and the following verse declares that if any one shall alter the words of this *Review* or "book of this prophecy" God will take away his part out of the book of life, and out of the holy city and from the things written in this book. See page 458.

THE JUDGMENT DAY.

THE heavens and the earth are, by the word of God, kept in store, reserved unto fire against the *day of judgment* and perdition of ungodly men, 2 Pet. 3, 7, 8. The former things come to pass again in a new six days creation, as St Peter states, of a thousand years each, therefore in the end of six days from Adam's transgression the first heaven and the first earth are passed away, and there will be no more sea. Behold, for all things will be made new, Rev. 21, 1-5, and he that overcometh shall inherit all things, and I will be his God and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone. Therefore in the end of the six thousand years of this new creation, the former six thousand years are judged and every transaction of every child of Adam, and its bearing upon others for good or evil will pass in review. The righteous will be rewarded in full, they will be seen to have been the children of God. The wicked will also receive their reward and will be seen to have been the children of darkness, the children of the Devil, each class being judged and rewarded according to their works, Rev. 22, 12.

If Adam had not transgressed there would have been no such judgment day, he would have been able to govern his posterity in accordance with those innate laws that will hereafter prevail to prevent evil, transgression and crime; there would have been no sin, no death, no grave, no resurrection.

At the end of the six days of the first creation, Adam was ordained head over the whole human race, in the end of the six days of the new creation, "The Shepherd, the Stone of Israel will have confirmed upon him the dominion unto the utmost bounds of the everlasting hills." And in the strength of the mighty God of Jacob will make known the infallible nature of God's laws, and enforce them to the ends of the earth. As a new Adam he could not be raised up and established, until in the end of the six thousand years, without a violation of innate law, any more than a tree that is cut down can bear fruit until its seed is fully developed into a fruit bearing tree.

As the Creator, the Son of God, has, during the interval, from time to time

raised up individuals and nations to control the destinies of the human race in various portions of the earth; whereas, under a perfect system of government, under perfect laws, he will only require to guide the one head over all nations, and thus cease, as Chief Ruler, to reign over all nations, individually, as he has hitherto done. If they had fully obeyed his laws, perfect happiness would have attended them; but as from time to time they corrupted themselves he cut them off and raised up others to fill their places, until now in the end of time he has gathered his elect Israel into their new inheritance, for unto him shall the gathering be, and raises up one from among them to fill his place in controlling all of them, and in doing so and confirming him in the dominion, the Lord Jesus Christ establishes forever his ability to put down all rule, and all authority and all power, that resists his will, that he can put all enemies of human happiness under his feet, even death, hell and the grave. THEN COMETH THE END. (1 Cor. 15, 24); the wicked are cut off as "cumberers" of the ground, for the world is for the righteous and the blessings thereof for the pure in heart.

TIME SHALL BE NO LONGER.

St John was shown (Rev. 10, 4 to 7,) that after the "seven thunders," that is seven numbers of this Review, had uttered their voices, that the truths therein should remain sealed until the "Mighty Angel" with one foot on the land and one on the sea, announces that "TIME SHALL BE NO LONGER." Therefore with his right hand lifted unto heaven before all the world to write this declaration for them, he proclaims in the name of the Lord God Almighty who liveth forever and ever, in whose hand is every living thing, that: "TIME SHALL BE NO LONGER;" that the judgment is set, that the great day (that is year) of his wrath has come.

"The throne is set," for the dominion has been given to the King upon whose "shoulder" is laid the "key of the house of David," who revealeth the "mysteries of God," and before those true and immutable laws, as explained in this Review, all nations and tongues shall stand "speechless."

When the ignorance and wickedness of the rulers in church and state, and a-

mongst every class of the community, was set before all the world in the seventh number of this *Review*, he that setteth on the throne was called insane, a devil, a blasphemer, yet there was no attempt to say a word in their defence, no effort to shew an error in the "bill of indictment" against them; they knew it all true, they were speechless. They "counselled" (*Ps. 2, 2.*) to destroy, and they gnashed with their teeth toward him that holdeth the key of heaven and hell. The wicked desired to consume him, but they "stumbled and fell," (*Ps. 27, 2.*) The Lord God Almighty is at his right hand, he shall not be moved.

The day of Judgment is spoken of as the year of God's redeemed. The final day refers to a period, and that period has particular fulfilment in a time embracing the last day, that is year, of the last times.

The ecclesiastical year of the whole house of Jacob, in Beulah, *Isai. 62, 4*, their new inheritance in America, dates from the first day after the *new moon of April fifteenth*, eighteen hundred and sixty-six, then commenced the ecclesiastical year of the Everlasting age.

The civil year will commence on the eleventh of October. Thus the first day of the old Israelitish year becomes the last in the new era.

On that sixteenth day of April the Branch was spiritually clothed with the habiliments of the high priesthood, ordained after the order of Melchisedek, as prophesied by David, in *Psalm 110, 4.* Thus hath the Lord of hosts shown the writer.

It will be seen in *Zechariah*, (ch. 3, 4-5-8,) that the Branch was, with a fair mitre, crowned high-priest; and that then a period elapsed before he was, as THE BRANCH, crowned King, as described in ch. 6, 12, by which time, that is in October, the civil year will commence.

But previous to that date the land is to be cleansed, and that cleansing, our Saviour said, (*Matt. 24, 38-39.*) should come in a time as unexpected as did the waters of Noah, and (*Mark 13, 32.*) that even THE SON, that is the Branch, should not know the day of the year when it should commence, and not that the Son of Man doth not know, as has been supposed.

The nearest description of the time is given by *Isaiah*, ch. 18, 3, &c., where the people are commanded to *look* when the ensign—Ruler—is lifted up and when his trumpet sounds, that is this *Review*, that "BEFORE THE HARVEST" the wicked shall be cut off, and left upon the mountains for the fowls of heaven to sum-

mer on and the beasts of the field to winter on them.

The idea which has prevailed that there will be a personal appearing of the Lord Jesus Christ before the Judgment commences, has no foundation in Scripture; the former Judgment, that is, that of the "generation" in which Christ lived on earth, in which the wicked were cut off and His power manifested, is fully described in profane histories of those times; and the glorious doings of His mighty arm, in causing His Gospel to be preached unto all nations and His love to be felt in the hearts of all who have delighted to do His will, and thereby has His glory been manifested.

