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DESTINY

OF THE

BRITISH EMPIRE

AS REVEALED

IN THE SCRIPTURES.

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INTRODUCTION.

WHEN the armies of Napoleon I. were 'overflowing and passing over' the ensanguined countries of Europe, men's minds were deeply impressed with the conviction that, if Alaric, Attila, and Genseric were the instruments of Providence for the breaking up of the old Roman Empire of the West, so, doubtless, was the Corsican Destroyer 'the scourge of God,' and 'His sword,' upon the modern nations of the earth. Men of high and low degree, rich and poor, saints and sinners, were all impressed with the idea as beyond dispute. The celebrated William Pitt, Premier of Great Britain, was among this number, and the conviction prompted him to inquire if the events developed by the agency of Napoleon Bonaparte had been outlined by the Spirit of God in the Scriptures of truth. Pitt accordingly sent for a certain eminent dissenting minister, who had written largely upon the prophecies, to know what the Bible said concerning the terrible events then transacting in Europe. The clergyman obeyed the summons, we are informed, but it does not appear with what result. A similar enlightened curiosity respecting the relation that exists between prophecy and history has of late years been manifested by several persons occupying a distinguished position in this as well as in other countries; and the events which have taken place within the last few years have been of such a character as to attract the attention of men of thought and observation, and lead them to inquire whether any special reference to such occurrences is to be found in the Scriptures. Indeed, it may be said that, although mankind generally have now become exceedingly matter of fact, and can scarcely be brought to credit anything that is not within the range or according to the analogies of their own observation, there is yet a lingering impression that Jehovah has still something to do with the fall of states and empires, as He had in the days of Nebuchadnezzar, Cyrus, Alexander, and Titus; and the more intelligent of our race are curious to know whether it is to secondary causes alone they must look

of these extraordinary phenomena, or to some more recondite. The present treatise is brought before the public for the purpose of, at least to some extent, this laudable curiosity, and stimulating the still further inquiry in the only quarter where reliable information can be obtained.

It is an undoubted fact, which must be fully apparent to the enlightened student of the prophetic word, that Jehovah takes cognisance of mundane affairs, and exercises a control over them. Though the Lord has for a long time held His peace, He has not been unmindful of His people, nor heedless of human affairs. The great incidents of history which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of God, and of David, His anointed, in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the 'sure word of prophecy.' Not a kingdom has been established, nor a king dethroned, but it has formed a move which has contributed to the development of the purpose which Jehovah had in the creation of man. This truth is beautifully expressed in the words of the prophet: 'Blessed be the name of God for ever and ever; for wisdom and might are His: and *He changeth the times and the seasons*; **HE REMOVETH KINGS AND SETTETH UP KINGS**; He giveth wisdom unto the wise, and knowledge to them that know understanding: *He revealeth the deep and secret things*; He knoweth what is in the darkness, and the light dwelleth with Him'—(Dan. ii. 20-22). It is He to whom all things are subjected; for He 'ruleth in the kingdom of men, and giveth it to whomsoever He will, and *setteth up over it the basest of men*'—(Dan. iv. 17). This is the reason why men and women, sometimes with so little wisdom, and frequently even with positive folly and imbecility, are able to rule the nations without 'setting on fire the course of nature.' When their wickedness and stupidity become obstacles to God's purpose, He removes them out of the way, and introduces other actors upon the stage. Jehovah, in carrying out His purpose, is never at a loss for instruments with which to work. He has always a Cyrus, an Alexander, a Cromwell, a Napoleon, or a Garibaldi in preparation for the situations He has decreed. These tools have each their own particular ambition to which they are devoted, as to a special inspiration. Ignorant of God and His purpose, they seek to establish their own, in which they encounter insurmountable circumventions and disappointment; they labour for themselves, but the fruit of their labour is for God—they accomplish His purpose and confound themselves.

In this way does Jehovah control and regulate the world's affairs; but in every interference He shapes the course of events towards a certain consummation predetermined from the foundation of the world, and which has been placed on record in the Book of Destiny—the Bible—for upwards of 3700 years. In this Book of Fate we read: 'The Lord will do nothing but He revealeth His secret unto His servants the prophets'—(Amos iii. 7). According to this testimony, therefore, God has made known His purpose; and if men desire to understand the end of the political phenomena which now astonish and bewilder the world, and the sublime destiny that awaits the British Empire, let them study the books of the prophets, and they will find that end plainly revealed. Notwithstanding the large share of attention that has been bestowed upon the important subject of prophecy of late years, and the numerous prophetic works that have been issued from

the press, much ignorance prevails respecting momentous events which are soon to transpire upon the earth, and which are matters of divine revelation to man. This prevalent ignorance is attributable to the fact that, even amongst the great body of those who have given much time and attention to the study of the prophetic word, there exists a wide-spread misapprehension as to the divine purpose in the creation of man, and in his ultimate destiny, both nationally and individually. This divine purpose is made known to us in 'The Gospel,' as it is termed; and before proceeding further it may be as well here to present a concise statement of the purpose of Jehovah as made known in 'The Gospel of the Kingdom.' To this the earnest attention of the reader is respectfully requested, as it forms the basis of what is to be advanced respecting the future history of the British Empire.

POLITICS OF THE KINGDOM OF GOD.

It is the purpose of Jehovah to establish upon the earth a kingdom which shall be everlasting in its duration. Of this kingdom Jesus Christ shall be the king, and the glorified saints the subordinate sovereigns and princes, whose government will be absolute and divine. Jerusalem will be its capital, the Holy Land its headquarters, and the restored Twelve Tribes of Israel its more immediate subjects, while all the nations of the earth shall be under its domination.

The purpose of God in creating the world, as described by Moses, and in bringing it to its present political constitution, by checking the full manifestation of the evil that exists, is that He may found a kingdom and empire literally 'universal' (Dan. ii. 44; vii. 14), under the government of which all nations may be blessed (Gen. xii. 3; Ps. lxxi. 11). The Hebrew nation established in the Holy Land will be the kingdom (Ex. xix. 5, 6; Mic. iv. 6-8; v. 2; Ezek. xxxvii. 21-28), and all other nations the empire attached to that kingdom. The Jewish and other nations will constitute a *family of nations*, of which Israel will be the firstborn; Abraham, the federal patriarch; and Christ, his seed, the king. This divine family of nations will be so highly civilised, that the present state of society will be regarded as dark and barbarous; for then 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea'—(Is. xi. 9). The blessedness of this divine civilisation is detailed in 'the gospel,' which is therefore styled 'the glad tidings,' or '*gospel of the kingdom of God*' (Matt. iv. 23), while the divine civilisation itself is 'the economy of the fulness of the appointed times' (Eph. i. 10, 21), or 'world to come;' styled also 'the age to come.' The Bible is full of the glorious things pertaining to this, the real 'golden age' of the world.

The government of the nations in that period, which will continue a thousand years without change, will be such as their necessities demand—just laws and institutions, civil and ecclesiastical; and perfect and righteous men to administer them. To fulfil these requirements, the government of mankind will be committed to Christ, and to those whom he may account worthy of association with him. The Bible expressly declares that the rulers of the world shall then be immortal kings and priests (Rev. i. 5, 6; ii. 26, 27; v. 9, 10; xxii. 5), so that mortal and immortal men will thus be living contemporaneously upon the earth. This family of 'many nations,' of which God has constituted Abraham the 'father' (Gen. xvii. 5; Rom. iv. 13), will continue under one and the same constitution a thousand years, at the

expiration of which there will be a change (Rev. xx. 6, 7; 1 Cor. xv. 24–26). Sir, and by consequence, religion, priesthood, and death, will be universally abolished; and the earth will be inhabited by immortals only; for it is written: 'The wicked shall not inhabit the earth' (Prov. x. 30); but, on the contrary, 'the meek shall inherit the earth' (Ps. xxxvii. 11; Matt. v. 5). Hence, the final state of things upon our planet will be *a divine monarchy of everlasting continuance*, under which there will be *but one nation* (Jer. xli. 28), and that nation holy, immortal, and comprehensive of all redeemed from among the descendants of the first human pair. When this consummation obtains, the purpose of God in terrestrial creation will be accomplished, even the *peopling the earth with an immortal race, which shall have attained to immortality on the principle of believing what God has promised, and doing what He has commanded*.

In the gospel there is an invitation to all who believe what God has promised, to share with Christ in his kingdom, glory, and joy, *on certain conditions well defined* (1 Thess. ii. 12; 1 Cor. vi. 9–11; Matt. xxv. 21). These are—*faith* in the things covenanted to Abraham and David, and in those taught concerning Jesus, in the Old and New Testaments; *immersion* into the name of the Father, Son, and Holy Spirit; and thenceforth a life of 'holiness to the Lord,' without which none will be approved and promoted to the honour and glory of the kingdom (Col. i. 21–23).

The establishment of this divine civilisation among the nations necessitates the abolition of the present civil, ecclesiastical, and social constitution of the world. The nations and the earth to its utmost bounds are 'deeded' to Christ; they are an inheritance and possession made his by a deed registered in the Bible (Ps. ii. 8), but, for the time being, in the hands of regal, imperial, republican, and ecclesiastical usurpers. This patent fact and Bible truth makes a contest between Christ and 'the Powers that be' an unavoidable necessity. The divine oracle is: 'These shall make war upon the Lamb, and the Lamb [Jesus, 'the Lamb of God'] shall overcome them;' in other words, 'He shall destroy them that destroy the earth'—(Rev. xvii. 12–14; xix. 11–16, 19, 21; xi. 15, 18). This is the doom of the world's tyrants—destruction, not by popular fury, which is merely an embarrassment, but by the military power of Jehovah's Servant, even of Jesus, the future Lord of armies, whom He has prepared, and whom He will send into the world again for this very purpose. He will take possession of the kingdoms, empires, and republics of the nations 'under the whole heaven' (Dan. vii. 27), and blend them into one universal empire, which will constitute the secondary dominion, 'the first dominion' consisting of the 'kingdom restored again to Israel'—(Micah iv. 8; Acts i. 6).

For a man, though a Divine Man, to take possession of the civil, military, naval, and ecclesiastical power, commerce, and riches of the world, implies *co-operation*. The Bible teaches emphatically that this co-operation for the wresting of Christ's inheritance from 'the Powers that be,' will consist of 'the called, and chosen, and faithful' (Rev. xiv. 4; xvii. 14; xix. 14), raised from the dead, or, if living at the crisis, 'transformed in the twinkling of an eye;' these will be 'with him' as his 'joint-heirs,' and companions-in-arms, commanding the operations of the armies of Israel, whose mission will be, like that of their fathers under Joshua, to subdue 'the Powers' combined to prevent their restoration, and the establishing of the new and divine order of things (Jer. li. 19, 20; Is. xli. 8–16).

GOSPEL, PROPHECY, AND POLITICS.

The future history of the nations of the earth is indissolubly associated with the gospel revealed to mankind for salvation, and he who intelligently believes the gospel understands the destiny that awaits Britain and the other nations of the world.

The things presented in this outline will be regarded with incredulity, and will even be received with ridicule, by those who know not 'the gospel of the kingdom,' or who imagine that nothing can be known of the future until it has become the past. In other words, as this notion has taken such deep root in the theological mind as to be almost universal, few will believe the statements contained in the foregoing synopsis. At the same time, although the clergy of all denominations teach, and the people generally have been led to believe, that the revelation from God relates exclusively to the salvation of the soul, it yet stands out glaring from almost every page of the sacred volume, that Jehovah has a mighty work to perform in the earth apart from the resurrection of the body, and that is to establish on the shattered remnants of the present social and political structures a new organisation of the social state, with new habits, new enjoyments, and new aims, all regulated and harmonised by governors possessing both the will and the power to preserve order, enforce obedience, and perform the most beneficent actions.

Does the reader believe that the Bible contains a revelation of God's purposes to mankind?—that, as itself asserts, it is a sure word of prophecy, to which we do well to take heed, as to a light shining in a dark place? If so, let him examine the references that accompany the previous statement, and see if anything else can be fairly and reasonably made to shine out of the prophetic word. If this word be unintelligible till after the events predicted, it cannot be 'a light,' neither can any one 'take heed' by its assistance. But 'the gospel' itself is a great prophecy of what shall be in the Age to Come. To deny, therefore, that we can know beforehand what is to come to pass, is to affirm that we cannot understand the gospel, for the gospel is glad tidings of what is to be to all nations and to the saints. It is the report of good things promised. A promise is a prediction, and a prediction is a prophecy. The gospel is a great prophecy of what God intends to do, and they who intelligently believe it know beforehand what is to be done. The little that has been fulfilled in Jesus is an assurance that what remains will certainly be accomplished. He foresees the crushing down of the thrones, the abolition of all kingdoms, empires, and republics, the setting up of a divine monarchy in Israel's land, the blessedness of all nations under the government of Messiah and his brethren, and the will of God done on earth as it is done in heaven. The Bible, in short, intelligently understood and believed, delivers a man from all doubt about 'the future and unseen world.' He knows of a literary certainty that the future and unseen world has no present existence more than next week has. He knows that it is coming, as 1867 or 1910 are coming; and that when it arrives it will be 'the Economy of the Fulness of Times'—a constitution under which Israel and Judah will be a united nation under Christ and the saints, constituting the kingdom of God, to which dominion over the British Empire, and over all nations to earth's utmost bounds, will be annexed. He has no doubt about this. But to those who believe not, of course all is darkness and

debate, and ever will be till the reality opens upon their astonished ignorance with terrible and appalling effect. The future is a brilliant inspiration to the believer ; but dark, ominous, and terrific to those whose horizon is bounded by the empirical and unstable policy of 'the Powers that be.' The destiny of our race is glorious, but the probation of the nations in advancing to that consummation calamitous and severe.

BREITAIN IDENTIFIED WITH ANCIENT TARSHISH.

The British possessions in India constitute the territory spoken of by the prophets as Sheba, Dedan, and Tarshish, and therefore Britain is the power referred to in their prophecies.

In the days of Solomon the relation of things was this—a Son of David, the wisest, richest, most powerful, and glorious king the world has ever seen, reigning on Mount Zion, over the twelve tribes of Israel, then in united occupation of the land. A Gentile power of commercial and maritime pre-eminence in alliance with him, and co-operating in naval affairs, and the building of a magnificent temple. These powers, Israelitish and Gentile, headed by Solomon and Hiram, in possession of the commerce of India and the west, and in consequent amity with Tarshish and the Queen of Sheba, their contemporary. Jerusalem peaceful, prosperous, rich, and happy in the favour of God ; and her king the admiration of all the earth. This was an exhibition in miniature of what shall hereafter obtain on a grand scale when the 'greater than Solomon' is there. Moses, Joshua, David, Solomon, Cyrus, Zerubbabel, and Joshua son of Josedeck, are representatives of Christ in his several official relations to Israel and the nations. He is like to Moses, as their deliverer from the bondage of modern Egypt, their lawgiver, and the destroyer of him that will not give them up : like Joshua, in giving them rest in the glorious land : like David, in being a man after God's own heart, who will do all His will upon Israel's foes and the blasphemers of His name ; and in establishing the kingdom of Israel under the sceptre of David's son : like Solomon, in being the wisest, richest, most powerful, and glorious of all kings ; in inheriting the throne of David ; and in reigning thereon in peace without end : like Cyrus, in being the conqueror of Babylon, the restorer of Israel, and the builder of the future temple : like Zerubbabel, in being the governor, and like Joshua the son of Josedeck, in being the high priest, of the restoration from the captivity of the Roman Babylon. These are not accidental resemblances, but admirably displayed illustrations of the substance which is of Christ.

In contemplating Solomon, and the things related to him, as representative of the substance at the epoch of Christ's manifestation, we are naturally led to inquire, where are Sheba and Tarshish, and the Gentile power in friendly alliance with Israel ? We must wait till the actual appearance of the greater than Solomon to see things in contemporary manifestation ; but as Sheba, Tarshish, and Tyre existed before Solomon's reign, we may even now cast about, and see if anything obtains in relation to them at all likely to correspond with their representative relations of the olden time. In the 38th chapter of his prophecy, Ezekiel foretells what is to occur in relation to Israel and their land '*in the latter days.*' This phrase leaves us without doubt as to the time when his prophecy shall come to pass. The year may not be exactly stated, but that the events foretold are in the

invisible future, is sure. The chapter teaches that, in the latter days, Israelites to some extent are dwelling in the Holy Land prosperously and securely; and that this prosperity tempts the cupidity of a great potentate, who desires to spoil them and possess their land. On making known his purpose, which the prophet terms 'an evil thought,' a power is represented as interfering in behalf of the dwellers in the land. It puts what may be termed a question of defiance to the power about to invade—as much as to say, 'Thou shalt not invade Palestine, and spoil its people, if we can prevent.' This intimation is styled 'tidings out of *the east* and out of *the north*,' by Daniel, which 'trouble him.' They do not, however, prevent the invasion of the land, but tend to make him more desperate; for the prophet adds, 'therefore he shall go forth with great fury to destroy and utterly to make away many.'

When Daniel and Ezekiel wrote these things they were captives in Babylon, which is about the same parallel of north latitude with Jerusalem. 'The east' from these stand-points directs our attention to India, or Tarshish, which Isaiah indicates as 'from beyond to the rivers of Cush;' while 'the north,' from whence the tidings come to trouble 'the king of the north,' or Gog, must be taken as being west as well as north, or the threatening would come from himself against himself, which would be absurd. About 35° west and 15° north from Jerusalem are the British coasts of Tarshish. Hence Daniel, in indicating the points of the compass whence the tidings issue, leads us to suppose that a power occupying the coasts originally peopled by the sons of Tarshish may be the friend of Israel in the latter days. But conjecture is reduced to certainty by Ezekiel, who tells us plainly the name or designation of the power in the east and the north which lifts up its voice against the invader. He styles it '*Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof*.' This points out the countries in the east where the power is to be sought for; it also indicates the character of the power, and where in the north it is to be found. It is a merchant power like that of Tyre, 'whose merchants were princes, and her traders the honourable of the earth.' 'The young lions of Tarshish, Dedan, and Sheba,' is a phrase which tells us that the power established in those lands is represented by a *Lion*. This is the symbol of the Tarshish power in the latter days, as the *Frog* is of the French, or the *Eagle* of Austria. We look, then, to Sheba or Aden, and to Tarshish or India, and inquire, 'What is the symbol of the power in the ascendant there?' The answer is 'a *Lion*'—the *Lion*-power of England, or the *Lion* of the north.

A great political and commercial power, then, connected with Tarshish, exists now, as well as in the days of Solomon and Hiram. Its merchants are also rapidly becoming as celebrated for abundance of gold as the ancient Ophir. A time is to come when gold, silver, and iron shall be as plentiful in Jerusalem as in Solomon's time, and even more so. 'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron'—(Is. lx. 17). Thus saith Jehovah; and it is remarkable that Tarshish in ancient and modern times, and contemporary with Israel's glory, should be the country of supply. The navy of Tarshish is now as celebrated as were its ships in the day when the Chaldo-Assyrian laid waste its strength in ruining Tyre. The Russo-Assyrian is becoming formidable, and threatening to its prosperity on the same waters as bore its fleets of old. The Mediterranean is the Sea of Tarshish, and as much entitled to the name now as ever before. Possessed of Aden, Malta, and Gibraltar, that sea is in effect a British

lake. Tarshish is evidently, then, a power of the latter days, and synonymous with the Anglo-Indian—a power which is destined to encounter the Assyrian, and with him to lose its strength, preparatory to its maritime power being placed at the disposal of the Son of David, Solomon's superior and David's Lord.

EXTENSION OF THE BRITISH POSSESSIONS.

In order that the purposes of Jehovah may be accomplished, the possessions of Britain in the East must be extended beyond their present limits.

When the autocratic Gogue is in possession of Jerusalem, and all of Egypt, the now existent lion-power of Sheba and Tarshish will hold the more southern and eastern countries of Edom, Moab, and Ammon—the latter two lying east of the Dead Sea and the river Arnon. This will be the relative position of the Gog-power, and its antagonist the Tarshish-power, in the Holy Land in that crisis of the latter days indicated to Nebuchadnezzar in his dream, when he saw the Stone-power 'smite the image on its feet of iron and clay, and break them to pieces.' As the image is representative of one confederated imperial dominion under an Assyrian head, though made up of many parts, it is clear that the antagonistic power cannot be included in it. 'Edom, and Moab, and the chief of the children of Ammon shall escape out of his hand;' that is, shall not become subject to the autocratic Gog. To these must be added Sheba, Dedan, and Tarshish, which are represented by Ezekiel as hostile to Gog. Hence the Lion-power ruling over Edom, Moab, Ammon, Sheba, Dedan, and Tarshish will be exempt from subjection to the Assyrian head of the image empire now rising into view. Having identified the British power with the Lion-power of Tarshish, it follows that it will be the great antagonist to the invader of the Holy Land, and captor of Jerusalem, when 'Jehovah shall gather all nations against that city to battle' under Him. Britain and Ireland, then, are not a toe of the feet, but outlying the image domain. It is a distinct power raised up of God to subserve the purposes of the 'greater than Solomon,' when the time shall arrive for him to ascend the throne of his father David, and, as the BRANCH, to build the temple of Jehovah. The Lion-power of Britain has not yet attained the westward limits of the dominion marked out for it. Its increment will be truly Tarshish-like. Isaiah says it is to reach 'to the rivers of Cush;' that is, to the Tigris and Euphrates, till it meets the Persian province of Gog's empire. From thence it will occupy the south-western coast of the Persian Gulf, and the western coast of the Arabian Sea to the Straits of Babelmandeb, or Dedan and Sheba. From the Straits it will extend along the Red Sea till it meets the Russo-Assyrian, or Gog, again on the confines of Egypt, which he will have recently conquered and annexed to the Russian Empire. From this boundary it will border on the Russian conquest to the southern extremity of the Dead Sea, and along its eastern shore to the Arnon, and ascending that river to about the same parallel as Samaria, and thence eastward to the Euphrates. This boundary gives it Edom, Moab, and Ammon, which are countries lying between the Red Sea, Dead Sea, river Arnon, and Euphrates. The reader can procure a map of the east, and by tracing this boundary he will see the extent of the empire in that part of the earth allotted to the British Lion as the full stretch of its dominion before the actual manifestation of the King of Israel.

THE EASTERN QUESTION.

The maintenance of the integrity of the Turkish Empire is essential to the continuance of Britain's ascendancy in India, and to her present high position among the nations, and for this reason England will pursue a policy favourable to the development of the resources of Palestine.

Egypt and the Holy Land are so geographically situated with respect to British India as to make their destiny the alpha and omega of England's policy with regard to the East. The sovereignty over those countries was conquered by the ancestors of the Sultan, who, as Mohammedan princes, have misruled them for ages. At the commencement of their dominion, Britain had no more interest in Egypt and the Holy Land than what the superstition of the Papacy infused into the hearts of the people. This involved her in the disasters of the Crusades, which drained her coffers and population in common with the rest of Europe. Within the last century, however, things have wonderfully changed with respect to Britain and the East. The establishment and extension of British dominion over Hindostan, the Oriental Tarshish; the geographical position of the Turkish Empire in relation to India; the necessity of the maintenance of that Oriental dominion to the existence of the British power in India—are considerations that make the destiny of the Turkish Empire, in whole or in part, of more vital importance to Britain than to any other power in the world. Russia, Austria, and France can only desire Turkey as an extension of their several territories. Not so with Britain. Turkey under Russia, Austria, or France would be fatal to the manufacturing, commercial, and political well-being of Protestant and constitutional England. Britain is detested by all the European powers, and her government distrusted by all the oppressed nations of the earth. Russia hates her, Austria and Rome hate her, and Napoleon III. hates her, as they all hate civil and religious liberty, and freedom of the press. Therefore, place either of them on the throne of Constantinople, and the imperial policy would be to blot out the British power from the political geography of the world.