In this final Judgment He comes with His angels, the prophets, for their prophecies are now all seen to be true and as He judged in the old inheritance, He has been in this new one, judging by sore national evils, and will in the cleansing of the land finally cut off all the wicked, as he did all the evil doers in their ancient inheritance, and His overflowing scourge shall be as the waters of Noah, to cleanse the land. And thus in His second coming the former things come to pass again. Therefore be ye ready for the plague, the pestilence, and the overflowing scourge.

COME TO JUDGMENT.

"Draw near hither ye sons of the sorceress, the seed of the adulterer and the whore, all ye that seek every man for a prey, and bless God that *your meat* is made plenteous and *your goods increased* thereby."

Lift up your eyes (*Zech. 5, 1 to 4.*) and behold: The roll of your iniquities and the judgments to be executed upon you. The roll of your transgressions is twenty cubits long and ten cubits broad, and every description of wickedness, practised in every age of the world is found in your midst thereon. All the wicked doers shall early be cut off. The sentence goeth forth over the *whole earth* to cut off him that stealeth on this side, and him that sweareth on that side; I will bring the sentence forth, saith the Lord of hosts, and it shall enter into the house of the thief and into the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stone thereof. The sinners in Zion are afraid, fearfulness hath surprised the hypocrites.

"Who shall abide in the day of His coming, and who shall stand when He appeareth, for He is like a refiner's fire,

and like fuller's soap. If the righteous scarcely be saved, where, O where shall the sinner and the ungodly appear?" **AND LO, IT IS THE JUDGMENT DAY.**

YE RULERS.

Stand up ye *Rulers*. Thus saith the Lord God of Israel, the Rock thereof, (2 Sam, ch. 23, 3): "*He that ruleth over men must be just; ruling in the fear of God.*" Have ye obeyed the command? Why so much injustice and robbery on every side? Why are the innocent oppressed? Why do the guilty go free? Why are the laws you enact a cloak for transgressors, and a snare and a trap and destruction to the pure in heart? Why are the tax-gatherers multiplied, and the burdens increased to replenish the coffers of the rich, to sustain idleness, extravagance and corruption, amongst the drones you add to society, that you build up and establish as foundations for your own stability? Did ye do it in the "*fear of God?*" Ye greedy dogs, that never have enough; ye shepherds, that cannot understand; every one looking for gain. *Isai. ch. 56, 14.*

Look at those open doors to hell in every street. Who "*licensed*" those children of the Devil to deceive and pollute and destroy my people? saith the Lord of hosts. Who authorized you to sell your fellow men the *privilege* to "put the bottle to his neighbor's mouth, to teach that '*wormwood and gall*' is more precious than bread and meat, poisoning and burning with "*liquid fire*" the innocent babe at the breast, the loving mother in her habitation; also the ignorant, the thoughtless, and the wayward, in your midst? Did ye do it in the "*fear of God*," that ye, your satellites, and your paramours, might have wherewith to protract your bacchanalian revels? Thou didst know that seven-eighths of all the evil, iniquity and crime, had its origin in those synagogues of Satan. I declared unto you. "*Woe, woe to him that putteth the bottle to his neighbor's mouth;*" yet ye multiplied them that giveth his neighbor strong drink. Your end is to be burned.

Whence are those gains in thy hands—are they the savings of thy hire? Didst thou think that I am such an one as thou art that I could not see, that I would consent to your violation of your oaths of office, and to swearing falsely by name; that I did not know when you had one hand upon the "*spoils of office*" while the other was lifted to me in the strength of your perfused hearts? Hear ye the word of the Lord. All thy gains shall be

consumed. "*even the timber thereof and the stones thereof.*" And thus saith the King, the Lord of hosts, *Matt. ch. 25, 40, 41.* Verily I say unto you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* **LO IT IS THE JUDGMENT DAY!**

YE JUDGES.

Stand up ye *Judges*, ye who pervert justice, ye that have both made and sanctioned oppressive laws, that your "*meat might be made plenteous*," who base your decisions upon the "*precedents of men*," and heed not the law commanded to Moses, nor the statutes thereof. "*I know your manifold transgressions and your mighty sins; ye afflict the just and take a bribe, and turn aside the poor from the gate. I will now require it at your hands*, saith the Lord of hosts," for **LO IT IS THE JUDGMENT DAY!**

YE LAWYERS.

Stand up ye *Lawyers*; ye that laid men with burdens, but will not lift a finger to help bear them; ye that set every man against his neighbor; ye that rob for a fee, and strive to liberate the murderer for a reward; that deceive the innocent, and strengthen the hands of the guilty; who hunt every man for a prey. Ye work evil, ye know not to do right. Thus saith the Lord of hosts: *Woe unto you, ye lawyers; depart from me ye children of the wicked one, into everlasting burnings.* For **LO IT IS THE JUDGMENT DAY!**

USURERS.

Stand up ye *usurers*. "*Hear this, O ye that swallow up the needy, even to make the poor of the land to fail;*" "*that buy the poor for silver, and the needy for a pair of shoes.*" *Woe to you that devise iniquity, and work evil upon your beds, and practise it when the morning is light, because it is in the power of your hand.* Ye covet fields, and take them by violence; and houses, and take them away; and oppress a man and his house, even a man and his heritage. Ye have not done unto others as ye would that they should do unto you. Therefore, thus saith the Lord: *Behold I devise an evil from which neither ye or your families shall escape.* Your unrighteous gains shall be consumed, even the timbers thereof and the stones thereof. For **LO IT IS THE JUDGMENT DAY!**

YE MERCHANTS.

Stand up, ye merchants; ye that by your traffic have heaped up treasure; ye who have made haste to get rich, and given the foreigner a preference over your brother, and caused your brother to starve when there was none to deliver. In thy thirst for riches thou has caused thy brother to wait for his hire, while the stranger afar off rejoiced in your unhallowed thrift. Your day hath come when thy gains shall be fuel for the fire; the timber and the stones thereof. For LO IT IS THE JUDGMENT DAY!

YE MANUFACTURERS.