As they are military and not maritime nations, Britain can successfully defend herself in her island home against the world. To destroy Britain, her factories must be stopped, and the commerce of the seas dried up. The continental despots understand this perfectly well. They know, and British statesmen know, that if the factories were closed, there would be a revolution which would shatter the British constitution into fragments, and make the commercial world in all its provinces reel to and fro like a drunken man. The great distress occasioned in the manufacturing districts by the partial stoppage of the cotton supply, during the late civil war in America, clearly showed the danger from any interruption to even one branch of the commercial industry of the country. While Britain commands the sea, no foreign power can invade her, and turn her half-fed and scantily clothed population into the street; but a continental despotism enthroned in Constantinople, possessed of Egypt and the Holy Land, and in confederacy with Persia and the Tartar myriads of Central Asia, might bring her to the verge of such a crisis. By invading British India from thence—and what Alexander the Great accomplished 300 years before Christ, another Alexander may aim to effect some 1800

years after—England's dominion might be overthrown there. Her subject millions might again be stirred up against her, and her handful of Europeans be eaten up like bread. All access to the Mediterranean and Red Sea being cut off by the Constantinopolitan power, her reinforcement could only be conveyed to India by the long and tedious navigation round the Cape of Good Hope. This would be an element of weakness, and inevitably ensure disaster and defeat. Under such eventualities England could not maintain her position in the East, and the fate of Portugal and Holland would be hers—states which, since the loss of their ascendancy in the Indian Ocean, are of no weight or consideration among the powers of the earth.

While these things were transpiring in the East, it would greatly facilitate the policy of the Continental Despotism if it could involve Britain in a war with the United States. Such an event would be calamitous and ruinous to both parties, though England would of necessity fare the worst, being beset both in the East and the West at the same time. Shut out from the Continent and India, and at war with her best customer in the West, her factories would then be necessarily closed, for, having no customers, she would create no supplies. What would be the condition of Britain at war with all the world, and with an expenditure of perhaps £150,000,000 per annum, with her factories closed, and her commercial marine rotting in her docks without employ? What would become of her rich men and merchant princes? Without employment, without bread to eat, what could stay the violence of her famished myriads? Truly 'the burden of Tyre' would become the burden of Britain, Tyre's daughter of the latter day.

Such is the hypothetical fate of Britain should the Turkish Empire, as a whole, be occupied by a European Despotism inimical to England, before she could establish herself or her influence in such a position that she could dispute the advance towards India of a power enthroned in Constantinople. But Turkey is not to be swallowed up entire at a single mouthful by Lion, Bear, or Eagle. She is to *dry up*—evaporate. This is a gradual process, and will afford time for the creation of a situation in which the pro-Jewish policy of Britain will be fully developed. From the hypothetical result above stated—which, however, will never come to pass, God having revealed a different consummation of affairs—it is evident that Britain, when lately in battle for the integrity and independence of the Ottoman Empire, was fighting for her own existence; and that Louis Napoleon, in assisting her, was really, though he meant not so, doing good service for 'perfidious Albion.' The time to begin to favour Zion having arrived, that power whose policy is pro-Jewish will gain the ascendancy in Turkish counsels; and by that ascendancy promote such enterprises and policy as will conduce to the agricultural and commercial prosperity of its provinces, especially of Egypt and the Holy Land. The manifestation of this is a notable sign of the times, and may be observed, amongst other things, in the formation of a society, composed of highly influential personages with royalty at their head, which has for its object a critical and scientific survey of Palestine. It may also be observed in the proposed 'Euphrates Valley Railway,' a line of railway communicating with Seleucia, a port of the Mediterranean, and extending through Asia Minor, along the banks of the Euphrates, and the shores of the Persian Sea, to the capital of the Bombay Presidency. In this country we are all familiar with the speedy beneficial influence of railways through the wilderness, even where there is no great and

wealthy empire to be reached beyond. What, then, may not be expected for those countries traversed by such a railway as the Euphrates Valley, with Europe at one end and India at the other? Depôts must be established and protected, and being made safe, they will become the centres of modern Assyrian towns and villages, and of new agricultural districts. The property being British, the protectorate will be British in all its route; for Turkey has not the ability, and Persia has not the will, to guarantee the security of life and property against the hostility of the natives to the enterprises of the Giaour.

Things, then, which are already initiated, will, in their development, necessitate a practical and intimate alliance between England and Turkey. We do not say that Britain will occupy Turkey as the sovereign power, but that their interests will be so identical with respect to Austria and Russia, and the internal economy of the empire, that their policy will be the same—the legislation of the Divan will give expression to the views and wishes of the British government. Turkey will favour the Anglo-Indian policy of Britain, and Britain will throw the shield of her power over Turkey to quench the darts of any Greek or Latin machinations for her overthrow. This will, and to some extent already is, the result of the late Russian war. Alone in the contest, Turkey must have fallen under the dominion of the Jew-hating Prince of Rosh, in which case Egypt, Palestine, and Israel would have experienced no favour. The legislation of the Russian autocrat from Constantinople would have been anti-Jewish and anti-Indian, and therefore anti-British. The extinction of the Turkish Empire is therefore a formidable blow at the commercial and industrial prosperity and stability of the British Empire in all parts of the world. Hence the true policy of England is to maintain the integrity and independence of Turkey at all hazards. Turkey has no policy but to struggle for her existence, which makes that power her most intimate and necessary ally that would most suffer by her fall. This power is the British. Her fall would not directly or materially affect any other, for no other has any stake in the countries beyond the Euphrates and the Red Sea.

But what will the Frog-Power, capitalised in Napoleon III., say to British ascendancy in Turkey? He may not like it, but it will not be in his power to prevent it. His mission is, by his policy, to create such a situation of affairs as shall result in the ascendancy of Russian imperialism in Germany and Italy, and of British ascendancy in Turkey. This is not his intention, but it will be the result of his policy. His intention is to found a Bonapartian dynasty in France, that Frenchmen may be ruled through all time by his descendants. This, however, is a purpose which is doomed to failure and disgrace. To succeed in his scheme would be to falsify the truth of God, and to convert the gospel of the kingdom into a cunningly devised fable. He will accomplish the mission assigned to him, of the real nature of which he is quite ignorant, and then his power and dynasty will disappear, as his uncle's did before him—never, however, to be revived. The near future is pregnant with startling and terrible events, in the midst of which Britain will have an opportunity of Anglicising the Ottoman Empire to the full extent allowed by Providence. It is now in effect a dependency of Britain, whose mission is, by her power for evil, and by her influence with the natural enemies of the Ottoman Empire, to perpetuate its independence of their domination, until her own pro-Jewish and commercial policy, expressed through Turkish firman, shall have filled Egypt with precious things (Dan. xi. 43), and made the Holy Land

'a land of unwall'd villages,' whose inhabitants are at rest, dwelling confidently, being undefended by walls, 'and having neither bars nor gates'—(Ezek. xxxviii. 11). This is the result to be worked out by Britain conjointly with Turkey—the colonisation and improvement of two of its most important provinces.

WAR WITH FRANCE AND FALL OF THE FRENCH EMPIRE.

France being a toe of Nebuchadnezzar's Image, and a horn of the Eighth Head of the Beast, is a regal, not imperial, power of the latter day. The restoration of the Bourbon dynasty is therefore to be expected, and may possibly be brought about by a war between France and England.

The same book that revealed the destiny of the Medes and Persians, predetermines the triumph of England as 'Mistress of the Sea,' till the end comes. She will probably meet with incidental reverses, but her empire will continue and increase, to the astonishment of those who dream of her fall, till she has effected the mission marked out for her. France, which has no colonies to serve and defend, has made, and is making, contrary to treaty stipulations, prodigious efforts to develop her navy into a power surpassing all rivalry. This of necessity places her in opposition to England, whose rôle is that 'Britannia rules the waves.' Notwithstanding the recent important interchange of courtesies between the fleets of the two nations at Brest, Cherbourg, and Portsmouth, and the continuance of feelings of mutual good-will and concord for the future that was augured from it, there very naturally exists a jealousy on the part of England from the growing importance of her Gallic neighbour as a maritime power. The existence of the British Empire, 'upon which the sun never sets,' depends upon the naval superiority of England; and if this be lost by the creation of a superior French marine, always capable of greater augmentation by union with Russia, England's rival in the East, it becomes only a question of time, opportunity, and convenience with her Continental rivals, when they shall 'overflow and pass over' the envied isle of *Albion perfide*. The true policy of Britain would seem to be to precipitate a war with France as soon as she can possibly get ready. Her safety consists in the destruction of the French and Russian navies. She will have to do this sooner or later; and the longer she delays it after she is ready, the greater and more difficult the work to be performed. There need be no apprehensions as to the result. England has yet to meet the world in arms upon the mountains of Israel, and she will not fall till then, and that not by the power of her rivals, but by the power of Michael, the Great Prince. Should war, therefore, break out between France and England, it will be the beginning of the end with Napoleon III., as it was with his uncle before him. When England draws the sword against him, in all probability the conflict will ultimate in his dethronement and the restoration of the Bourbons. This may be expected, because France in her normal state (her present being exceptional) is one of the Ten Horns—apocalyptically, 'The Tenth of the City.' The Ten Horns are to 'give their power and strength to THE BEAST'—(Rev. xvii. 13)—the Eighth Head of the Roman dominion; and are to 'hate the Harlot and make her desolate'—(Rev. xvii. 16). The Napoleon-Power cannot be at once the Frog-Power, a Tenth Horn, and the Beast. The Napoleon-Power is evidently the first, or Frog-Power, whose existence in France puts the Tenth Horn,

of *France Regal*, in abeyance. Hence, for France, as a *Horn*, to give her strength, power, and kingdom to the Beast, that which keeps the Horn-kingdom in abeyance must be taken out of the way; in other words, the Frog-Power, or democracy imperialised in Napoleon III., must be suppressed by his dethronement, that the Bourbon Horn may appear. War with England would open the way for this, and also promote another result—namely, *the bringing of Russia into position as the 'Gog of the land of Magogue.'*

Distrust of Napoleon III. is a feeling that has long been entertained by a large section of the British populace; and when his antecedents are considered, this is not to be wondered at. In despite of the treaty of Vienna in 1815, which excludes the Bonaparte family from all sovereign power in Europe, he seized upon sovereignty in France, and, by a bloody *coup d'état*, made himself emperor. He has ruled France with scorpions, and, encouraged by success, has been strengthened in the way of evil. A rogue was never made an honest man by successful villainy; nor has Napoleon III. been cured of his desire to reproduce fully in his own career the Napoleon of other days, by his success hitherto. As yet he has only been preparing for action. He has passed through the various phases of *coup d'état*, but he has not yet humbled Austria, given law to Italy, been crowned successor of Charlemagne by the Pope, or avenged the never-to-be-forgotten Waterloo. Without doubt, however, his uncle's fate awaits him, and the fall of the French Empire may be expected by the same tempest that is shortly to change the political map of Europe.

THE COMING CONFLICT AMONG THE NATIONS.

The nations of Continental Europe will be assembled at Jerusalem, under the Assyrian—styled 'the King of the North' by Daniel, 'Gog' by Ezekiel, and 'the Autocrat of all the Russias' by the moderns—where they will be encountered in battle by Jesus of Nazareth. The issue joined between them will be the possession of the Holy Land and City, with dominion over Israel and the nations for a thousand years. The contest will result in the triumph of Jesus, and the utter discomfiture of his opposing hosts.

The dominion of Asia will be the real ground of the coming conflict between the powers that be, whatever apparent cause may seem to bring it about. The final possession of the Holy Land will determine that question; that is to say, the power that shall conquer and permanently annex that country to its domain, will have the dominion. If Russia obtain it, the British Lion will have obtained its death wound. The consciousness of this it is that will make Britain as inveterate against Gog as she was against Napoleon I., who purposed the foundation of an eastern empire that should include Egypt and Palestine, and annex Persia and Hindostan. Napoleon, having conquered Europe, sought the annexation of the Russian Empire, which, if effected, would have prepared him for another effort in the East. If he could have carried out his schemes, Nebuchadnezzar's Image, with some modifications, might have stood upon its feet forty years ago. This would have been premature, however; besides, a toe kingdom, which France is, was never destined to become the Clay-element cementing the pedestal. It is of the Iron, not the Clay; and therefore not intended for purposes of confederation, but rather as an element to be confederated—transiently indeed, but still combined in one dominion

with other constituent parts. The confederating power is not of the Iron element of the Image, but commingling itself with the Iron pieces; a union, however, which must be very brief, as represented by the brittleness of iron where its constitution is invaded by clay. The Clay-element not only forms part of the feet, but of the toes also; this goes to show that the Clay-power obtrudes into the toe kingdoms, and moulds them to itself, but which cannot apply to Britain, seeing that it is found in antagonism to it in the Holy Land, where the power of the Image stands arrayed in complete armour, like Goliath ready for combat, and about to be slain by a little Stone from David's sling.

This is the real crisis of 'The Eastern Question'—*the Assyrian Goliath defiant of Israel and their Protector in the Holy Land*. The British Saul, though the slayer of his thousands, cannot slay the giant. It will require a Stone descending through the air to stretch him in his length along the field. What Saul could not accomplish, 'the Shepherd, the Stone of Israel,' will gloriously effect; for 'his fury shall come up in his face,' and 'all the men upon the face of the land shall shake at his presence.' 'And he will call for a sword against him throughout all his mountains; every man's sword shall be against his brother;' 'and Judah also shall fight at Jerusalem'—(Ezek. xxxviii. 18-21; Zech. xiv. 14). It can scarcely be questioned but that the Lion-power of Moab, and the other countries named, being then already in battle array against the Autocrat, may be the sword called for by the Stone of Israel at that crisis. Not called for in words; but, observing a great tumult among the enemy, the forces of the British Moab, with Judah, may rush in, and complete the slaughter. There is extreme probability in this, from the nature of things, and from the terms of the prophecy. A hostile army would scarcely remain in position when it beheld its adversary overwhelmed with disaster. When the Philistines saw Goliath fall, they fled, and were pursued and slaughtered by the host of Israel. Would the Lion's whelp be more tender of the prey? Would they not also give chase, and make the overthrow as complete and irretrievable as possible? The sword of Tarshish and Judah without, mutual slaughter within, the horses blind and ungovernable, their riders mad, the flesh-consuming pestilence, and 'an overflowing rain, and great hailstones, fire, and brimstone'—all these terrors combined cannot fail speedily to reduce the invaders of Jehovah's land to a 'sixth part'—(Ezek. xxxix. 2)—of the original multitude which came up against Israel as 'a cloud to cover the land'—(Ezek. xxxviii. 9, 16). Such is the combination predicted in the prophets, which, 'in the latter days,' is to bruise the head of the imperial adversary of Israel and their king upon the mountains of the pleasant and glorious land. The remoter cause tending to this crisis of affairs will be, *the dismemberment of Turkey by the King of the North*. It has already been shown that Britain, as a matter of policy, will seek to perpetuate the independence of the Ottoman Empire; but ultimately this territory must fall into the hands of Russia. This will lead to the crisis we have indicated, and bring Russia and Britain face to face, as principals in the war, in the Holy Land. The Lion of Tarshish will not fail to move south-westwardly when the northern Bear manifests his designs unmistakably upon the East. Great Britain has committed herself to the maintenance of the integrity of Turkey—which, however, she cannot preserve. Still, it is the only policy, not absolutely suicidal, that is open to her. She must antagonise Russia, if she would not destroy herself; and in doing this, it starts her upon a career, whose crisis will astonish her and all the world besides.

The latter part of the 17th and the 18th chapters of Isaiah are a part of a prophecy relating to this eventful period, when 'the nations are angry, and God's wrath is come,' and 'the men upon the face of the earth shake at His presence'—(Dan. vii. 10; Rev. xi. 18; Ezek. xxxviii. 20)—a time of tumult and uproar among the nations rushing against each other to battle, and 'Jerusalem becomes a burdensome stone for all people that burden themselves with it'—'a cup of trembling to all the people round about in the siege against Judah and Jerusalem'—(Zec. xii. 2, 3). The rush of the roaring hosts of the nations is to Jerusalem, under the King of the North, who at the time is lord of Syria and Damascus, holding all that country against his enemies. This is the last of the horns of the Gentiles that scatters Israel and lays their country waste. It is the power styled 'the Assyrian,' who, by the voice of Jehovah, shall be beaten down, and be no more, ere the dawn of the millennial day. The Lord of hosts shall rebuke him, and chase his roaring multitude like mountain chaff before the tempest, and stubble swept before its whirl. This is the portion of Gog, and the destiny of all his host; and thus perishes a 'blossom' while a sour grape is ripening on the vine.

There is a peculiar sublimity in the last three verses of the 17th and the first of the 18th chapter of Isaiah, which is to a great extent lost through the imperfect rendering of the passage in the common version of the Scriptures. A more literal translation of the passage is as follows:—'Hark! a multitude of many peoples making an uproar as the noise of seas. Hark! a tumult among peoples, roaring as a tumult of mighty waters; they rage against peoples like a roar of many waters: but He shall rebuke him, and he shall flee afar off; and He shall chase him as the chaff of the mountains before the wind, and as stubble before the whirlwind. Behold also at evening time sudden destruction, and before dawn he is not. This is the portion of our spoilers, and a lot for them who scatter us. Ho! land of widely overshadowing wings, extending from beyond to rivers of Cush; which sendeth by sea *whirling things even upon vessels of fleetness* on the surface of waters. Go swiftly, ye fleet messengers, to a nation carried away and oppressed; to a people terrible from this and onward; a nation prostrate and trodden down, whose lands rivers have spoiled.' The interjection *hui* (pronounced Masoretically *ho*), with which Isaiah xvii. 12 and xviii. 1 begin, signifies ho! hark! wo! alas!—a word of threatening, grief, and exhortation. In the common version, it is rendered 'woe' in both these texts; but Lowth, Rochester, and Boothroyd adopt 'ho.' The prophet's exclamation evidently arises from a different cause in each case. In the first, he is like one who catches the sound of some distant uproar, and that he may discern more perfectly what is to do, he exclaims, 'Hark!—what is that?' Having ascertained the nature of the tumult, he turns to the by-standers and says, 'It is the multitude of many peoples making an uproar as the noise of seas.' The prophet in Jerusalem, upwards of 2500 years ago, being 'in the spirit,' hears the loud-sounding uproar of nations, rushing from far distant realms to battle in Israel's land, in the eventide of Gentile times. 'Hark!' says he, 'do you hear that roar of mighty waters? It is the last conflict of the nations ere the dawn of Israel's glory. I hear them approach the Holy City. Onward and nearer still they come! The roar is terrible. The flood no barrier heeds; our land is deluged, and the city falls before it. But O, the majesty and power of Israel's King! I see him robed in glory and might, and hurling sudden destruction upon the foe! He pursues the enemy and overtakes them. They cry, but there is none to save them

even to Jehovah, but He answers them not. How terrible the chase! He beats them small as the dust before the wind, and tramples them in the fury of His power! Thus doth He tread the wine-press alone, and bring down the strength of the destroyer to the earth.' (Compare Ps. xviii. 37-42 with Is. lxiii. 3-6 and the passage quoted above.)

The improved rendering here given, which is approved of, in whole or in part, by several able commentators, seems to be much more expressive than that of the common version; and the part italicised puts a construction upon the language of the prophet which does not appear in the authorised translation, but one which is fully borne out by the actual facts, and which it may not be out of place here to notice. Could anything be more descriptive of steamers as they appear to a spectator when gliding over the water, than the expression, 'whirling things even upon vessels of fleetness?' He sees a vessel moving with rapidity, and observes something on its sides whirling with remarkable velocity. After beholding such a vessel for the first time in motion from a position exterior to it, its *fleetness and whirling things* would be the two characteristics by which he would describe it to others. The prophet doubtless understood that in the 'evening time' there would be a great maritime power sending swift vessels by sea to its possessions in India, propelled by whirling things instead of by sails. It is a fact that such a power exists, and navigates the waters of the Red Sea with fleet vessels without sails;—the sea which, before his day, bore on its surface the sluggish craft of Solomon and his Tyrian ally in their voyages to the Indian Tarshish. This fact, therefore, seems to be foretold by the prophet.

DESTRUCTION OF THE BRITISH FLEET.

The British fleet, stationed in the Mediterranean, shall be destroyed by a tempest, according to the declarations of the prophets.

The British Lion is a proud and lofty beast; and its dominion, a high mountain, and lifted up. This is also the character of all the kingdoms and empires in the world. The Scriptures say: 'Every one proud in heart is an abomination to the Lord.' Proud persons, proud nations, and proud governments are equally objects of His detestation. He has therefore declared, in reference to the fate that awaits them in the day when He shall arise to shake terribly the earth, and He alone shall be exalted: 'The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low . . . and upon all the ships of Tarshish. . . . And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish'—(Is. ii. 11-18). This prophecy is clearly unfulfilled as yet; for the powers that be are not humbled, the Lord is not alone exalted, and the idols are not abolished. The reader will perceive, then, that contemporarily with the sole exaltation of the Lord, 'the day of Jehovah is upon all the ships of Tarshish.' This is explained in the 48th Psalm, which is prophetic of the time when Zion, the City of the Great King, shall be the joy of the whole earth. But before this comes to pass, it foretells the assembling of the kings

against her—that is, the kings of Gog's confederacy; and their flight with precipitation and terror, which seizes upon them as the pains of a parturient woman. It is then added as a contemporary event: 'Thou breakest the ships of Tarshish with an east wind'—(Ps. xlviii. 7). This implies that the ships broken and scattered are a fleet in the Mediterranean, which would be exposed to a hurricane from the east. This will doubtless be the British Mediterranean fleet co-operating with the land forces against the Russian armies in the Holy Land. 'The pride of Britain, and probably of America, in maritime alliance with her against the common enemy of constitutional government and liberty, will be laid low by the wreck of the most powerful and magnificent fleet that ever floated upon the sea of Tarshish. Those who have seen, and had an opportunity of inspecting, any of the different varieties of the iron men-of-war represented by such formidable vessels as the *Warrior*, *Black Prince*, *Minotaur*, *Hector*, *Defence*, and *Royal Sovereign*, of which the British royal navy is now being largely composed, will be able to understand to what perfection the art of naval architecture has been carried, and to form some idea of the terrible havoc that must be occasioned by the destruction of a fleet of such splendid vessels. Their destruction, however, will cause the maritime powers to abase themselves, and to yield obedience to the Shepherd and Stone of Israel,' whom even the winds and sea obey.

DIVINE PROCLAMATION TO BRITAIN AND THE NATIONS.

Jesus Christ, when returned to Zion, shall send forth a proclamation to the nations, and especially to Britain, during a suspension of judgment, and subsequently to the fall of the Russian Gog. Britain's steamers will be placed at the service of the Messiah, to assist in the restoration of Israel.