Stand up ye manufacturers; ye that strive to get rich by unrighteous gains. The deceptions ye have practiced shall meet you this day. Your iniquitous compounds, your deceitful ingredients, your light weights and your short measures, your sleazy fabrics, your shoddiest goods; cotton for wool, linen for silk, iron for steel, zinc for silver, and brass for gold; your deceptions are infinite, in tea and sugar, in coffee and spices, and in every conceivable thing. Woe unto them that seek deep to hide their counsel from the Lord. Your works are in the dark, and ye say, "Who seeth us, and who knoweth us?" Thine iniquities have covered thee as a cloud, and thy transgressions as a thick cloud. Thus saith the Lord: Thou shalt be cast out into outer darkness, and thine increase shall be consumed, even the timber and the stones thereof LO, IT IS THE JUDGMENT DAY!

Stand up, ye broucers and distillers, and all ye that mingle strong drink; ye who have brewed and distilled, and destroyed the corn and the wine, and mingled the deadliest of poisons to make strong the arms of ruin and death, "*that your meat might be made plenteous.*" I said: Woe, woe to him that is mighty to mingle strong drink; that tempteth his brother therewith, and maketh him a drunkard therby. No drunkard shall inherit the kingdom of heaven. Thy brother's blood is now required at thy hand. The cry of their ruined families, the moaning of their widows and orphans have all come up to mine ears, saith the Lord of hosts. And, LO IT IS THE JUDGMENT DAY!

YE SEDUCERS.

Stand up ye seducers, ye sons of the serpent, that did seek for a prey the pure and undefiled before thee, and hast

cast down to hell the daughters of my people. Ye sons of perdition, their blood is upon you; their cry has come up before me; your secret sins shall hold you. Who shall deliver you? LO IT IS THE JUDGMENT DAY!

YE ADULTERERS.

Stand up, ye adulterers; ye transgressed my law; ye made void the covenant; ye took fire to your bosoms, and coals of fire for your feet; and have taken no pleasure in my commandments, and no delight in my counsels, saith the Lord. Ye have loved the harlot more than wisdom, and the strange woman more than understanding. Ye have treasured up fire for the eternal burnings as the smoke of the pot, to ascend up for ever and ever. LO IT IS THE JUDGMENT DAY!

MURDERERS.

Stand up, ye murderers, small and great; ye that have treacherously slain your fellow man for hate or for gain; all ye that have directly or indirectly, through maddening influences, hurried your fellow man to eternity; all ye that call yourselves statesmen, and have for gain or for aggression been the authors of war and rapine, of cruelty, oppression and blood. That blood is this day required at your hands. For LO IT IS THE JUDGMENT DAY.

THIEVES AND ROBBERS

Stand up ye thieves and robbers, ye that hasted to be rich, your dishonest gains are recorded against you, your false weights and your deceitful balances are all in the final account. Who shall cancel your transgressions as commanded in the law delivered to Moses, and the statutes thereof. And ye that have designedly robbed the laborer of his hire, or the tradesman of goods, or that have made increase by chicanery and fraud. The time for restitution and retribution has come, the iniquity of the wicked shall end. For, LO IT IS THE JUDGMENT DAY.

SWEARERS.

Stand up ye swearers. Ye that feared not to pollute my name with your lips, and recked not to rob me, to take my name as a highwayman takes another man's wealth, and thought I would not require it, saith the Lord of hosts. The father sweareth, the son swearth, your profanity and your imprecations are heard in

every thoroughfare. The judges and the magistrates, and the rulers everywhere swear, the little ones in the streets learn to lisp their oaths, while the pure in heart mourn as did Lot over the iniquity of Sodom. Because of swearing the land mourneth, and there was no one to deliver. But now iniquity shall have an end, all evil doers shall be cut off. **FOR LO IT IS THE JUDGMENT DAY.**

LEWDNESS.

Stand up ye lewd. All ye that delight in lewdness in thought, word or deed. Ye know that your ways are not as my ways, that your feet were in the way to destruction, yet ye did feast as a glutton upon the slime of the pit. How shall ye stand in the midst of eternal burnings, saith the Lord of hosts; and **FOR LO IT IS THE JUDGMENT DAY.**

PRECEPT AND EXAMPLE.

Stand up all ye that by precept or example have opened wider and wider the gates of hell; consider all your ways, count up your transgressions as a cloud and your iniquities as a thick cloud, that shall press you into everlasting burnings. **FOR LO IT IS THE JUDGMENT DAY.**

THE PRESS.

Stand up ye leaders, ye men of the press, that assume to be wise and to know understanding, and assure the people ye can give light in the darkness, yet have caused them to err, (*Jer. 9, 5,*) that deceive every one his neighbor and weary yourselves in teaching iniquity.

As the fruit so is the tree, look ye on the fruit of your teachings—every true law violated—every unholy association encouraged—every pollution sown broadcast, righteousness and purity and truth discarded as a thing of naught; evil, transgression and iniquity, directly and indirectly patronized that your meat may be made plenteous. Yea, ye glorify wine and strong drink, ye adore every vile drug, ye advocate every system of oppression, and ye know it not; ye abhor my true laws as abortions from Satan, and delight in the devices of the wicked one. Ye deify evil princes, ye exalt profigate rulers, and ye laud the oppressor of the poor and needy; if he be but rich and great, that your meat may be made plenteous.

In the former things coming to pass again ye have crowned your ignorance, transgression and iniquity as did the scribes in the former times, in heedlessly refusing to receive or acknowledge

the immutable truths set forth in this Review and message from the Lord of hosts, and in cursing the Sun of righteousness by proclaiming him a child of the Devil, to be an "insane," and "atrocious blasphemer" worthy of the severest scourgings of infuriate rulers. Ye were deaf to the voice of the "trumpet," in your blindness ye could not see that the great Judgment Day had dawned.

Ye blind leaders of the blind, ye sought not at the gates of truth for wisdom and understanding. Behold, behold the fruit of your evil ways—war and rapine—crime and bloodshed—iniquity and pollution, as wave after wave of the rising tide, overflowing all that is pure and true. Therefore thus saith the Lord: "Woe unto you, ye blind guides. Woe unto you Scribes and Pharisees, hypocrites, for you are like unto whitened sepulchres which indeed appear beautiful outwardly but are within full of dead men's bones, and all uncleanness. Fill ye up the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the damnation of hell." **FOR LO IT IS THE JUDGMENT DAY!**

FALSE PROPHETS.

Stand up ye false prophets—that say ye are sent of the Lord—ye that teach lies, that cause the people to err, (*Isai. 9, 15.*) Thus saith the Lord of hosts (*Jer. 23, 21-22:*) "I have not sent you, yet ye prophesied. But if ye had stood in my counsel and had caused my people to hear MY words, then ye would have turned them from the evil of their doings." Their evil ways and wicked doings that are multiplied before me, are swift witnesses against you, testifying that you have not stood in my counsel, have not taken my word for a lamp to your feet and a guide to your path. What are those grovelling of the "fathers," those vain imaginations of your "poets," and the darkness of heathen philosophers, which ye have stored up in your treasuries of knowledge. "What is the chaff to the wheat, is not my word like as fire, saith the Lord, and like a hammer that breaketh the rock in pieces." Ye have fed my people with chaff while the finest of the wheat was before you, ye gave them brass for gold, lead for silver, cockle for wheat, and darkness for light, and how great is that darkness! Ye are blind, ye are all ignorant; dumb dogs that cannot bark; sleeping, loving to slumber; saith the Lord. (*Isai. ch. 56, 10.*)

The rapid increase of transgressors is a swift witness against you, your worshippers in their blindness followed you, for ye wore the garb of wisdom, and ye

stood before them as prophets from the Lord of hosts; but thinking men have looked upon you as blind leaders of the blind; for My words were not in your mouth. When did you warn your flocks of their multiplied transgressions, marking this sin and that, showing by my law this wickedness and that, or have declared my judgments upon this fraud and that iniquity. Ye know that ye feared your meat would not be plenteous if ye exposed the multiplied transgressions of the wicked, and hast not feared me, saith the Lord of hosts: therefore ye consented with the profane, the adulterer and with every vile way; both directly and through negligence, ye have prophesied of "wormwood" that addeth drunkenness to thirst and did "steal my words every man from his neighbor," (*Jer. ch. 23, 30,*) and did not ask the truth of me and declare in righteousness, saith the Lord.

"I will punish them for their ways, (*Hosea 4, 6 to 10,*) and reward them for their doings, they shall eat and not have enough," they shall commit whoredom with the "fathers" and "poets" and heathen philosophers, forsaking Me and My words "and shall not increase."

To you as a favorable *type* of all the churches, is given the Wesleyan Methodist church with all its branches over all the earth, which in ten years has only increased seventy thousand, 7,000 a year while they have fully that number of "regular and "local" priests, therefore an increase of only one a year to each, yet there have been ten births, in the families connected with that church, to each one of those priests. Thus ye have not increased, whoredom and wormwood and wine and new wine have destroyed you, and the ways of Sodom and Gomorrah are upon you.

When priceless laws were set before you in this *Review*; when their infallible nature were fully explained, and confirmed by the testimony of many holy prophets, didst thou seek to know understanding? Yea, thou didst not, because ye delighted in your evil ways, [*Hosea, ch. 4, 12,*] preferring your *stocks*, and the cruel spirit of whoredom, to the living God and his ever blessed Spirit. Ye were wrath when your sheep's clothing was rent, and your nakedness appeared in the *Review*, but ye repented not. Can any hide themselves in secret places that I cannot see them? saith the Lord of hosts. Shall the wolf always destroy? Shall darkness continually prevail? "Thinkest thou that I am altogether such an one as thou art?" that your lukewarmness, your blindness and your transgressions, shall not come to the light in the

brightness of the rising of the Sun of Righteousness—thy nakedness appear upon the house-tops, and thy glory [fathers, poets, and philosophers,] be thy shame. I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten, [*Jerem. ch. 23, 40,*] saith the Lord of hosts. *For lo it is the Judgment Day.*

DOCTORS OF DIVINITY.

Stand up, ye doctors of divinity; ye profess to be physicians for the souls of your fellow men; that your lamp is a light for the blind and a guide for them that walk in darkness, and have passed over *My words* and the statutes thereof, saith the Redeemer and great physician of souls; ye were adored for a knowledge of that which neither ye or your worshippers understood. They glorified you in their ignorance, and ye rejoiced in their adulation as your antitypes the Rabbi's, [*Matth. 25, 7,*] did in the former times, in the days of the Son of Man.

The more ye have been multiplied, and the longer ye have been glorified as the "fathers" as "departed saints," and as physicians of souls, the more wide spread, contagious and deadly, the disease has become. Teaching that ye were guiding the way to heaven, while marching on and making broader the road to destruction. *Lo it is THE JUDGMENT DAY!*

DOCTORS OF MEDICINE.

Stand up ye Doctors of Medicine to cure the diseases of the body, ye have multiplied them and complicated them in proportion as your numbers have increased. Your homœopathy, and allopathy, and electropathy, have made the *pathway* of disease broader and deeper, until, as in the days of Asa, the people (*2 Chr. 16, 12*) "sleep with their fathers." Your drugs, your wormwood, your prescriptions have been more cruel than heathen tortures, more desolating than bloody war. Ye professed to be wise that your meat might be made plenteous, in your wickedness your ignorance was death to the body, while that of your brothers in divinity was death to the soul. *But lo it is the judgment day.*

GREAT AND SMALL.

Stand up ye great and small, all ye of each sex and every age, and all conditions. All your thoughts, words and ways are registered in the "*great roll*" of eternity, your reward shall be as your works have been. He that is unjust let

him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still. The blessed shall enter in through the gates into the city; but without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. *For lo it is the judgment day.*

JERUSALEM.

Stand up Jerusalem, hear the word of the Lord, "as the days of Noah were, so shall the coming of the Son of Man be, Matt. ch. 24, 34, thou City of Hamilton and type of the whole land, and type of the transgressors in ancient Jerusalem, to you "first" (*Isai.* ch. 41, 27,) was given the "trumpet," the alarm was *first* sounded within thy walls, in the holy mountains it was first declared that the end of iniquity was at hand.