The Russo-Assyrian and his hosts having been overthrown, a signal or banner is exalted on the mountains of Israel, and a trumpet proclamation sounded to the world. The root of Jesse then stands for an ensign to the people on Zion's hill, to whom the outcasts of Israel shall be assembled, and the dispersed of Judah shall be gathered—(Is. xi. 10, 12; xxxi. 4, 6, 8, 9). The Lord Jesus having descended and taken possession of his dwelling-place, anciently known as 'the city where David dwelt,' breathing time is granted to the world while the trumpet proclamation is sounding abroad among them. They hear and tremble. Jehovah-Jesus—he who bears the name of Jehovah—is in his dwelling-place 'secure,' and waiting the effect of the trumpet. He awaits the time of action 'as dry heat impending lightning, as a dewy cloud in the heat of harvest,' soon to pass away. During the stillness of this awful pause, not a gleam of sunshine for a moment penetrates the impending gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls upon the surface of the waters; the black, ponderous cloud, covering the whole sky, seems to hang fixed and motionless as an arch of stone. Nature seems benumbed in all her operations. Such is the condition of the torpid atmosphere before the bursting forth of a raging tempest, employed by the Spirit, in the 18th chapter of Isaiah, to illustrate the trumpet interval before the terrible and sudden irruption of Jehovah's fury against the nations; which, instead of fearing God and giving glory to Him—(Rev. xix. 6, 7)—assemble themselves together to give battle to His king—(Rev. xix. 19; xvii. 14).

Christ's proclamation from Zion, though general, is also specially addressed to 'the land shadowing with wings'—(Is. xviii. 1)—which, there is every reason to suppose, is Britain. The power addressed is insular and maritime, having possessions 'beyond the rivers of Cush,' which water the tract of Asia lying between the Tigris, Caspian Sea, and Persian Gulf, and known as Khushistan—the ancient Asiatic Ethiopia. If the bearings of the shadowing land lying beyond Khushistan be taken, it will be found that a line drawn in a north-easterly direction from Jerusalem, where Isaiah was when he made this prophetic invocation, would run through Khush, Afghanistan, and the Punjaub, and strike the Himalaya Mountains, which bound the Anglo-Indian Empire on the north. This nation, whose territorial empire is thus indicated, is the power which cannot 'send an ambassador' except by sea. British ambassadors cannot move from their sea-girt isle except by sea; and they are pre-eminently '*swift messengers*,' being despatched for the most part in steamers. Hence it must be concluded that the power addressed is the maritime arm of Britain, whose Indian territory lies from Jerusalem 'beyond the rivers of Cush.' The proclamation is: 'Go swiftly, ye fleet messengers,' &c. These messengers are of that 'third part' of Judah not cut off by the King of the North when he invades the land of Israel. Respecting these Jehovah says: 'I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles'—(Is. lxvi. 19). Britain accepts the invitation, and places its steamers at the disposal of Christ's ambassadors; as it is written: 'Surely the isles [or coasts] shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel'—(Is. lx. 9).

The papal governments will despise the trumpet proclamation, and prepare for war. These are the powers termed by John 'the Beast, the False Prophet, and the kings of the earth, with their armies.' The lightning of the Messiah's wrath shoots forth, and the thunder of his fury 'roars' from Zion against them. The steamers of Tarshish being at the disposal of Israel's king, they cannot invade his kingdoms. They are hemmed in within their own borders. There war, plague, and famine rage in all their horrors. Their country becomes 'a lake of fire burning with brimstone,' which results in the destruction of the papal system for ever.

THE DELIVERER COME TO ZION.

The Jews, at present scattered throughout all the countries of the world, will be restored to Palestine under Messiah, the Son of David, and the steamers of Britain will be placed at the service of the Messiah for this purpose.

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

conveyance of 'a present to the Lord of hosts'—(Is. xviii. 7). Those of the scattered nation that are inaccessible to ships, will be brought home by the usual means of transport by land. The railway to Jerusalem, and through Palestine, which is at present proposed to be constructed with British capital, will doubtless be extensively used for the conveyance of these Israelitish wanderers to the land of their forefathers. This present brought by sea and land to Mount Zion is termed by the prophet 'an offering unto the Lord out of all nations.' His words are: 'They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord'—(Is. lxvi. 20). This 'present' is not brought before the return of Jesus, the bearer of Jehovah's name, from the right hand of power. It cannot be brought until he becomes 'the Lord of hosts,' or 'Jehovah of armies,' and is enthroned in Zion; for it is brought by strong nations as an offering to him dwelling in Zion. Were all Israel now sent back to Palestine by existing powers, their restoration would be no offered present to the Jehovah-name, because Zion is not yet the actual abode of Jehovah-Jesus. The 'present' will be freely offered, because the offerers will have come to the recognition of the true nature of things. Jesus, whose prophetic name is 'JEHOVAH *our righteousness*'—(Jer. xxiii. 6)—will, by this time, have convinced them of his power, and his right to the world's allegiance, by his skill and prowess in arms. The south will no longer keep back, nor the north refuse to give up; for the Dragon, the Beast, the False Prophet, and the Kings, with all the armies that now give effect to their wickedness, will have been destroyed; and all obstacles to the full return of Israel from the four winds of heaven completely removed. 'They shall bring My sons from far, saith God, and My daughters from the ends of the earth; every one that is called by My name: for I have created Israel for My glory'—(Is. xliii. 1, 6, 7).

REVELATION OF JESUS THE MESSIAH.

Jesus Christ, upon his descent from the right hand of power, will wrest Jerusalem and the Holy Land from the contending armies, deliver the Twelve Tribes of Israel from all their enemies, extinguish the ambition of the Gog-power for 1000 years, and subjugate the maritime ascendancy of Britain to himself.

The crisis in the history of Britain, and of the world, at which we have now arrived, will prove a time of great trouble to the nations and their governments. The long-vexed Eastern Question, however, will now have received its final solution by the advent of 'Michael, the Great Prince,' that is, 'Jesus of Nazareth, the King of the Jews.' At his return, the Lord Jesus finds a remnant of his countrymen in Jerusalem and Judea, 'a third part' only of those in the lapd before the invasion, so reduced is their number by the war. This third part, however, constitutes the *subject nucleus of the kingdom*, which afterwards becomes a great mountain, or empire, 'and fills the whole earth'—(Dan. ii. 35). It is a third part that will have been 'brought through the fire,' and referred to by Isaiah as 'those that escape of them'—(Is. lxvi. 19). Of these Jehovah says He will send messengers to Tarshish and the nations, to Greece and the coasts afar off, that have not

heard His fame nor seen His glory, 'and they shall declare it among the Gentiles.' The Tarshish fleet being dispersed and broken by storm, the surviving land forces of the Lion-power in Palestine have no alternative but retreat or surrender. All knowledge of events must, therefore, be communicated westward by the messengers of the conqueror. When they arrive at 'the isles,' or coasts, and at Tarshish, the Lion-power of Britain will answer them with words of peace. The then recent breaking of their ships by the east wind, in obedience to the will of the Stone of Israel, will certainly have taught 'the young lions' of the state the impossibility of contending successfully against one whom the wind and sea obey. The very nature of the case is sufficient to prove to the reader that, although Britain and other maritime states should be so ill-advised as to oppose themselves to the King of the Jews, not a single hostile vessel could leave their ports. The wind would be continually 'dead ahead,' and the raging of the sea too furious even for 'vessels of fleetness with whirling things,' or ships with revolving wheels propelled by steam. What, then, must be the necessary position of the maritime powers of the world on hearing of the fame of Jesus, and his demands upon them through his ambassadors? The only answer that can be given is that *they shall obey him*. This conclusion is confirmed by the words of Isaiah (lx. 9), where it is written: 'Surely the isles [or coasts] shall wait for [or obey] me, and the ships of Tarshish first.' Thus it is that the Lion-power, rendered powerless for evil on the coasts of Palestine by the dispersion of its fleet, and confined to its ports by the winds, which become 'His messengers'—(Ps. civ. 3, 4)—has no alternative but to place itself at the disposal of the King of the Jews, and to become his naval arm in the restoration of Israel, and the prosecution of the war upon 'the Beast, and the kings of the earth, and their armies'—(Rev. xix. 19)—all of which will refuse obedience to his will.

Peace being thus granted to the Lion-power of Sheba, Dedan, and Tarshish, and to certain other maritime states, styled 'coasts' or 'isles,' they will blockade the hostile countries which refuse to let Israel go, and thus policing the seas against the King's enemies, proceed to convey his subjects from the friendly 'coasts afar off' 'to the place of the name of the Lord of hosts, the Mount Zion'—(Is. xviii. 7). Thus saith Isaiah: 'The ships of Tarshish shall first obey me, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee'—(Is. lx. 9). Besides this service, 'The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts . . . and to him shall be given of the gold of Sheba'—(Ps. lxxii. 10, 15). Gold is the last thing governments deliver over to one another; all their financial policy is to keep their gold in their respective countries. The fact, therefore, of Tarshish and Sheba—which, we have seen, are subject to the same Lion-power—giving up their gold to the Son of David as a gift, is proof of his acknowledged supremacy in the countries pertaining to that dominion.

BRITAIN'S FUTURE KING.

The coming of Jesus Christ, in power, is to assert his claim to be King of the whole earth, and to demand of the various potentates of the world, including the reigning sovereign of Britain, a peaceable surrender of their dominion into his hands.

The present heir-apparent to the British throne is His Royal Highness the Prince of Wales, who, it is expected, will by and bye fill the position occupied by his illustrious mother, Queen Victoria. From what has already been advanced in this treatise, however, the reader must have perceived that there is yet to be another and a divine claimant for this distinguished honour, even **JESUS OF NAZARETH, THE KING OF THE JEWS**. By most persons the idea of Jesus Christ exercising temporal authority over the British Empire will be utterly disregarded or even held up to ridicule. That such, however, is a part of his mission is abundantly evident from the Scriptures. Jesus suffered death for maintaining his right to reign on Mount Zion, as expressed in the superscription of his accusation, 'This is Jesus of Nazareth, the King of the Jews.' Though judgment was given against his claim by those who then had possession of Jerusalem and the Holy Land, and though, when he rose from the dead, he left that country without prosecuting his claim to his inheritance any further, and though upwards of 1800 years have elapsed since he has departed to lay his petition before Jehovah, his claim is as good as on the day he first announced it in Galilee, for there is no Statute of Limitations to invalidate it. It has been held in abeyance during that long period, but never for a moment has it entered into the mind of Jehovah and His Anointed to abandon it. The rights of the Lord Jesus to the throne of Britain, and to dominion over the whole earth, are based upon the underived, inherent sovereignty of the Creator of all things, Who has the indefeasible right to dispose of mankind and their affairs according to His own will and pleasure. In conformity with this principle, He has decreed that all governments now existing, or that shall yet exist, shall be transferred to Him—peaceably, if they will; by force of arms, if they refuse. Jehovah victorious, the eternal and incorruptible God presents the absolute dominion over all peoples to the Lord God, His well-beloved Son, whom He authorises to appoint over the nations whomsoever he pleases.

That a literal reign of Christ upon the earth was what the apostles preached, and what the people believed, is evident from the manner in which the teaching of Paul was received. When the great apostle of the Gentiles went proclaiming Christ, 'the King of the Jews,' at Thessalonica, the people raised a clamour against him, declaring that he 'did contrary to the decrees of Cæsar, saying that there is **ANOTHER KING**, one Jesus'—(Acts xvii. 7). What would Cæsar or his friends have cared about Paul's announcing 'another king,' if they did not understand him to teach that the country of his dominion was that already ruled by Cæsar, and that, consequently, the contemporary existence of Cæsar's power and Christ's was impossible? They would have cared as little about it as Queen Victoria or the Prince of Wales do for the preaching of the clergy of their day, who proclaim that the rule of King Jesus is in heaven, or simply in the hearts of his people, and does not at all affect the sovereignty of her most gracious Majesty, or the prospects of the heir-apparent. But Paul did preach 'another king' for the nations than the

Cæsar or the Czar who shall be found oppressing them at his appearing; and he went on first to Berea, and then to Athens, proclaiming the commandment of the God of Israel, that they should repent or turn to Him, because He was going to rule the world in righteousness by 'another king,' whom He had prepared for the purpose. If the clergy were to preach the true gospel, they would not be so popular with the Cæsars as they are. In fact, they would not be tolerated by the latter; for it was only when they confined King Jesus to the skies, and gave the world to Constantine and his successors, that they ceased to be persecuted by the imperial power.