Ye wise, and rich, and great, all ye that profess to love righteousness, and say you have it in your inward parts, did you hear the "trumpet's" voice? the tree is known by its fruits. Who is this that sitteth on the throne of your city? Is he esteemed for his *purity* and *truth*? Is he considered a model man—one whose conduct you desire your sons to emulate; one that you desire your wives and daughters to look upon with respect? Is he one that transgressors fear? Is he a terror to evil doers, and a praise to them that do well? As the tree, so the fruit; he is a type of those who delight to do him honour.

The tree is known by its fruits; shall I not visit for transgression, saith the Lord of hosts, the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be together, and they that forsake the Lord shall be consumed (*Rev.* ch. 6, 15). The *great* men, the *rich* men, and every *free* man, [that is, voter,] shall hide themselves in the dens, and in the rocks of the mountains, and shall say to the rocks and the mountains, Fall on us, and hide us from the face of Him that sitteth on the *throne*, and from the wrath of the Lamb. For the great day of his wrath has come, and who shall be able to stand?

Who shall dwell with devouring fire? [*Isai.* ch. 33, 14, 15] who shall dwell with everlasting burning?

The answer is. "He that walketh upright, he that despiseth the gain of oppression that shaketh his hands from holding of bribes they shall be able to dwell among those everlasting burnings." *Lo it is the Judgment Day!*

REPENT.

Hear ye now what the Lord saith, O my people. Do justly, love mercy, walk humbly with thy God. Are there yet the treasures of wickedness in thy house or the scant measure that is abominable, shall I count them pure with the wicked balances, saith the Lord. For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies and their tongue is deceitful in their mouth. Repent of your evil ways, and restore your ill-gotten gains, make restitution for your robberies, according to the law commanded unto Moses and to the statutes thereof, that your God, who retaineth not his anger forever because he delighteth in mercy, may pardon your iniquities and pass by your transgressions, and clothe you with change of raiment, that your names may be written in the "book of the living" with those that escape from destruction, when the land shall be cleansed from sin, for the Lord is long-suffering and not willing that any should perish. "But before the harvest, when the bud is perfect and the sour grape is ripening in the flower, he shall cut off the sprigs with pruning hooks, and take away and cut down the branches. Therefore turn to the Lord while he may be found." But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake that burneth with fire and brimstone. *For, LO IT IS THE JUDGMENT DAY!*

MARK THE MEN OF JERUSALEM.

And the Lord said, (*Ezek.* 9, 4-11) "go through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that are done in the midst thereof." "Behold it is done as thou hast commanded me."

Now unto the King Eternal, Immortal, Invisible, the only wise God, be honor and glory forever and ever. Amen.

Hamilton, 11,30 p. m., April 14, 1866.

The true laws of the Lord of Hosts are an unquenchable fire, which in the end will consume in their eternal flames every evil way and every evil thing, that no dross or fruit of wickedness remain to pollute or mar the beauty and perfection of the new heavens and earth that He will establish.

There is a type of what is meant by those burnings in the consuming of all the tens of thousands of dollars spent and lost by the leading members of Christian Churches in this City in the erection of the late "Anglo American Hotel" and consumed by the eternal flames that will eventually devour every wicked thing of this *burning world*. Had those men thrown every dollar in the fire they would have been just as rich and saved all their time and trouble. They hoped to make money out of iniquity for they knew that there would be publically sold in that Hotel that strong drink the *wormwood and gall* that Moses said (Deut ch 33-18-19) would add *drunkenness to thirst* and that St. John said (Rev ch 8-10-11) would be bitter and be mingled with the waters and burn and many men die thereof.

They knew that gambling and profanity and every vice and every iniquity incident to the use of those *strong bitter waters* would have a home in that Hotel and overflow in burning streamlets from its doors, that it would be as it was a veritable Synagogue of Satan.

Yet they despised this Review God's message to them, and hated the writer thereof.

That lost money is a true type of what is meant by the final burning of all expenditures for evil or gains from fraud or oppression whether it be by direct robbery or indirect by war or peace through the adulteration of any description of drink, food, clothing or any other way, for all thereof as described by Zechariah ch 5-4 shall be "*consumed with the timber thereof and the stones thereof*" as that Hotel and all within it was. If those prominent men of the Christian Churches had read the word of God as they should they would have found that this sentence would be visited upon them.

"Woe to him that buildeth a town with the blood of souls and establisheth a city by iniquity" (Habub ch 2-22).

Isaiah said (ch 9-5-18-19) wickedness burneth like fire and St. John (Rev ch 8-8) writing of the destruction of the Roman Empire and all the wickedness thereof called it a *great mountain burning with fire* not that a literal fire burned it all up or all over as many have taught this world will be in the great Judgment Day.

But that all wickedness, evil, and going therein shall be consumed as the *money for and from* that Hotel was. There are yet other fires prevailing in this *burning world*. Look upon the inflamed eyes and countenances all over the land of those who indulge in strong drink, and of those who tarry at the wine; they manifest that within the burning flames of the wrath of Almighty God are consuming soul and body.

Then there is the fire that is visited upon the Adulterer, upon the Seducer, upon the Whoremonger and upon all those who acquire a habit or desire for any forbidden thing or longing for any evil way.

All these flames in all their various hues are continually consuming transgressors from off this *burning world*. They have consumed family after family, and nation after nation as they developed into wickedness from the days of Adam to this day. Then there are the flames of debt and interest upon individuals and nations, and time and lives lost by wars and rumors of wars, which in the aggregate

consume three-fourths of the hard earnings, wealth and happiness of the people of this *burning world*. There is also the Caterpillar, the Canker worm and all those varied insects that have their birth through the violation of the laws of nature in cultivating the soil, which are a consuming flame of this *burning world*. There is also those literal fires which have now so fearfully prevailed for a considerable time in which the unhallowed gains of Insurance Companies and other transgressors in this *burning world* have been consumed.

Then there is the comparative decline in the membership of the Churches (which the prophets call heaven) because of false doctrines, evil practices and violations of the "*law and the testimony*" both in precept and by example. Thus heaven and earth, spiritual progress and earthly prosperity, are being consumed by those eternal flames which are ever burning whereverver the innate law or the testimony of the word of God out of which the fire proceedeth, is visited; (Rev. Ch. 11-5), for the Lord God Omnipotent ever reigneth.

Oh, who can wonder that when Isaiah was permitted to look down the pathway of time upon this "*burning world*" and beholding those eternal flames consuming all transgressors and the fruits of all transgression, that he should exclaim who shall dwell in *devouring fire* (Isaiah Ch. 33-14 15), especially in this great day of final wrath who shall dwell amidst *everlasting burnings*. The Lord declared that the "*righteous* should, that *ne who speaketh uprightly and despiseth the gain of oppression*; that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil that he shall see the King in his beauty and behold this *burning world* when it is all created anew.

The Son of God prophesied of the destruction of Ancient Jerusalem and of all the wicked thereof, and commanded his followers that when they should see the Roman standards that were the abomination of desolation, standing in the "*holy place*" that they should flee to the mountains. The Roman Armies, after surrounding the city, were, in the providence of God with-drawn that those believers might all escape, and then the armios returned and utterly destroyed the city and all thereof. And the "*former things come to pass again*" in America to be a last sign of the immediate consummation of all wickedness, and of all the wicked who do not at once repent and make restitution to the utmost of their ability, and especially of all who shall retain a desire to raise a hand against the government of the mighty God of Jacob in refusing to submit to his true and immutable laws and the statutes thereof.

THE LAST SIGN.

It has been seen that there can only be one true system of government and that an absolute monarchy. Therefore the flag motto or type of any other government which will develop to destruction is an "*abomination of desolation*," especially to all who know and believe in the truth. The Roman or heathen flag or standard was the abomination of desolation that stood on the holy mountains of Judea before the final destruction of Jerusalem and of the wicked thereof. And the flag of the Fenian Republic from another land standing in Canada under the protection of hostile forces that also extended all along the coasts thereof, was the "*abomination of desolation*" come to pass again in Canada the holy place—of the new inheritance, because under Monarchical government.

The "*abomination*" has also in the provi-

dence of the Lord of hosts been removed as their enemies were from before Ancient Jerusalem until the followers of Jesus escaped.

And that sign is a last warning to all that the Son of God, the Judge of all the earth will now come again as he did to Ancient Jerusalem to destroy all the wicked thereof for the great day of his wrath has come; when those whom St John said (Rev. ch. 11-8) live in their wickedness "Crucified the Lord afresh in their Sodom and Egypt" of America shall be cut off as those wicked in the Ancient inheritance and also as the wicked were in the waters of Noah, Matt. Ch. 24-37.

And by the Spirit of the Lord of hosts the wanderers from these holy mountains of Canada, scattered through the United States, on beholding that "abomination of desolation," standing, as the Son of God said Matt. Ch. 24th ---4th 15th, "in the holy place" (that is in Canada in the "Coming to pass again"—with the approbation of the people of the United States) are now hastening as the Son of God said—fleeing to their "holy mountains" to defend them, and though they know it not, from the terrible wrath of Almighty God to be visited upon those States or nations which collectively are called by St. John that "Great City" (Rev.

Ch. 16-19 and Ch. 11-8, in which visitation of wrath the wicked thereof shall be cut off and consumed in eternal flames forever, for they have "also crucified the Lord of life and glory" again "spiritually" in their Sodom and Egypt of America, as their Antitypes of the Ancient Jerusalem did because they have practically denied or ignored almost every true thing which he taught and for which he suffered and died.

The burning of this world will end in 6000 years from the transgression of Adam as described Daniel Ch. 12-12 in 13-5 days, which will be completed in seventy-five years from October 11th 1866. Then the earth will all be finally divided into nations with kings who in themselves and successors shall enforce the laws and reign forever, there will be no more burning of the world, or death of nations; the new creation will be completed, death and hell and Satan and all his angels with all their tormenting fires will be cast into the everlasting flames, and all nations as well as individuals enjoy eternal life as described, page 464 and the Alleluia go up ascribing salvation power and glory to our God that sitteth on the throne and unto the Lamb. Rev. ch. 7-10.

GENERAL OBSERVATIONS.

There are almost numberless instances of those ancient former things that have come to pass again in America, that there was no room to record in this *Review* both of an individual and national character but sufficient are furnished to give leading ideas thereof, and to enable readers to consider who it is that hath made known how and when they have come to pass again, and who it is that hath the Key of David and the declaration of the Lord of hosts in regard thereto as shown in these pages. And it will be found that the writer can establish to the comprehension of every logical thinking man that every idea or principle enucleated in this *Review* has its true type in the laws which develop into existence and control or govern natural things, for they are all in accordance with innate law and innate laws are what are called the laws of nature through and by which alone natural things can be produced and perpetuated in existence, which same laws will alone control in spiritual and temporal relations when all things are brought into subjection to the will of the Lord of hosts.

There is more reading in this number of the *Review* than there is in the first eighty chapters of the New Testament, and although it was all written and nearly all re-transcribed by the writer for the printer in thirty-five days and every idea in it fully understood in all its bearings so that he can readily answer every question that any logical thinking man can raise against them. Yet it is not supposed that any other living can thus readily understand them for much of the matter is an explanation of true laws or principles—an explanation of the very pillars of truth and of the testimonies in the word of God that confirm them, and as the truths they explain and confirm in relation to doctrines in religion and in regard to the government of Church and State, are with few exceptions the reverse of the crude ideas in respect thereto that have been

taught for so many ages, it will require the keenest thought of the deepest thinkers on those various subjects and of the most comprehensive minds to realize the perfect nature, of those Laws, and the fullness of their import.

Those laws are the ones referred to by Isaiah Ch. 2-3 and by Micah Ch. 2-2 that shall go forth from the New Jerusalem in the Zion of this better inheritance which they never did from the ancient inheritance, for by those true and immutable laws all nations shall be truly governed in Church and State and by them all agricultural national and international industry will be directed as well as all the trade and commerce thereof.

Then all Satanic laws and the offspring thereof of who now so fearfully torment and directly and indirectly rob the Children of men will forever cease to exist.

The logic of all these things is, Is there one Supreme Ruler--yes—is he infinite in wisdom—yes—if so his laws are infinite in their bearing and in the nature of things perfect and the time must come when they will absolutely prevail, otherwise if it Supreme Ruler cannot be Omnipotent.