To the proposition that Jesus Christ shall one day reign literally and personally upon the earth, and exercise absolute authority over the British Empire, it has been objected that Jesus said: 'My kingdom is not of this world.' The kingdom of Jesus was not of the Mosaic *kosmos*, or world, but it was also not of a *kosmos* contemporary with the Roman power in its undivided form. His kingdom belongs to 'the fulness of times;' that is, when the times of the Gentiles are finished, times which are synchronous with the Roman system of nations in its Ten-horned constitution. In the days of Pilate, the Roman world, or habitable, was under Tiberius Cæsar. It was then one empire, including Syria and Palestine. But Christ's kingdom is to be set up when this fourth kingdom consists of two imperial legs and ten regal toes; for, speaking of the powers represented by these toes, the Spirit says: 'In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever'—(Dan. ii 44). This kingdom is the one Jesus styles his, and to which the gospel he preached belongs. The toe-kingdoms, which his kingdom is to break in pieces when it falls upon them, had not only no contemporary existence with him and Pilate, but did not even begin to exist for centuries after; he might therefore truly say: 'My kingdom is not of this *kosmos*.'

QUEEN VICTORIA PAYING HOMAGE TO JESUS CHRIST AT JERUSALEM.

The reigning sovereign of Britain, upon the accession of Jesus to the throne of David, will have to pay homage to the King of the Jews at Jerusalem in person.

The imperial sovereignty of Jesus Christ being admitted by the Lion-power of England, it is manifest that all things pertaining to the government of the British Empire will be at the absolute disposal of 'Jesus of Nazareth, the King of the Jews.' Such being the case, it is not to be supposed that the King of Israel will permit the government of that dominion to remain in the hands of the reigning family, and of those hereditary and representative legislators and officials who at present constitute, in prophetic language, its 'young lions.' It will certainly be taken from them, and transferred to the personal friends of His Imperial Majesty 'the Holy One of Israel.' At present the British Empire has but one chief, styled the King or the Queen, who is the head of both church and state. All glory, honour, and power proceed from this personage, in whose name also all civil and ecclesiastical affairs are administered. In an empire, however, whose peoples have come to the acknowledgment of the imperial suzerainty of Jehovah's King, there

will be no place for such a potentate. Hence the royal family of England must be dethroned, and all its 'lords, spiritual and temporal,' be ejected from their present rank, dignity, place, and power. Their fate, however, will not be like that of 'the kings of the earth' and their adherents, 'who make war upon the Lamb.' We are assured that such, who will not have Jesus to reign over them, will be slain before his face; but the others, who surrender at discretion—amongst whom, let us hope, will be the rulers of Britain—shall be conveyed to Jerusalem, there to behold the glory of him who shall have superseded them in the administration of British affairs. Thus, if Queen Victoria should become contemporary with these stirring times, she will have an opportunity of extending her marine excursions to the Holy Land, and of bowing the knee, as a former Queen of Sheba did to a king of Israel, to the 'greater than Solomon,' the Omnipotent KING OF KINGS AND LORD OF LORDS himself, whose fame and power shall have filled the whole earth, and penetrated the inmost recesses of Windsor Castle and Buckingham Palace. A greater, wiser, or more powerful sovereign than her most gracious Majesty Queen Victoria never sat upon the British throne; but when she arrives before the Divine Majesty of Israel's King, how insignificant will she then appear even in her own eyes, and in those of the great company that will attend her! Surely there will then remain 'no more spirit in her,' and, like her illustrious ancestor, she will confess to Israel's king: 'It was a true report that I heard in mine own land of thy acts and thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, and happy are these thy servants, which stand continually before thee and hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made He thee king, to do judgment and justice'—(1 Kings x. 5-9).

What a glorious sight will then be presented to those who encompass the throne of Israel's King, to behold the proud Queen of England, with her nobles and bishops, bowing the knee to the once crucified Jesus of Nazareth, but now having returned to Jerusalem, having taken to himself his great power, and become 'the one king in all the earth!' Judging from the surprising achievements of the newspaper press in these days of running to and fro, this is an event which will receive that attention from the Fourth Estate which its importance deserves. The rapidity, accuracy, and minuteness with which passing occurrences are recorded in the daily journals are truly marvellous, and may be said to be a striking characteristic of the age in which we live. Such recent public events as the marriage of the Prince of Wales, and the visit of Garibaldi to this country, were chronicled by the London newspapers with a graphic power and a fulness of detail which excited the astonishment and admiration of every reader; and the pictorial representations of these thrilling scenes which speedily appeared in the illustrated journals were also subjects of wonder and delight. When, however, the startling event to which we have referred takes place—the state visit of England's sovereign to Israel's King, an event unparalleled in British history—a pageant will be presented which will exceed in splendour everything that the world has previously seen; and the abilities of the descriptive reporters of the *Times*, and of the special artists of the *Illustrated London News*, will be taxed to the utmost to faithfully record and accurately depict the imposing scene and its accompaniments.

The visit of the ancient Queen of Sheba, and her great company, to the king on Jehovah's throne in Zion, was voluntary, but that of Aden's modern ruler and her nobles will be from necessity. Solomon permitted his visitors to depart in peace; so, it is probable, will his greater and royal son; but shorn, however, of all their honour and glory. We shall presently show upon whom these are to be bestowed.

DETHRONEMENT OF THE HOUSE OF BRUNSWICK.

All things pertaining to the government of the British Empire will hereafter be at the absolute disposal of Jesus of Nazareth, the King of the Jews, who will dethrone the reigning family, and command allegiance to himself alone.

This is proved by the testimony of Daniel, who says: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that *all* people, nations, and languages should serve him'—(Dan. vii. 13, 14). It is admitted by all Gentile Scripture readers that Jesus of Nazareth is the 'Son of man' so often alluded to in the Bible. The testimony just quoted, then, is affirmed of Jesus. The people of the British Empire must therefore become his subjects, being constituents of the '*all*.' The rulers also are included, for the same prophet says 'all *rulers* [margin] shall serve and obey him'—(Dan. vii. 27); and David says: 'All kings shall fall down before him; all nations shall serve him'—(Ps. lxxii. 11). When this is accomplished, how many British, Irish, Hindoos, Sikhs, &c., will remain to yield allegiance to the House of Brunswick? Not one.

THE FUTURE ROYAL FAMILY OF BRITAIN.

The members of the future royal family of Britain are in the aggregate styled 'Christ's House' in the New Testament. They are the 'sons of Zadok,' the children of the promise, who, in Christ, are counted for the seed of Abraham and David.

Jesus Christ, as we have seen, shall sit upon his father David's throne, and hold his court at Jerusalem, where he is to reign amid his Ancients gloriously; hence it is termed 'the city of the Great King'—(Matt. v. 35). The head of this government is the King of kings and Lord of lords, and is so styled because all who will share with him in the administration of the kingdom are themselves kings and lords, or rulers, associated with him. He is the *King Immortal*, whose dominion will not be transferred to a successor. Such is the head of the government of the world, whose palace will be on Mount Zion, the ancient site of his father David's throne. The spiritual Jewish nation—a nation which will be born in a day—is a nation of kings and priests *elect*, who as yet have not received their royalty, but are enrolled in heaven's scroll as the future sovereigns of Britain and the world. In Daniel, they are styled 'the saints who shall possess the kingdom'—(Dan. vii. 18, 22, 27)—and who are now sleeping in the dust, or who, now living, are preparing to meet the King Almighty, the Prince of peace. By their right to the soil of the Holy Land being established—which, as was shown in the early part

of this treatise, is promised *on certain conditions well defined*—their right to share in the dominion of the King of Israel over the British Empire, as well as over the whole globe, is also demonstrated. The rights, privileges, glories, and honours of the saints are all indissolubly attached to Palestine, which is the camp of the saints, or the royal province of the Universal Empire of the Great King. God gave this country to the Christ when He promised it to Abraham and his seed. Whoever, therefore, in after ages, could prove his right to the country, also proved his right to universal sovereignty, and established his claim to be a member of the future royal family of Britain. Jesus established his right, and will soon return to take possession of his inheritance and commence his reign; and all who are 'in him' have a title with him to dominion over earth's utmost bounds.

As, under the present constitution of empires, there are governors, governors-general, and princes, who are distributed to their different posts of honour, power, and glory by the supreme ruler of the empire, so also will it be with the kings and priests of Jehovah. He will establish His own Anointed in Jerusalem, who will be surrounded by a retinue of immortals, who will form his court of ancients; each of the twelve apostles is to rule a tribe of the natural Jewish nation near the person of the King (Matt. xix. 28; Luke xxii. 30). Paul, who was not one of the twelve to whom this promise was specially made, may perhaps head an extensive jurisdiction over the Gentiles—possibly may have the highest post of authority over the British dominions; but of this nothing positive can be affirmed. These will be stars of the first magnitude in the new heavens; the rest will shine brilliantly in the kingdom of their Father, though the stars, or nobility, amongst them differ from each other in glory (Dan. xii. 3). They are all glorious and honourable, though not all equally so, as Paul testifies (1 Cor. xv. 41). They will all have power over the nations, ruling them with a sceptre strong as iron (Rev. ii. 27). But while one will be chief ruler over a nation, another may be ruler over two, five, or ten of that nation's cities. Every one of the saints a king and a priest to God, they become the lords spiritual and temporal, the royal princes of the nations. Having been once mortal men, the denizens of a state then passed away in relation to themselves, they are now incorruptible and deathless, having risen from the dead to eternal life. In the passed state, their faith in God, and their character for truth and righteousness, were severely tried. They were condemned by men as evil; but justified of God, and promoted to the honour, power, glory, and riches of His dominion. By such is Britain and the world to be ruled in the future—by a hierarchy, or sacred order of immortal and righteous men.

MISSION OF THE SAINTS.

The saints shall utterly abolish the British Empire, and reduce the nations of the British Isles to perfect subjection to the King of Israel, then dwelling in Jerusalem.

The manner in which Christ is to take possession of his inheritance is very clearly indicated in the 2d Psalm—namely, *by war*, as it is written: 'Thou shalt break them [the kings of the earth and the nations] with a rod of iron; thou shalt dash them in pieces like a potter's vessel'—an idea expressed in Daniel by the words: 'The kingdom . . . shall break in pieces and consume all these kingdoms'—(Dan. ii. 44). When Jesus Christ returns to the earth with power, the

question will not be, whether the rulers of the world and their peoples will be willing for him to reign universally; that day will be 'the hour of judgment,' when the sentence will go forth: 'Those mine enemies who would not that I should reign over them, bring hither and slay before me'—(Luke xix. 27). This will be the summary mode in which the King of kings will enforce submission to his authority, against which no kings, emperors, or rulers will be able to contend. The peoples of all ranks will be compelled to submit themselves with tribute (Ps. lxxviii. 30) to the kingdom of the saints, under the terror of fire and sword. This is unavoidable. The past has proved that mankind cannot be brought into subjection to God by reason and testimony; they must therefore be subdued before they can be regenerated and blessed in Abraham and his seed according to the gospel. Christ and his saints will then ask no favours of the world. The earth is theirs, and the fulness thereof (1 Cor. iii. 21, 22); and at the time appointed they will take their own, in spite of all the Powers—imperial, regal, priestly, or republican—that now divide their divine royalty and inheritance among them (Ps. ii. 8, 9; Rev. ii. 26, 27). There is something magnificent in this arrangement—an association of poor and despised people, taken from all the generations of the race, upon the principle of obedience resulting from the belief of the things promised them; that such a people of divinely approved character, now struggling with adversity, under which they are sustained by the belief that they are the heirs, with Christ, of the earth and all its riches, and dying in that hope; that they should be raised from the dead, and that God should say to them, with the Lord Jesus at their head, as the Commander-in-chief of their forces: 'There is the world before you, which six thousand years ago I promised unto you as the Woman's Seed; the Serpent holds it by his power, which is great; but there are Israel and Judah, my two-edged sword (Zech. ix. 13) and weapons of war (Jer. l. 20), who, under your command, shall become strong; for one of them shall chase a thousand Gentiles, and two put ten thousand to flight (Deut. xxxii. 30); therefore go up against the nations, subdue them, and take possession of their glory under the whole heaven (Dan. vii. 18, 22, 27). The world is yours; go, conquer for yourselves, and I will give you rest.' Who would not rejoice in tribulation now, with a Scriptural assurance of being an approved and recognised associate of such a valiant company as this? What are the honours, riches, power, and dominion of the present world, or constitution of things, in comparison with this? Many have aimed at the conquest of the world, that they might gratify the lusts of the flesh; but they have invariably failed. Christ and the saints, however, as the commanders of Israel and Judah, will accomplish it for higher and nobler ends—that they may establish righteousness and peace on the ruins of ignorance, superstition, and the despotism of sin; and cause the will of God to be done upon the earth as it is in heaven. This will be a glorious conquest, though certainly a sanguinary one. But that cannot be avoided. The power of sin must be broken; and if men will range themselves under its standards against him whose mission is to destroy the works of sin, they must take the consequences. Democracy and millionaires will be but pipe-stems; brittle as clay, and mere dust of the balance in the calculation.