If they are to prevail it must be through a one visible head over all nations, and if the word of Jehovah stands fast he will be of the family of Jacob and of the houses of Joseph and David. If so in connection with the restoration of the Children of Israel into one nation with one head over them all.

That restoration cannot take place in the old inheritance for want of place thereto, a new place must be chosen, which, as it is to be for the Lord's chosen people will naturally be in the best portion of the earth. That is well known to be in North America. Then there must be a Capital City, a New Jerusalem if so where. It has been shown in the *Review* that the descriptions given by the prophets and all the attendant circumstances thereto are fully covered by the City of Hamilton and Country

round about it, and no other can be shown that will cover all those descriptions and attendant circumstances.

There are other ideas not yet unfolded, and others that are not to be known to any man except the head over all nations and his successors upon the throne of David and Israel, yet there is ample now made known to guide aright those who desire to do right, and succeeding generations will become more and more capable of understanding and fully obeying all those, the true Laws of the Lord God Almighty.

As St. John said it is finished' for this is the last sounding of the last trumpet to warn of the last Woe described. Rev. Ch. 16—18 to 21, that will be visited upon transgressing nations, which from the necessity of having in it an account of the fulfilment of that "Last Sign" it can be seen could not be

issued before without anticipating an event, that, as was said (Mark Ch. 13—32,) the writer should not know and if it had been made known would have prevented its fulfilment as a "Last Sign" or warning.

When the last number was issued in July 1865 it was not intended to issue this one until permitted in the providence of God to do so about this time, when the "earthquake" that will almost immediately take place will be a striking confirmation of the teachings and declarations announced by this the last Trumpet.

It is intended and expected that every one who desires to understand the things herein will examine each proof that is selected from the Scriptures and that they will try to understand their bearing, and not only of this but of the previous number also, for in no other way can they be thoroughly understood.

Hamilton, June 11th. 1866.

ERRATA.

For No. 7, *Canadian Quarterly Review*.

PAGE.
386. Read Zech ch. 14 in place of 16.
387. Read at letter <i>m</i> verse 24 instead of 26.
388. " " " ex Psalm " " Isaiah.
389. " " " f 15 & 32 " " 13.
402. " John ch. 14. verse 16.
" seven lines from bottom of page
" when touched.
402. " at letter <i>b</i> , 16 in place of 18.
" At letter <i>c</i> . add verse 11.
405. " " " <i>a</i> & <i>b</i> , read Chron. ch. 5 in place
" of 1st.
411. " " " a read ch. 18, verse 1st.
413. " " " c " Zech. 2.
" " " a " ch. 11 instead of 2.
" " " a " ch. 87 " " 77.
420. " " " d " ch. 28 " " 27.
" " " c " verse 12 " " 20.
421. " " " a " " 10 " " 19.
422. 19 lines from bottom of page read <i>Gen-</i>
" " " erals.
" At letter <i>a</i> read ch. 49 in place of 45.
426. " " " b " ch. 33 " " 23.
431. " " " a " vers. 25 " " 15.
433. " " " a " " 25
434. 11 lines from bottom read <i>fourteen</i> in-
stead of <i>third</i> , and <i>sixteen</i> in place of
<i>twenty-second</i> .
" At letter <i>b</i> read ch. 19 instead of 18.
435. " " " <i>b</i> " verse 9 " " 20.
439. " " " <i>b</i> " ch. 6 " " 7.
" " " <i>e</i> " ch. 23 " " 23.
440. " " " <i>b</i> " verse 1 " " 4.
442. " " " <i>e</i> " ch. 23 " " 20.
443. " " " <i>e</i> " verse 14. " " 4.
444. " " " <i>a</i> " ch. 4. verses 9 & 14.
446. " " " <i>c</i> " ch. 38 in place of 9.
" " " <i>c</i> " ch. 2 in place of 9.
" " " <i>k</i> " Ezek. ch. 20 verse 5.
" " " <i>k</i> " ch. 32, verse 1.
447. " " " <i>f</i> " ch. 91 in place of 90.
450. " " " <i>m</i> " ch. 91 in place of 111.
451. 5 lines from top read ch. 4, verse 1.
Page 456. After Archers, read verse 17.
" 474. At the end of the first Paragraph
in Isaac read— <i>At the same age</i> .

It will be seen that the *errata* are only typographical, in the future it will be seen that only such errors exist in the *Review*.

I N D E X
OF
Vols. 1 and 2, Canadian Quarterly Review.

NATIONAL.

- A National Disease.....
- A National Medicine.....
- An Impressive Scene.....
- Adam.....
- Building Society interest.....
- Beware of Confederation.....
- Canadian Retrenchment.....
- Canadian Aristocracy.....
- Canadian Currency.....
- Canadian Revenue.....
- Canadian Agriculture.....
- Canadian Shipping.....
- Cause of the Bank Panic.....
- Cheap Insurance for all.....
- Come to Judgment.....
- Death of the Earth.....
- Deadly Currency.....
- Doctors of Divinity.....
- Doctors of Medicine.....
- England's Free Trade.....
- Ezekiel.....
- False Principles of Currency.....
- Former Thirs Come to Pass Again.....
- False Prophets.....
- Gold we have paid the United States.....
- Gold Currency.....
- Government.....
- Great and Small.....
- Home Trade and Free Trade.....
- How to avoid a Crisis.....
- Hosea.....
- Immense Banking Losses in Canada.....
- Imports and Exports of Canada for 144 years.....
- Immanuel.....
- Judah.....
- Jerusalem.....
- King Saul.....
- King David.....
- Legislative Union.....
- Life and Death.....
- Lewdness.....
- Make Money Cheap.....
- Monthly Average of Canadian Banks.....
- Migrations of the Israelites.....
- Malachi.....
- Murderers.....
- Murk the men of Jerusalem.....
- National Work.....
- National Currency.....
- National Progress.....
- Our Military Position.....
- Our Free Trade Legislator.....
- Our Next Commercial Crisis.....
- Our Monetary Position.....
- Our Glorious Future.....
- Our National Forests.....
- Our Churches.....
- Position of Canadian Banks.....
- Past and Future.....
- Precept and Example.....
- Responsible Government.....
- Repent.....
- St. John.....
- Swearers.....
- The Reciprocity Treaty.....
- The Globe and Protection.....
- The Royal Canadian Bank.....
- The only True Currency.....
- The Leader Dabbling in Finance.....
- Types and Antitypes.....

NATIONAL.

- 331 The Morning Cometh.....
- 335 The Black or Earth-Born.....
- 441 The Vino.....
- 471 The Branch.....
- 328 The Restoration of Israel.....
- 343 The Mountains of Israel.....
- 23 The Holy Mountains.....
- 27 The Glorious Holy Mountains.....
- 81 The New Jerusalem.....
- 94 The United States as Assyria.....
- 202 Their Idolatry.....
- 285 The Southern States as Egypt & Moab.....
- 265 The Negro Race.....
- 321 The Root of Drunkenness.....
- 510 The Shiloh.....
- 461 The Shepherd, the Stone of Israel.....
- 466 The New Heavens and Earth.....
- 514 The Doctrines of Devils.....
- 514 The Two Mounts of Olives.....
- 193 The Last Days.....
- 493 The First Woe.....
- 338 The Second Woe.....
- 467 The Book of Life.....
- 513 The Perfect Man.....
- 222 The Atonement.....
- 232 The End.....
- 492 The Law of Death.....
- 514 Two-fold Prophecies.....
- 52 The Patriarch Isaac.....
- 276 The Patriarch Jacob.....
- 497 The Israelite Nation.....
- 219 The Prophet Moses.....
- 479 The Prophet Joshua.....
- 258 The Patriarch Joseph.....
- 488 The Patriarch Ephraim.....
- 493 The Prophet Isaiah.....
- 515 Th. Prophet Jeremiah.....
- 450 The Prophet Daniel.....
- 482 The Prophet Joel.....
- 203 The Prophet Amos.....
- 458 The Prophet Obadiah.....
- 53 The Prophet Micah.....
- 59 The Gospels.....
- 224 Th. Bible.....
- 419 The Judgment.....
- 505 Time shall b^e no longer.....
- 512 Thieves and Robbers.....
- 515 The Press.....
- 92 Usurers.....
- 139 What the Balance of Trade is.....
- 393 Watchman, What of the Night.....
- 13 Ye Rulers.....
- 19 Ye Judges.....
- 55 Ye Lawyers
- 267 Ye Merchants.....
- 357 Ye Manufacturers.....
- 394 Ye Seducers.....
- 495 Ye Adulterers.....
- 129 Zechariah
- 385 PROSE SELECTIONS.
- 513 An English Lieutenant's Duel.....
- 392 A Brave Girl.....
- 515 An Affectionate Scene.....
- 512 An Interesting Incident.....
- 1 A Schoolmaster's Recollections.....
- 152 A Mocking Bird in London.....
- 279 A Ride to a Western Wedding
- 342 A Beautiful Illustration
- 345 Beecher's Temperate Parishioner.....
- 335 Bad Company.....

Beginning Life	300	All the way the Lord led thee.....	237
Better than Diamonds.....	317	A Text a Day.....	300
Beauty	371	Canada.....	35
California Preaching.....	234	Canadian Prize Poem.....	53
Dew	319	Eloquent Silence.....	358
Fate of a Duellist.....	192	England's Bride.....	315
Funeral Ceremonies.....	358	Fetching Water from the Well.....	103
Henry Kirk White.....	75	God's Jewel's.....	169
How I saved Arthur Williams.....	162	Harvest Hymn.....	44
Heaven	314	How She got a Husband.....	310
Important to Parents and Teachers.....	98	I am go'g There.....	315
Industry and Honesty.....	360	Life and Conscience.....	320
Kind Words saved him.....	35	Look Aloft.....	362
Keep your Character Unspotted.....	128	Morning.....	44
King Olaf' of Norway.....	186	My Darling Boy.....	95
Lord Lyons.....	33	My Forest Land.....	181
Margaret's Lover.....	171	Our Country and our Queen.....	161
Macaulay's Sketch of Bunyan.....	235	Picking Berries in the Rain.....	292
Miss Mary's Blue Hat.....	248	Queenston Heights.....	97
My Negro Sabbath Scholar.....	345	Sign of Rain.....	161
Marriage	255	Stonewall Jackson's Dead.....	168
Marriage Ceremonies	354	Sowing and Reaping.....	253
Not for Money.....	111	Spring Concert	307
Paul Holland Knowlton.....	60	The Land of Rest.....	49
Social Charities.....	233	The Homeless Laddie.....	40
The Divorced.....	41	The Heavenly City	45
The Christian Traveller.....	47	The Sea is England's Glory.....	46
The Bright World Above.....	56	The Mountains of Life.....	51
The Value of a Cent	104	The Dying Child	96
The Unknown Champion	105	The Quaker Girl.....	169
Two Young Men's influence.....	121	There's something good in every heart.....	179
The little Strawberry Girl.....	175	The Weight of a Tear.....	179
The Management of Money.....	182	The Maiden's Prayer.....	190
The Key of Heaven and Hell.....	185	The Alpine Cross.....	191
The Human Mind	189	The Beautiful is everywhere.....	192
The Pros of Battles	227	The Burial of Moses.....	225
The Queen's Mother	234	The Glory Unattainable.....	237
The Captain's Story	239	The Lost Baby.....	253
The Lost Son	233	The Beggar Girl.....	295
The Augel Life	302	The Gipsy Girl.....	299
The Study of Shakespeare	311	The Star in the East.....	303
The Pillar of Fire	316	The White Rose.....	314
The Human Body	362	The Wife to her Husband	316
The Redeemed Promise	363	The Surrender.....	358
The Scot Abroad	376	The Shadow Cometh too.....	361
Temperance Dialogue	379	The Old Arm Chair.....	367
What he Heard	54	Touch not the Tempting Cup.....	311
Who and What are the Gipsies	296	The Child's Prayer	375
We shall be Changcd	304	The Last of the Household.....	378
		The Liquor Dealers Prayer	382
		The Free'd Bird.....	383
POETRY.	97	Very True.....	192
Angry Words			
Another Year			

N O T I C E .

A very large number of Subscribers are in debt for the REVIEW, this number will not be furnished to them until their arrearages are paid.—A few back numbers of all except No. 2 of the REVIEW can still be supplied. ~~No~~ No new Subscriptions will be received for the Review.

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