That the Israelitish nation, in conjunction with the saints of the Most High, have yet to assume an essentially belligerent or military character, is thus very evident; and the necessity for this, apart from the plain declarations of Scripture,

is very obvious. The establishment of a kingdom in the Holy Land—as we have clearly shown is the purpose of Jehovah—whose king claimed the dominion of the whole world, would necessarily superinduce a combination of all existing rulers of the world against him. History informs us how, from time to time, because of the extension of the dominion of some particular nation, war has been occasioned, to preserve ‘the balance of power,’ as it is termed, so that the greatness of one kingdom shall not overshadow the rest. What would be the result of the kingdom of God among a constellation of Godless powers? The absorption of all power to itself, and war on their part to prevent it. The world is guilty before God; and He intends to teach it righteousness with judgment; as it is written: ‘When Thy judgments are in the earth, the inhabitants of the world will learn righteousness’—(Is. xxvi. 9); and ‘All nations shall come and worship before Thee, for Thy judgments are made manifest’—(Rev. xv. 4). By whom, therefore, are the world of nations to be judged? Not by any of those nations, certainly, for they are all guilty, and criminals at the bar. It must be by the saints. To the sword of judgment being put into the hand of the saints, it may be objected that the weapons of their warfare are said to be ‘not carnal’—(2 Cor. x. 4)—and that on one occasion Jesus commanded one of his followers to put up his sword, saying that ‘all they that take the sword shall perish with the sword’—(Matt. xxvi. 52). It is at once granted that, at the present time, in the absence of Jesus, the use of the sword, or of any such weapon, is expressly prohibited; but when Christ returns with power, the saints will have to fight with and for him. Hear what is written upon this point: ‘Let the children of Zion be joyful in their king. . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand. To execute vengeance upon the nations, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. *This honour have all His saints*’—(Ps. cxlix. 2-9). This execution of judgment belongs to the ‘administration of the fulness of times,’ referred to in Daniel, when to the saints, previously prevailed against by the Little Horn power, judgment is given at the appearing of the Ancient of Days; and they take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven.

DOWNFALL OF THE BRITISH ARISTOCRACY.

The aristocracy of Britain, with all their official retainers in church and state, will be ejected from place and power, and all their glory, honour, and emolument will be taken from them and bestowed upon the personal friends of Jesus.

This proposition results from the testimony that ‘the saints of the Most High shall take the kingdom, and possess the kingdom, and the dominion, and the greatness of the kingdom, under the whole heaven, for ever, even for ever and ever’—(Dan. vii. 18, 27). The ‘lords spiritual and temporal,’ however, with their associates, now possess ‘the greatness’ of that portion of the subjacent whole comprehended in the British Empire, to the exclusion of the saints of the Most High. It is therefore manifest that, as present facts and prophecy are not in harmony, in order that this prediction may be fulfilled, a great and astounding revolution awaits this mighty empire, which will result in the supersedence

of those who now possess 'the greatness' of the state, and the substitution of the saints in place of them. The people will not elect the saints to place and power, nor will they attain them by a compromise with the existing incumbents. They are to 'take the kingdom' by force, and to leave none of the greatness for any but themselves. 'Judgment was given to the saints of the Most High'—(Dan. vii. 22). In the execution of this judgment, they possess themselves of the dominion under the whole heaven. As has already been shown, they are 'to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them *the judgment written*'—(Ps. cxlix. 6-9). When the saints have made captives of the royal family of Britain, and their nobles and dependants, they will ask no favours of them, but take all they possess as the spoil of the victors. It will become theirs by the sanction of the God of the whole earth. 'Do ye not know,' says Paul to the saints in Corinth, 'that the saints shall judge the world?'—(1 Cor. vi. 2). And again he says to them: 'All things are yours . . . the world, things present, and things to come—all are yours'—(1 Cor. iii. 21, 22). Solomon also says: 'The wealth of the sinner is laid up for the just'—(Prov. xiii. 22). Jerusalem, in her future exaltation, is the mother of all the saints, of whose world-wide dominion she is the throne. Hear, then, the words of the prophet in relation to her: 'The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted'—(Is. lx. 12). The British, however, after the disaster to their fleet, will become an obedient nation, serving the sons of Zion and their king. 'They shall come to Zion's light, and kings to the brightness of her rising. . . . They shall come bending unto her; and all they that despised her shall bow themselves down at the soles of her feet'—(Is. lx. 3, 14). This is affirmed of those Gentiles whose prudence is the better part of their valour. Finding resistance vain, they surrender to Christ and his associates, the king and nobles of Israel, all of them '*kings and priests to God,*' prepared by Him to '*reign on the earth.*' Concerning them, the Prince of these kings of the earth has said: 'I will give them power over the nations; and they shall rule them with a rod of iron; as the vessels of a potter shall they [the powers] be broken to shivers'—(Rev. ii. 26, 27). These testimonies show plainly that all existing governments are doomed to wreck and ruin; their thrones are to be 'cast down,' and Britain's among the rest. 'O let the nations be glad, and sing for joy; for thou, O Messiah, shalt judge the people righteously, and govern the nations upon earth'—(Ps. lxxvii. 4). Seeing that this is inevitable, 'Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little'—(Ps. ii. 10-12). Such will be the exhortation to them before judgment falls upon their devoted heads. Some, however, will hear, and surrender their greatness to the saints as the only escape from the sharpness of their two-edged sword.

The destiny of nations and peoples, however, is not to be confounded with that of their kings and rulers. The gospel preached to Abraham promises blessedness through him and his seed, the Christ, to all the *nations* of the earth, *not to their rulers and nobles*. These constitute 'the Powers that be,' which, great and small, in the aggregate form the Adversary of the Woman and her Seed, whose fate is to bow down under the soles of their feet. The gospel of the kingdom proclaims no blessedness to the rich and powerful of the nations; it is glad tidings only to the

poor and needy, who seek their consolation in the world, or age, to come. 'The poor have the gospel preached to them'—(Matt. xi. 5); and, as an apostle says, 'Hath not God chosen the poor of this world, *rich in faith*, and heirs of that kingdom which He hath promised to them that love Him?'—(James ii. 5)

MISSION AND DESTINY OF THE CLERGY.

The clergy do not preach the gospel proclaimed by Paul, but 'another,' and therefore are under the anathema pronounced upon such by the apostle.

There is, therefore, no alternative before the royal family, bishops, nobles, legislators, administrators of the law, official subordinates, ecclesiastics of all sects, and soldiery of the British Empire, but unconditional surrender of place, power, property, and allegiance, or *imprisonment and death*. They are the existing obstacles to the blessedness of Abraham and his seed coming upon the populations of the British dominions, and must, therefore, be removed out of the way. So long as Church and State exist in their present constitution, the British people cannot be enlightened by Jehovah's servant and his associates. Oxford, Cambridge, and Maynooth—those monkish and Jesuitical nurseries of antiquated absurdity and superstition—must be superseded, and their 'reverend' and 'right reverend' darkeners of God's counsel deposed from their seats. The foolish ignorance of the bishops and clergy, priests and ministers, must be silenced, that the people may no more be perverted by it. All mouths must be stopped that 'speak lies in the name of the Lord'—(Zec. xiii. 3); and everything is a lie in His name which is preached for gospel not being 'the gospel of the kingdom' preached by Jesus and his apostles, both before and after his crucifixion. 'Though an angel from heaven preach any other gospel unto you,' says Paul to the Galatians, 'than that which we have preached unto you, let him be accursed'—(Gal. i. 8). No one who understands 'the word of the kingdom' will say that the bishops and their clergy, or the Nonconformist 'divines' of the British dominions, from the Archbishop of Canterbury to the redoubtable Spurgeon, preach the gospel Paul proclaimed. Judgment is therefore recorded against them as the world's fat ones and the misleaders of the people. They are accursed, because they preach 'another gospel' than that proclaimed by Jesus, Paul, and the other apostles. It is clear, therefore, that if the population of the British Empire is permitted to remain in the keeping of the clergy, they can never be enlightened, nor the intelligence and glory of the millennium be ever diffused among them. 'The leaders of the people cause them to err;' they must, therefore, be removed, be removed, the saints, who are the Leaves of the Wood of Life, may heal the nations. The very name which the spiritual guides of the people have adopted to designate their class—'*the clergy*'—convicts them of ignorance of 'the first principles of the oracles of God;' for a mere babe in Christ could tell them that God's 'clergy,' or 'lot,' are not a distinct order in the church of Christ, but the whole body of God's sons and daughters, become such through 'the obedience of faith.'

In the new order of things that will ere long be introduced, all clergyism and priesthood, with royalty, their patron and support, will be made to give place to THE ROYAL PRIESTHOOD OF THE KINGDOM OF GOD, which is to 'break in pieces and consume' all the empires of the world. 'Thou wast slain, and hast redeemed us

to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and *we shall reign on the earth*'—(Rev. v. 9, 10). These, with the Lord Jesus for their chief, are with him the 'kings and priests' God is providing for the exigencies of His kingdom, that, when the time comes to set it up, the executors and administrators of its power, in Church and State, may already be prepared for manifestation as His sons, and possessors of its glory, honour, and dominion over the world. Jehovah will then entrust mankind and their affairs to them, and accept the then enlightened adoration of the nations through them alone. This being the case, the parsonocracy of the Gentiles will not retain even the shadow of an existence; they would be only 'cumberers of the ground.' They are useful at present as the spiritual element of the *police establishment* of the nations. The kings and nobles would not be able to keep the world in awe without them; that is, to prevent all things falling into anarchy, which would be worse than even autocracy and popery, which are as detestable as anything a lover of truth, righteousness, and liberty would care to be contemporary with upon earth. The unbridled licentiousness of the swinish multitude, whose only law is 'the law of sin and death' within them, would be worse than even the most oppressive of existing governments, for assuredly a few tyrants are more tolerable than a great multitude. The spiritual element supplied by the clergy, therefore, greatly restrains the outbreaking of the law of sin and death in all classes, by the inculcation of the terrors to be inflicted on the refractory by the devil in the bottomless pit of fire and brimstone below, and by the emulation that exists in society to be well accounted of for piety and respectability.

The kingdom of God made known in the Scriptures is a kingdom localised by the promises of God in the greater Asia, and destined to rule over all the earth. The clergy and their flocks have no part in this kingdom. Their kingdom, according to their own declarations, is of a spiritual character, already in existence, and therefore pertaining to the present evil order of things. That promised to the saints of the Most High, however, belongs to the world to come. At present the clergy have everything pretty much after their own fashion, with the exception that they cannot altogether uproot the true faith and banish it from the earth. They have perverted the 'one faith' so much, that it may well be asked, 'When the Son of man cometh, shall he find faith on the earth?'—(Luke xviii. 8). The clergy have 'prevailed against the saints' by sheer preponderance of numbers; nevertheless, there are still a few of the faithful left, and will be until the Lord returns, to protest against the foolishness and unbelief of these blind leaders of the blind. With such men for the religious teachers of the people as the clergy show themselves to be, well might the prophet Jeremiah say: 'The Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited *lies, vanity, and things wherein there is no profit*'—(Jer. xvi. 19). In the millennial period, however, the people will be fed, not with the anecdotes and fables of old clerical wives, but with wisdom and knowledge from above, which 'is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy'—(James iii. 17). There will consequently be no 'clergy' then. They will all have gone to that place where there is 'no knowledge,' and the light is as the darkness of Egypt. Heaven speed the day when not a clergyman shall breathe the breath of life, exhaling his pious blasphemies to the destruction of the people!

DIVINE AMBASSADORS TO BE SENT TO BRITAIN.

Subsequently to the overthrow of the Russo-Assyrian, and before the dethronement of the House of Brunswick, Jesus Christ will send ambassadors from Jerusalem to the British government and people, announcing his purposes with respect to them, and demanding their entire and unreserved submission to his authority and will.

This will be in accordance with the divine custom at the epoch of all past great retributive crises of the world; proclamations of repentance, divinely attested, precede the judgments of God. Take the overthrow of the antediluvian world, the punishment of Egypt, the destruction of Jerusalem, and the fall of Pagan Rome, for examples. Jehovah commissioned Noah to the first, Moses to the second, John, Jesus, and his apostles to the third, and the apostles and their co-labourers to the fourth, for a witness to all the nations. And shall final destruction fall upon the myriads of Europe, Asia, Africa, America, and Australasia unpreceded by a proclamation warning them of the evil at hand, ready for the destruction of the refractory and contumacious? No; fair warning will be given that the time is come for Jehovah, the Holy One of Israel, to show strength with His arm, to scatter the proud in the imagination of their hearts, *to put down the mighty from their thrones, to exalt them of low degree, to fill the hungry with good things, to send the rich empty away, and to help His servant Israel in remembrance of His mercy, as He spake to their fathers, to Abraham, and to his seed for ever—* (Luke i. 51-55),

That divine ambassadors will be sent to the British Court is evident from the 2d Psalm, where it is stated that a proclamation is to be made to the kings of the earth, exhorting them to be wise, and to receive instruction, to the end that they may make peace with the Son, serve Jehovah with fear, and rejoice with trembling, lest they perish in His wrath when kindled but a little. This proclamation is clearly a thing yet future, as it was not made to Pilate or Herod, who were Gentiles, and concerned in the condemnation of Christ. It is a proclamation to be made when the Lord comes to plead with all flesh by fire and sword. 'For by fire and by His sword will Jehovah plead with all flesh, and the slain of the Lord shall be many'—(Is. lxvi. 16). At that time He saith, 'I will send those that escape of them unto the nations, to *Tarshish*, Pul, and Lud that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles'—(Is. lxvi. 19). Here Britain, which, as has already been shown, is the modern *Tarshish*, and may also be included among 'the isles afar off,' is specially mentioned as having divine ambassadors sent to it. These proclaimers are represented in Rev. xiv. 6 under the symbol of an angel or messenger flying in mid heaven, having the glad tidings of the age, or the 'everlasting gospel,' as it is termed, to proclaim to the dwellers upon the earth, even 'to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him, because *the hour of His judgment is come.*'

JUDGMENT PRONOUNCED UPON THE BRITISH GOVERNMENT.

Britain's rulers will be conveyed to Jerusalem, to have judgment pronounced upon them by the King of Israel in person.

It has been seen from the 149th Psalm that the saints are to bind the kings and nobles of the Gentiles, or nations, with fetters; they will therefore be prisoners in the hands of the saints, and there can be no doubt that they will be righteously recompensed according to their doings. There is very plain testimony on this point by Isaiah, who says: 'The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in a pit [or dungeon], and they shall be shut up in the prison, and after many days shall they be visited [or punished]. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and before His ancients gloriously'—(Is. xxiv. 21–23). The rulers of the nations, then, shall be brought to Jerusalem in captivity, 'for there will he sit to judge all the nations round about'—(Joel iii. 12). Besides this the testimony of Isaiah is very plain, for he says: 'Thy gates [O Zion] shall be open continually; they shall not be shut day nor night; that [the saints] may bring unto thee the wealth of the Gentiles, and that their kings may be brought; for the nation and kingdom that will not serve thee shall perish'—(Is. lx. 11, 12). 'Kings and their queens shall bow down to thee with their face toward the earth, and lick up the dust of thy feet'—(Is. xlix. 23). 'Kings shall shut their mouths at him [the King of Israel], for that which had not been told them *shall they see*, and that which they had not heard shall they consider'—(Is. lii. 15). And David adds: 'All kings shall fall down before him; all nations shall serve him'—(Ps. lxxii. 11).

In these testimonies no exception is made in favour of the rulers of the British Empire. The government of Britain are by no means such a guilty corporation as are some of the other European powers, yet they are not righteous, for they all more or less mind earthly things, and their wisdom is from beneath, not from above. Their fate will depend very much upon the respect they may pay to the King of Israel's ambassadors, and whatever the king orders will be right. On the principle of 'what measure ye mete it shall be measured to you again,' it therefore becomes the rulers of this great empire to give good heed to their ways. The advice of Daniel to Nebuchadnezzar seems appropriate in the circumstances: 'Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a healing of thine offence'—(Dan. iv. 27). A government diligently labouring for the purification of its national institutions, a just and equal administration of the laws to rich and poor, the reward of virtue and integrity, the suppression and punishment of corruption in all departments of Church and State, the diffusion of useful knowledge, the well-being and happiness of the poor and needy, friendship to Israel, the lessening of the burdens of society, and the general improvement of its own people and the world—such a government could not fail to commend itself to the gracious consideration of the King of Israel. We see this illustrated in the case of Nineveh, which repented at the preaching of Jonah. Nineveh, the capital of the Nimro-Assyrian dominion, was 'an exceedingly great city,' whose

DESTINY OF THE BRITISH EMPIRE.

'wickedness had come up before Jehovah.' He determined, therefore, it, which He finally did, and the city is in ruins to this day. But within its walls 120,000 persons 'that could not discern between their right and their left, and much cattle.' Jehovah commiserated the helplessness and deemed it not unworthy of Himself to care even for the cattle He had. The rulers were very wicked, and the people very ignorant. The rulers were worthy of death, but for the sake of the helpless and the cattle, God entertained thoughts of mercy towards the city, on condition of repentance. He therefore sent a proclamation to them by Jonah, saying, 'Yet forty days, and Nineveh shall be overthrown.' The message was believed, and the city consequently respited, for it is written: 'The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them.' Thus, unlike Pharaoh, they believed the ambassador of God, and submitted themselves to His mercy. Had they turned a deaf ear to His message, they would have been overthrown in forty days; but 'God saw their works, that they turned from their evil ways, and God repented of the evil that He had said He would do unto them, and He did it not'—(Jonah iii. 5-10).

This portion of Bible history is very suggestive to the rulers of the nations contemporary with the approaching manifestation of the King of the Jews in Zion. If Britain's rulers and peoples follow the example of the Ninevite Assyrians, and humbly submit themselves to His high commands, He will doubtless in judgment remember mercy; and though, from the speciality of the crisis, the rulers and nobles, in Church and State, must give place to the saints, their country may not be wasted, but be saved from the calamities written against the subjects of 'the Beast and False Prophet, and the kings of the earth and their armies,' who will follow the example of Pharaoh, and defy Jehovah, Israel, and their kings.

BRITAIN DURING THE MILLENNIUM.

The reign of the saints with Christ, over Britain and all the nations of the earth, will be a reign of righteousness and peace, uninterrupted by war's alarms, for 1000 years—the longest peace the world will ever have experienced since man was created.

The period in the history of the British Empire at which we have now arrived will inaugurate a new era—the era of the great reform, politically, religiously, and socially. According to the declarations of Scripture applicable to this time, the British Constitution in 'Kings, Lords, and Commons, will be suppressed, and that power, as emanating from the House of Brunswick or from the votes of a venal populace, will be for ever abolished. Bribery and corruption, royal extravagance and pauperism, Gentile legislation and injustice, episcopal, priestly, and clerical blasphemy and hypocrisy will then have an end in Britain and its dependencies; and the reason of all this is because 'the kingdoms of this world' will then have become 'the kingdoms of Jehovah and of His Christ,' who will 'reign in righteousness,' and appoint 'princes who shall rule in judgment.' It must be admitted that, under the present state of things, there is frequently a miscarriage, and often a total failure of justice, in our legal and criminal jurisprudence, and this not always from a want of rectitude on the part of the administrators of the law. They can only decide according to the evidence adduced, and this is frequently such

t, and so frustrate the ends of justice. Too frequently, from this cause,
 ily escaped, and the innocent been made to suffer punishment. In th^e
 ge, however, judges will be appointed who will not arbitrate after the
 the eye and the hearing of the ear, but who will 'judge righteous judg-
 and administer justice with equity. A real reform will become the order
 ne day throughout these realms. The doors of St Stephen's will be for ever
 closed against the existing factions of the State. A greater than Oliver Cromwell
 will turn them out, and purify the building of all their defilements. O how the
 people will rejoice in their expulsion from place and power! The working and
 lower classes, so long denied representation in the councils of the nation, will then
 be put upon the same footing in this respect as those who used to be their superiors,
 being placed under a righteous system of government and just rulers. There will
 be no more Secretaries of State for the Home Department co-operating with the
 hard-hearted and brutal oppressors of the people to maintain Satan on his throne.
 There will be no more Earl Claretons, to avow implicit faith in the word of
 honour of the destroyer of Hungary and Poland, or in 'the friendly assurances'
 of the imperial pillars and supports of the Bible proscribing and debasing super-
 stition in Rome, Italy, and France. There will be no more Earl Russells, by their
 'meddle and muddle' policy, leading a brave but comparatively helpless people like
 the Danes to expect material aid from England in the event of aggression by more
 powerful neighbours, and then leaving them to their fate when so assailed. In the
 management of both 'Home' and 'Foreign' affairs the policy pursued will be
 characterised by unimpeachable rectitude and justice. There will be no more an
 Episcopal Bench, habited in grotesque wigs, silk aprons, and lawn sleeves, nor
 non-conformist 'piety,' oracularising theological metaphysics, incomprehensible to
 all who utter and receive them. All these things will be abolished; and from the
 throne to the Bow Street police bench, and from the archiepiscopal Palace of
 Lambeth to the ranter's rostrum, all will be swept and purified of all the abomina-
 tions that now pervert truth and justice, equity and judgment, and cause the people
 to err from the right ways of the Lord. Under the divine system of legislation
 that will then be introduced, Britain will be wisely, justly, and strongly governed.
 Standing armies will be disbanded; peace that cannot be disturbed by war's alarms
 will be established; good-will shall obtain among all classes of society; the poor
 and needy will be cared for; ignorance and superstition will be exterminated; the
 fertility of the soil will be increased; the duration of human life extended; trade
 and commerce regulated upon just and liberal principles; vice suppressed; evil
 restrained; good triumphant; the whole population of one enlightened faith; and
 the will of God performed throughout the earth as it is in heaven. Such is the
 blessedness Omnipotence has in store for the populations of the British Empire in
 the age to come. Then will the gospel of the kingdom have become a fact, and all
 the nations will be actually blessed in Abraham and his seed—(Gal. iii. 8).

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